

A
COMMENTARY
UPON THE
Second Book of *MOSES*,
CALLED
EXODUS.

BY
The Right Reverend Father in God,
SYMON, Lord Bishop of *ELY*.

L O N D O N,

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EXODUS.

ADVERTISEMENT

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C. O. ALLEN

Second Book

EXODUS

BY

W. A. FORD

NEW YORK

1880

A
C O M M E N T A R Y
UPON THE
Second Book of *MOSES*,
CALLED
E X O D U S.

C H A P. I.

THIS Book hath its Name from the Principal Subject of it, *viz.* the Departure of the Children of *Israel* out of *Egypt*. For so the Greek word *Ἔξοδος* signifies, *going out*, or, *departing* from one Place to another. It contains an History of about an *hundred forty and five* years (some make it *two* or *three* years less) from the Death of *Joseph*, to the Building of the *Tabernacle*. For it treats of several Things which went before their *Departure*; and which followed after it: but they all relate to that, and depend upon it.

Verse 1. *Now these are the Names of the Children of Israel which came into Egypt, &c.*] Being to relate the

Chap. I. the Departure of the Children of *Israel* out of *Egypt*, it was very proper first to set down, the Number of those who came into it; and the Heads of them: Whereby it might the better appear also how God had fulfilled his Promise to *Abraham*, of multiplying his Seed: Which *Moses* had recorded in his first Book (*Genesis*) where he shows this Promise was made at that very time, when he declared, after a long Affliction in *Egypt*, he would conduct his Posterity into *Canaan*, XV Gen. 5, 13, 18.

Ver. 2, 3, 4. *Reuben, Simeon, &c.*] He doth not set down their Names (in these three Verses) according to their Birth: but first the Children of *Leah*; then one of *Rachels*; and then those of his Handmaids; and last of all (in the next Verses) *Joseph*; who was in *Egypt* before.

Ver. 5. *And all the Souls.*] i. e. Persons.

Who came out of the Loins.] In the Hebrew, out of the thigh, which signifies that part whereby Mankind is propagated: as was observed upon XLVI Gen. 26. And so the Author of the *Tripartite History* uses the word *femur*, when he speaks of the Martyrdom of *Benjamin* (as *Bochart* observes, P. 2. Hierozoic. L. 5. cap. 15.) *Alium rursum acutum Calamum in ejus femur; unde humana origo descendit, jussit immitti.*

For Joseph was in Egypt already.] In the Hebrew the Particle *Vau* (which we commonly translate *and*, and here *for*) sometimes also signifies *with*. See IV Gen. 20. And so it doth in this place: which should be translated *seventy Souls, with Joseph; who was in Egypt already.* For *Joseph* is not to be added to the LXX, but reckoned among them; to make up that number: as appears from XLVI Gen.

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Ver. 6. *And Joseph died.* See Gen. 26.

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And all his Brethren, and all that Generation.] All that came with Jacob into Egypt.

Ver. 7. *And the Children of Israel were fruitful, &c.]* Here are several words for the same thing; to show their extraordinary Increase, beyond what was usual in that or any other Country. And because there are six words in all, to express this great Increase, some of the Hebrews conclude they brought forth six Children at a Birth. Which others of them gather from the second word here used *Jischretzu*: which is a word whereby the Increase of Fishes is expressed in I Gen. 20. So *Theodorick Hactan* observes out of *Baal-hatturim* and *Jalkut*, and thinks the Tradition is not to be rejected, because they bring frivolous Conceits to support it. For *Aristotle* saith (L. VII. *Hist. Animal.* c. 4.) the Egyptian Women were so fruitful, that some of them at four Births brought Twenty Children. No wonder then, if some of the *Israelites* brought Six at a time, by the extraordinary Blessing of God upon them. For *Caspar Schottus* names the Wife of a Citizen in Florence, who had Two and fifty Children, and never brought less than Three at a Birth, L. III. *Phys. Curiosæ*, Cap. XXIX. where he hath collected a vast number of Examples of such strange fruitfulness.

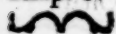
But no Body hath explained this Verse now more soberly and unexceptionably than *Abarbinel*; who considers every one of the words here used, very judiciously; and shows they are not multiplied in-vain. For as the first word,

Were fruitful.] Signifies, he thinks, that none among them were barren; but brought forth every year, as Trees are wont to do. So the next word,

B 2

And

Chap. I.



And increased abundantly.] Signifies, that they commonly brought forth more than One at a time, as *creeping* things do; to which this word alludes. And because, when more than one are born at a Birth, they are frequently very weak, and not long lived; Therefore he adds,

And multiplied.] Which signifies, that they grew up to be Men and Women; and lived to have Children of their own. And those not feeble, but lusty and strong; as the next words, he thinks, imports, *waxed exceeding mighty*: of which more presently.

Now this vast Increase began at their first coming into *Egypt*, *XLVII Gen. 27, 28.* and so continued till the death of all that Generation, mentioned in the foregoing Verse. When it began to be taken notice of by the *Egyptians*; who thought it might prove dangerous to them. For the *Israelites* having *multiplied exceedingly*, during the space of *XVII* years, that *Jacob* lived in *Egypt*; there is no doubt they increased proportionably in the space of *LIV* years more, which *Joseph* lived after the death of his Father. And so in *LXIV* years more, from the Death of *Joseph* to the Birth of *Moses*, must needs be grown so numerous, as to *fill the Country*. So that in *LXXX* years more, they were increased to *Six hundred thousand Men besides Children*, *XII Exod. 37.* And the next year their Number being taken, they were found to be *Six hundred and three thousand, five hundred and fifty Men*, from *Twenty* years old and upward; as we read *I Numb. 45, 46.* And therefore reckoning Women, Children, and Youths under the Age of *Twenty*; we cannot but think they were *three times* as many: or perhaps *Two Millions*. Which is not incredible, by a moderate Computation, if we consider

sider how many might spring from LXX Persons, Chap. 1. in the space of *Two hundred and fifteen years* (which the fore-named Sums make) as *Bonfrerius*, and several others from him in our own Language, have been at the pains to demonstrate.

And waxed exceeding mighty.] This is commonly thought to signifie, that they were not only numerous, but robust and strong. And it may as well denote, that their vast Numbers made them very Formidable to the *Egyptians*: who began, it appears by the Sequel, to be jealous of their power, if they should have a will to attempt any thing against them.

And the Land was filled with them.] i. e. The Land of *Goshen*; and perhaps some other Parts of the lower *Egypt*.

Ver. 8. *Now there arose up a New King over Egypt.*] Some by a *New King* understand a King of another Family, or Race (as *Josephus* interprets it) nay, a Stranger, of another Nation: just as, *New Gods* are strange Gods, in Scripture Language. Thus Sir *John Marsham*; and then it is no wonder, that he knew not *Joseph*, as it here follows. But this is not certain: and the Conceit whereby *Eben Ezra* justifies it (which is, that the word *rose up* implies as much) is justly censured by *Abarbinel* as frivolous: it being the common word, which is used every where, when a new King succeeds his Predecessor. It is most likely therefore that *Moses* means no more, but that the King in whose time *Joseph* died, being dead likewise (whom many take to have been *Mephramuthosis*) and another after him, whom they call *Thutmosis*; the next Successor in the Throne (*Amenophis*) either had heard nothing of *Joseph*; or did not mind what was

Chap. 1. was said of him. Our great Primate of *Ireland* gives a different account of the Succession of the *Egyptian* Kings; and takes this King to have been *Ramasses Mianum*: but still supposes him to have been of the old Line, and not a Stranger.

Who knew not Joseph.] There is no doubt that *Joseph* died, as he lived, in high Esteem and great Reputation in that Country: and that his Memory continued precious, as long as any of that Generation lasted. For *Diodorus Siculus* saith (L. I.) that the *Egyptians* above all other People, *ευχαρίστας διακείμεναι πρὸς πάν το ἐν ἑγυπτῶν*, were disposed to be grateful to all those who had any way merited of them: looking upon the requital of the kindness of Benefactors, to be one of the greatest Supports of Humane Life. And something to the same purpose is noted by *Clemens Alexandrinus* (L. I. Strom. p. 303.) where having said that Barbarous Nations highly honoured *αὐτῶν νομοδίκας ἢ διδασκάλους*, their *Lawgivers* and *Instructors*, whom they called Gods; he presently adds that the *Egyptians*, *ἰδιολύησαν ἀρετῆς* were very careful to Deifie such Persons. But if this was their inclination, in times so ancient as these of *Moses*, we must not think them all to have been so disposed; or that Time did not obliterate the Memory of Benefits. For this Prince (whom *Artapanus* in *Ensebius*, L. IX. *Præp. Evang.* c. 27. calls *Palamanotbes*; so uncertain is his Name) not having seen *Joseph* himself; nor having any knowledge perhaps of the Benefits his Country had received by his means, did not treat his Kindred so kindly, as they had been used, in former times. But this Phrase, *he knew not*, is commonly interpreted *he regarded not* the Services which *Joseph* had done; of which, he is supposed, not to have

have been ignorant. For words of Knowledge in Scripture, include the Affections also. As God is said to *know* those whom he loves; and *not to know* those whom he doth not love, 1 *Psal.* 6. VII *Matth.* 23. Whence the Jews have raised this Observation, That *he who forgets the Benefits he hath received from other Men, at last forgets those he hath received from God.* For he of whom it is said here, That *he knew not Joseph*; said not long after, *I know not the Lord*, Ver. 2. But this is groundd upon a mistake; for it was another *Pharaoh*, long after this King, who spake those words.

Ver. 9. *And he said unto his People.*] He called a Council of the great Men of the Nation; to whom he represented how necessary it was to lessen the Number, and weaken the Power of the *Israelites*.

Behold, the People of the Children of Israel are more, and mightier than we.] This was not true (unless he meant that no part of *Egypt* of that bigness, had so many People and so strong, as the *Israelites* in *Goshen*) but he said it to awaken his People to consider how to Suppress them. And perhaps he was afraid of their Power, or out of Popularity would in the beginning of his Reign give a proof of his Care of his People, by Suppressing Forreigners.

Ver. 10. *Come on.*] The Hebrew word *habab* is sometime used in *Petitions* (*LX Psal. ult.*) but most commonly in *Exhortations*; when Men excite and stir up one another, not to be slack in any business. See XI *Gen.* 3.

Let us deal wisely with them.] He would not go about to destroy them by Force, being loth to lose so many Subjects; but was desirous to diminish them by subtil Devices.

Left

Chap. I. *Leſt they multiply.*] Grow ſtill more numerous
 and mighty.

Leſt when there falls out any War.] With the *Arabians*, *Ethiopians*, or other neighbouring Nations. For I ſee no reaſon to believe that he means the ancient *Egyptians* (with whom the *Iſraelites* had lived in great Friendſhip, but now were expell'd by the *Shepherd Kings*) and the People of *Thebais*; who at length made War with thoſe Kings, who reigned in the lower *Egypt*. This is Sir *J. Maſham's* Conjecture (in his *Canon Chron. Sec. VIII.*) which I thought good to mention, though I do not follow it.

They joyn alſo to our Enemies, and fight againſt us.] As it was natural for Men to do, who were under grievous Oppreſſions; and hoped thereby for Relief.

And ſo get them out of the Land.] They had heard the *Iſraelites* diſcourſe, it is likely, that they never meant always to ſtay there; their Fathers coming only to Sojourn in *Egypt*: and the nearer the time approached, when God promiſed to bring them from thence, the more, we may well think, they ſpoke of it. Which raiſed this Jealouſie, that in caſe of any War, they would joyn with their Enemies; that by their Aſſiſtance they might be delivered.

Ver. II. *Therefore they did ſet over them Taskmaſters, &c.*] This was the Reſult of the Council; that they ſhould be brought low by laying heavy Taxes upon them, to ſqueeze them of their Money; and by making them labour very hard, whereby they thought to weaken their Bodies. For the Hebrew word *Miſſim*, coming from *Mas*, which ſignifies *Tribute*, it may be reaſonably thought, that theſe *Taskmaſters* (as we call them) exacted great Sums
 of

of Money of them, as well as afflicted them with their Chap. 1.
burdens, i. e. hard Labours of all sorts, as the Eastern Writers expound it.

And they built for Pharaoh.] They did not labour for themselves, but for the King : who, it is likely, gave them no Wages ; but used them as meer Slaves.

Treasure Cities.] Fortified Cities, wherein he had his Magazeens (as we now speak) of all sort of Ammunition, and Stores of Corn, and publick Provisions ; as well as Treasures of Money. For so we translate this word *Miskenoth*, 2 Chron. 16. 4. XVII. 12. Storehouses : and XXXVI. 28. Storehouses for Corn, and Wine and Oyl. There was great Labour, no doubt, imployed in building such Cities ; surrounded with Walls, and Towers, and deep Ditches, &c.

Pithom.] This is thought by Bochart to be the City which Herodotus calls ΠάτυμϞ (L. 2. c. 158.) but Herodotus there saith it was πάλις τῇ Ἀραβίᾳ, a City of Arabia. And therefore Sir J. Marsham's Conjecture seems more reasonable, who takes it for Pelusium : which was the most ancient fortified Place in Egypt, called by Ezekiel XXX. 15. the strength of Egypt ; and by Suidas, long after him, κλεῖς τῆς Ἀραβίης, the Key of Egypt : because it was the Inlet from Syria into this Country. Which was the reason, as Diadorus saith, (Lib. XV.) that they most of all fortified τὸ Πελοποναιὸν εἶμα, as his words are. And this agrees with the signification of Pithom, if D. Chytræus guesses aright, which is as much as Pi and tehom, i. e. the Mouth of the Deep : being seated near the Sea, at the Mouth of one of the Streams of Nile. And thus I find it expounded in the Talmud Tit. Sota, in the Gemara, Cap. I. Sect. 32.

C

And

Chap. i.

And Rameses.] It is an ignorant Conceit of *Benjamin Tudelensis* that this City is that called *Ein-Alschemes*, i. e. the *Fountain of the Sun*; in Greek *Heliopolis*. (See his *Itiner.* p. 120. and *L'Empereur's Annot.* p. 223.) for this City was in the upper *Egypt*; whereas *Rameses* was in the lower, in the Land of *Goshen*: and gave name to the whole Country where the *Israelites* dwelt, *XLVII Gen.* 11. And it is most likely, it was a Frontier Town, which lay in the entrance of *Egypt* from *Arabia*, or some of the neighbouring Countries. They that take the Name of the King, who now reigned, to have been *Rameses*, think this City had its Name from him, and the other called *Pithom* (as *Mercator* thinks) from the Name of his Queen.

Ver. 12. But the more they afflicted them, the more they multiplied and grew.] Here is a new word, different from all the former (*Ver. 7.*) to express their extraordinary Increase; for so *jiphrots* signifies, *breaking out*; as Water doth which bursts out with a greater force, when it hath been pent up. This, as *St. Austin* observes, (*L. XVIII. de Civ. Dei, c. 6.*) is to be ascribed to the Divine Blessing; for naturally tiresome Labours would have dispirited them, and made them less fruitful.

And they were grieved because of the Children of Israel.] It vexed them to see this Device prove so unsuccessful, that it promoted what they thought to hinder.

Ver. 13. And the Egyptians; rather therefore.] The Egyptians resolved to take a more severe Course with them.

Made the Children of Israel to serve with rigour.] Used them more tyrannically and cruelly; without any

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any Mercy: whereby their strength, in all likelyhood, would be broken, as the Hebrew word signifies. Some of the Jews think they beat and scourged them sorely. Chap. 1.

Ver. 14. *And they made their Life bitter.*] The Hebrews call all things *bitter*, which extremely grieve and afflict the Soul, XXVII Gen. 34. III Lament. 15. Whence *Naomi* bids her Daughters call her no more by that pleasant Name, but call her *Mara*, i. e. *bitter*: because of the very great Afflictions she had endured in a strange Country.

With hard Bondage.] Such Drudgery as if they had been meer Bondslaves.

In Mortar and in Brick,] *Πλὴν εἰς πλίνθον χρηματίζοντες*, by making Clay into Bricks (as *Philo* well interprets it, *L. I. de Vita Moſis*) or in working the Clay, and then turning it into Bricks. And so *Bechart* expounds it, by the figure of *ἐν δια δυνάμει*, *laboribus ex luto conficiendis*. There was great store of Clay in that place; *Pelusium* (one of the Cities which they built) having its name from thence, both in the Greek and in the Hebrew Languages. For *Sin* signifies the same with *πλῆς*, Clay, or Dirt.

And in all manner of Service in the Field, &c.] Not meerly in Ploughing, &c. but in digging Trenches, to convey the Water of *Nile* into their Ground (as *Philo* expounds it) and in cleansing those Trenches that had been formerly made; and in carrying Dung, as others add, into the Field; and such like nasty Services. And all these, *Moses* adds, were *rigorously* exacted of them: i. e. they did all they could to break their hearts, as we speak.

Ver. 15. *And the King spake to the Hebrew Midwives.*] The former Device failing him, or contri-

Chap. 1. buting little to his end; he betakes himself to one that, if it were pursued, could not but prove effectual. Some will have these *Midwives* to have been *Egyptians*, but called *Hebrew*, because the Women of that Nation made use of their Assistance, when they were in Labour. But it is not likely, that *Hebrews* had not *Midwives* of their Nation; or that *Pharaoh* would impose his *Midwives* upon them, and let them have none else: for that would have too plainly discovered his drift; whereas he intended to hide it, and to act cunningly against them, *Ver. 10.*

The name of the one was Siphrah, &c.] We cannot well think there were only two *Midwives* to serve the whole Nation: but these were the chief; who had the rest under their government, and gave orders and directions to them. So *Aben Ezra*; whom *Abarbinel* contradicts; but with slight reasons: to advance a subtil rather than solid Conceit of his own; that every Woman in *Egypt* had two *Midwives*, and those were the common Names of them, signifying what each of them were to do for the Women in Travel. There are those among the Jews who have fancied *Jochebed* the Mother of *Moses* to be one of those here named: and some of them, who are pleased with seeming ignorant of Nothing, say she is the person here called *Siphrah*; her Daughter *Miriam* being the other, called *Puah*: So the *Hierusalem Targum*.

Ver. 16. When ye do the Office of a Midwife, &c.] Are called to their Assistance in their Labour.

And see them upon the Stools.] The Hebrew word *obanajim* which we translate *Stools*, is so obscure, that the *LXX* content themselves to translate this Passage thus, *When you see them delivered*: which fully expresses the sense; and must be supposed to be the meaning

meaning, if we take *Stools* for such Seats as were purposely contrived for labouring Women to sit on, that the Midwives might the better do their Office. For they could not tell whether they brought forth Male or Female, till they were delivered: unless the Hebrew Doctors say true, who constantly affirm, That Boys come into the World with their Faces downward, and Girls with their Faces upward; whereby they might know what Sex a Child was of before it was quite born. See Tit. Sota in the Gemara. Cap. 1. Sect. 33.

If it be a Son, then ye shall kill him]. The Egyptians feared the Men of Israel only; without whom they could have no Children at all, but such as would be half Egyptians; and in time be wholly ingrafted into that Nation.

But if it be a Daughter, then she shall live.] For as Clemens Alexandr. well observes, (L. I. Stromat. p. 343.) ἀδελφὲς εἰς πολέμῳν ἡνίκά, Women are feeble and unfit for War, therefore they had no fear of them, but reserved them to increase the Egyptian breed.

Ver. 17. But the Midwives feared God, &c.] They that take them for Egyptians, say these Midwives were Profelytes to the Jewish Religion. But such Faith in God, as made them not fear a great King, is hardly to be expected from any but those who had been always bred up in a deep sense of his Divine Majesty. Which gave them such Courage, that, as Chytraeus expresseth it in Herodotus his Phrase (which is in a manner the same with St. Peter's, V Acts 29.) τὰ τῷ Θεῷ προσεύμεθα, ἡμῶν ἢ τὰ τοῦ ἀνθρώπου, they made account the things of God were to be preferred before those of Men: and therefore would not obey the King's Command, by doing contrary unto God's.

Ver. 18.

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Ver. 18. *And the King called for the Midwives.]*
 Sent out a Summons to appear before him.

And said unto them, Why have you done this thing, &c.] Their being questioned for their Disobedience, made their Constancy the more remarkable.

Ver. 19. *For they are lively, and are delivered ere the Midwives come in unto them.]* It doth not appear that these Midwives told a lye, but only concealed some of the Truth: which is not unlawful, but commendable, when it is to preserve the Innocent. For many of the Hebrew Women might be such as they here describe, though not every one of them. The Hebrew word *chajoth* signifies three things; either *vivaces*, i. e. *lively*, or *obstetrices*, *Midwives* (as *Kimichi* tells us) or *animantia*, *living Creatures*. The LXX follow the first notion, and so do we, which is very proper. *Aquila* follows the second, who translates this Passage thus, Μαῖαι γὰρ αἱ, ἃς ἐν ἰ-
 στίῃ τὰς Μαῖας τῶν αὐτῶν, they can do the Office of Midwives themselves, and are brought to Bed before we can get to them. Thus the *Vulgar* also take it, *They have skill in Midwifery*. And the Author of the *Life of Moses*, (as several other Jews do) take it in the third sense, expounding it thus; *They are like other living Creatures, who do not need any Midwives to help their young ones into the World*. And so *Rasi* also, and *Theodotion*, who thus translates it ζῶντων αὐτῶν, which doth not signifie (as *Gaulmyr* observes) they bring forth living Children, but *ad instar animantium pariunt*, they bring forth like *Animals*. Such lively Women undoubtedly there have been, and are still in some Parts of the World. For *Varro* reports (*L. II. de R. R. cap. 10.*) that the Women of *Illyricum*, when they found their
 Pangs

Pangs coming, were wont to go a little aside from the Work they were about, and presently were delivered of a Child, *quem non peperisse, sed invenisse putes*, which one would think they had found, not brought forth out of their Womb. Which place our *Gataker* mentioning in his *Cinnus*, p. 213. saith, it is credibly reported, by those who had lived there a great while, that the *Irish* Women sometime rise from Table, and are delivered, and return to the Company again before all be taken away.

Ver. 20. *Therefore God dealt well with the Midwives, &c.*] He rewarded their Services; whereby the Children of *Israel* still more multiplied and waxed very mighty.

Ver. 21. *Because the Midwives feared God, he made them Houses.*] These words seem to declare, where in God rewarded them; which was in making them Houses. Some indeed (particularly Mr. *Calvin*) refer this to the *Israelites*; because the word *them* is of the Masculine Gender: and therefore cannot, they think, be meant of the Midwives; but must be interpreted, *by this means the Children of Israel were exceedingly increased.* But, besides that this was said just before, it is not unusual in Scripture, when the Speech is of Women, to use the Masculine Gender. Thus *Ruth* (1. 8.) prays for her Daughters in Law in these words, *the LORD deal kindly with you*, where in the Hebrew the Masculine Gender is used, and not the Feminine. But we need go no further for an instance of this than the very next Chapter to this, (II *Exod.* 17.) where *Moses* is said to water their Flock, speaking of *Jethro's* Daughters, and the word for *their* is of the Masculine Gender. It agrees also best with the whole story, to take it so here; that God made

Chap. i. made the Midwives Houses, (so the *Chaldee* and the *LXX* understand it) that is, gave them a numerous Offspring, out of which arose many *Families*, which in Scripture Language are called *Houses*, XXX *Gen.* 30. *When shall I make my self an House?* (the same Phrase with this) *i. e.* take care of my own Family, XXV *Dent.* 9. IV *Ruth* 5. Or else the meaning may be, *he increased their Estate*, and gave them great Riches: which the Psalmist may be thought to mean, when he saith, *Except the Lord build the House*, (*i. e.* preserve and increase the Estate of a Family) their labour is in vain that endeavour it. See also 2 *Sam.* VII. 11. CXIII *Psal.* 9. Some that take these Midwives to have been *Egyptian Women*, profelyted to the Jewish Religion, think the sense may be, that they married to *Israelites*, and God made their Families eminent in *Israel*.

Ver. 22. *And Pharaoh charged all his People, saying, every Son, &c.*] Not being able to effect his end by the Midwives, he commanded every Body to inform his Officers when any Hebrew Woman fell in Labour, and appointed Searchers (it's likely) to examine whether they were delivered of Male or Female, and to act according to what is here ordered. Some that understand the foregoing words of the *Israelites*, make this the sense of the two last Verses: *Because the Midwives feared God, and thereby the Families of the Israelites were increased, not diminished; Pharaoh took a new Course, and charged all his People to see that done, which the Midwives refused.* The Jews (in the Book called *The Life of Moses*) say that many of their People, upon this Decree of *Pharaoh*, resolved not to marry, or not to come near their Wives: and those who did, were forced

to have them brought to Bed alone, and throw Chap. 5.
 their Children into the Fields, where the Angels
 took care of them, &c. But this is confuted by
 what follows in the next Chapter. And yet they
 are so fond of such Fables, that in one of their *Me-
 draschim* (or Books of Homilies) they say, God
 made Milk to come out of one Stone, and Honey out
 of another, to Suckle them, while they lay hid in
 the Earth. See *Buxtorf* of the Education of their
 Children, *Synag. Judaic.* Cap. VII. *bellar. vltim.*
 to show that this was a divine ordinance, and not a
 human invention.

CHAP. II.

Ver. 1. **AND** there went a Man of the House of
 Levi, &c. We are told both the Man's
 name, and the Woman whom he married, VI. Exod.
 20. XXVI Num. 50. Where *Annam*, Grandson
 of *Levi*, is said to have been *Mose*'s Father, and
Jochabed, Daughter of *Levi*, to have been his Mo-
 ther. So *Annam* married his Father's Sister (as the
 Text expressly tells us). Which *Mose* was so ingenu-
 ous as not to conceal, though it might not be for
 his Credit in future Ages: when such Marriages were
 forbidden by that Law which he gave them from
 God; though practised before the giving of his Law.
 See *Selden*, *L. V. de Jure No. & G. d. p. 21*. The Jews
 also, fancying his Mother *Jochabed* to have been
 born as soon as the *Israelites* came into *Egypt*, make
 the Birth of *Mose* a Miracle: because she must be, by
 that account, an *Hundred and thirty* years old, when
 he was born. But it may as well be thought, that she
 was born to *Levi* in his old Age, by another Wife;
 and so she was younger than her Nephew *Annam*,
 and

Chap. 2. and but his half Sister. Which makes their Marriage no more strange, than *Abraham's* Marriage with *Sarah*. Besides, it is not certain she was his Father's Sister; (in the strict sense of that word) but might be only one of his Cousins; who in Scripture are frequently called *Sisters*. And then when it is said, she was a *Daughter of Levi*, the meaning must be, his *Granddaughter*; or the Child perhaps of one of his *Granddaughters*; who, in these Writings, are commonly called *Daughters*. And so, all the Objections against this Marriage vanish; and the first words of this Verse expound the last. *A Man of the House of Levi*, took to Wife a *Daughter of Levi*: that is, one of the same House, or Family. But see VI. 20.

Verse 2. *And the Woman conceived, and bare a Son.* She had one before this, viz. *Aaron*; who, it is probable, was born before this Persecution began; being three years elder than *Moses*; VII. 7. *And when she saw him, that he was a goodly Child.* His goodly Aspect (which seems to have been an early indication of his future Greatness) is taken notice of by Strangers; particularly by *Justus*, out of *Trogus* an ancient Heathen Historian; LXXXVI. 2. where he saith, That beside the Inheritance of his Father's knowledge (whom he takes to have been *Joseph*) *etiam formę pulchritudo commendabat*; the gracefulness of his Person recommended him to others. Inasmuch that the whole Fable of *Adonis* among the Heathen, was framed (as *Huetius* conjectures) out of this Story of *Moses*. For *Apollodorus* relates (L.III.) how *Henna*, admiring the great Beauty of the Infant, took him away privily, without the knowledge of the Gods; and hiding him in an Ark, delivered him to *Proserpina*; &c. See *Demonstr. Evang. Propos. IV. Cap. III. n. 3.* She

She hid him three Months in a Stump; in Rike Chap. 20
Blifer, Cap. XLVIII. fath; she hid him in a Vault
under ground. But in Sora they say, (in the Gemara,
ra, Cap. I. Sect. 38.) he being hid in a secret inner
Room of their House, was in danger to be detected
by his crying; when some of the Egyptians came in
to the outer Room, and brought a crying Child with
them on purpose; supposing the Israelites Infants
would answer, if any were in the House. But there
is no certainty of this.

Ver. 3. And when she could no longer hide him.]
Some discovery being made of him, by some means
or other, by their Neighbours; or she search after
new-born Children being now more narrow and dili-
gent; she thought he could be no longer concealed,
and therefore resolved to expose him, in the manner
following.

She took for him an Ark of Bulrushes.] Or of Willows,
for Kimchi observes the Hebrew word *Gome* signifies
the lightest Wood. *Particides*, an Arabian Writer,
saith it was made of that which the Ancients call *Pa-
pyrus*: and so the LXX, and *Josephus* and *Clemons
Alexandrinus* (Strom. I. p. 343.) *ἐκ βύλων τῆς ἡγυ-
ος οὐβῆς* *πὺναιαν*) which was a *futex* that
grew peculiarly upon the Banks of Nile, as *Salma-
sius* shows in *Solin.* p. 1002.

And daubed it with Slime and with Pitch.] Of this
word *Slime*, see XI Gen. 3. It is not improbable,
that this was used within and Pitch without, to
keep the Water from coming into the Ark. And so
I find in the Gemara of that Title in the Talmud, cal-
led *Sora* (Cap. I. Sect. 29.) where this is said to have
been an ancient Tradition. Only they say, as many
of the Rabbins do, that *Ghemar* signifies *Plaster*, not

Chap. 2. *Bitumen*: because the bad smell of that, they think, would have been noisom to the Child. R. Solomon's opinion is, that it was *pitch* both within and without; and plaistred within over the Pitch.

And she laid it in the flaggs by the Rivers brink. That it might not be carried away with the Stream; but she might come in the Night and suckle it. Some think that the Ark, notwithstanding, was made below in the form of a Boat; that, if it should chance to be carried from among the Flaggs upon the Shore, it might swim in the River. For it is certain the Egyptians made Ships of the forenamed reed, as we find in *Pliny* and *Solinus*, who both mention *Papyracea Naves*; and in *Theophrastus*, who mentions *Πλοία ἑλκωτά*, speaking of *Papyrus*: as *Salmasius* observes in his *Plin. Exercit.* p. 1003; 1115, 1116. *Herodotus* also mentions *Πλοία ἐκ τῷ ἀγνῶντος ποδῶν*, in his *Euterpe*, Cap. XCVI. See XVIII Isa. 2.

Ver. 4. *And his Sister stood afar off, to wit what, &c.* By her Mothers order no doubt; that she might not seem to be set there, on purpose, to watch him. We read of no other Sister he had but *Miriam*, XXVI Numb. 59. who therefore is thought to be the Person.

Ver. 5. *And the Daughter of Pharaoh.* Called *Thermutis* by *Josephus* (L. II. *Antiq.* c. 5.) but by *Artapanus* in *Eusebius* his *Prepar. Evang.* (L. IX. c. 27.) called *Meris*, or *Merris*. Which is her name (as *Jacobus Capellus* observes) in the *Fasti Siculi*. The same *Artapanus* there says, she was married to *Cenephres* King of the Country above *Memphis*: but had no Child by him. *Clemens Alexandrinus* says the same, that she was not only a married Woman, but had been long married, without being with Child, *ἡλικίᾳ*

ἐπιθυμῶσα, but very desirous to have one, L. I. Chap. 2.
Strom. p. 343.

[Came down to wash her self at the River.] Not for Pleasure, but for Purification : this being an ancient Rite of Religion in all Nations, to cleanse themselves, by washing their Bodies, after any Defilement. Thus Philo seems to understand it, in his Book of the *Life of Moses* : where, speaking of this matter, he uses the word *μεῖψανθεῖα*, which is proper to Sacred Cleansing. And it seems far more probable, than that the scorching heat of the Weather, (caused by an extraordinary hand of God) made her betake herself to the cool Streams for her Refreshment (as the Tale is told in the Hebrew Book, called *The Life of Moses*) or that the desire of Children carried her hither; the Waters of Nile being thought to make Women fruitful. *Clement Alexandrinus* seems to have put both these together, Refreshment and Religion : when he saith she came hither, *ἀσθεῖς καὶ μεῖψανθεῖσιν χροσάμενη*, L. I. Strom. p. 343. It is still a further fetch of *Jonathan*, who would perswade us that at this time God had smote the Egyptians with a burning Ulcer ; which made their Flesh so hot, that they could not endure it, but run to the River to cool their Bodies. And in *Pinke Elieser*, Cap. XLVIII. this Inflammation is said to have seized on Pharaoh's Daughter, whom he calls *Bathia*. Which is indeed the name of a Daughter of one Pharaoh, 1 Chron. IV. 18. but to make her the Daughter of Pharaoh King of Egypt (as *G. Vorstius* observes they do, in *Schemoth Rabba*, and *Vajira Rab.*) is altogether senseless. And yet it is upon that ground they make her a Proselyte also, and say in the Title of the *Talmud* before mentioned, called *Sota* (Cap. I. of the *Gemara*, Sect. 40.) that

that

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that she went into the River to purge her self from the Idolatry of her Father's House: i. e. to become a Proselyte, who was received (in following times) into the Jewish Religion by Baptism.

And her Maidens walkt along by the Rivers side.] While she washed her self, in a private place, which, no doubt, was made by the King for that purpose. For it is not to be imagined, that she washed herself publickly in the River; but in some Inclosure, whereby she was separated from the sight of Company. For Zoan (or Tanis) the Royal City, it is certain, lay near the River; and it is likely the King's Gardens extended themselves to the very Banks of it: where convenient Bathing-Houses were contrived for himself, and the Royal Family, to bathe in the River when they pleased. *Patricides* seems to say, that the River ran through the City, or by the side of it: for so the words are; *The Ark was put in the banks of the River Nile, where the water was shallowest, in the City of Tzana, which was the Metropolis of that part of the Country.* And to the same purpose *Elmacinus*, another Arabian Writer, as *Hutinger* observes in his *Smegma Orientale*, L. I. c. 8. p. 400.

And when she saw the Ark among the flags.] In such a Bathing-House, as I suppose her to have now been, there were Lattices through which she could see what was done in the River, though no Body could see her. And she spying an unusual Vessel among the flags commanded it to be brought to her. *Patricides* saith, she heard the Child cry. And *Chaukuni* observes, it was more easie for her who was in the River, to spy the Ark, than for her Maidens who walked above upon the Banks.

She

She sent her Maid to fetch it.] The Hebrew word *Amatba*, which we translate *Maid*, is much different from that for *Maidens* mention'd just before: signifying one that waited immediately upon her, whom we call an *Handmaid*; the other properly signifying only young Women; who were such, perhaps, as we now call *Ladies of Honour*.

Ver. 6. *And when she had opened it, she saw the Child.]* And together with him the SCHECHINAH or Divine Majesty, as *Rabbi Jose* saith in *Sota*: which is agreeable to their opinion, who make her to be now profelyted; but hath no other foundation.

And behold the Babe wept.] There is nothing strange in this, that a Babe (which perhaps had been a good while without the Breast) should weep; but it is remarkable, that *Pharaoh's Daughter* should not find it, till tears ran down its Cheeks; because this helpt to move her compassion towards it, as it here follows.

And she had Compassion on him.] Resolved to preserve him, contrary to her Father's Order.

And said, this is one of the Hebrew's Children.] None else, she thought, would expose so goodly a Child: and she was confirm'd in her opinion, when she found he was Circumcised, as the same *R. Jose* conjectures. And the truth is, we have no good reason to believe, that the *Egyptians* had, as yet, received Circumcision.

Ver. 7. *Then said his Sister to Pharaoh's Daughter, &c.]* We cannot think his Sister would be so imprudent as to step in immediately, upon the finding of the Child, and ask if she should call a Hebrew Nurse for it; but staid some time, (that she might not seem to know anything of him, but what she heard

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heard them say) till they had tried other Nurfes (as the Hebrew Doctors in *Sota* understand it, *Cap. I. Sect. 43.*) whose Breasts the Child refusing to suck, she took the opportunity to ask if she might see for a Nurse among the Hebrew Women. *Josephus* saith the very same.

Ver. 8. *And Pharaoh's Daughter said unto her, Go.*] It is likely that *Miriam* addressed her self to her so discreetly, that it moved her easily to agree to her Proposal. Though a singular Providence of God guided this whole business.

And the Maid went and called this Child's Mother.] Whose Breast the Child readily taking (having been used to it) she was instantly accepted to be his Nurse. So it follows in the next Verse.

Ver. 9. *Take this Child away, and Nurse it for me, &c.*] Thus by the wonderful Providence of God, *Jochabed* had the pleasure of suckling her own Child; and was also well paid for her pains.

Ver. 10. *And the Child grew, and she brought him unto Pharaoh's Daughter.*] The Hebrew Writers say, that when he was Two years old, he was taken from her: which is not so likely, as that he continued with her till he was grown capable to be instructed in true Religion; and to understand and remember whose true Child he was; whereby he was disposed to behave himself accordingly, when he came to live at Court.

And he became her Son.] She having no Child of her own, adopted him for her Son, with the consent, no doubt, of *Pharaoh*: Not to succeed in the Throne, as some have fancied; but to be the Heir of her private Estate. And accordingly she gave him a Princely Education, and took care he should be instructed

in

in all the *Wisdom* of the *Egyptians*, as *St. Stephen* hath remembred, VII *Acts* 22. and, as *Philo* (in *The Life of Moses*) would have it believed, sent for the ablest Masters out of *Greece* (as well as out of *Affrica*, and other Eastern Countries) to teach him their Learning. Which is a piece of Jewish Vanity; for there was no Learning among the *Greeks* in the days of *Moses*: who was ancienter, not only than their *Philosophers* and *Poets*, but than most of their Gods; as *Clemens Alexandrinus* demonstrates; καὶ οὗτοι ἀπὸ τῶν πλείων παρ' Ἑλλήνων, ἢ μόνον τῶν λεγομένων ὁσίων τε καὶ ποιητῶν ὁ Μωσὴς προεστότερος, L. I. *Strom.* p. 323. And what Learning there was now in *Egypt* is not certain; for there is no Evidence that the *Wisdom* *St. Stephen* speaks of, comprehends the Knowledge of so many things, as some Learned Men are pleased to ascribe to them in those days.

And she called his name *Moses*.] The reason of this Name is given in the following words;

And she said, because I have drawn him out of the Water.] This Name seems to be derived from the Hebrew word *Masrah*, which is never used in the Bible, but for drawing out of the Water, 2 *Sam.* XXII. 17. XVIII *Psal.* 17. LXIII *Isa.* 11. And therefore there is no need to have recourse to any other Language for the original of his Name; which *Philo*, *Josephus*, and *Clemens Alexandrinus*, will have to be derived from the word *Mō*, which in the *Egyptian* Tongue, they say, signifies *Water*, and *Son*, which signifies *saved*. So that it is as much, as *saved from the Waters*, or preserved from drowning. It may be said indeed, that it is not likely she would give him a Name from any other Language than her own: but it is to be considered, that the word *Masrah*
E (from

Chap. 2. (from whence this Name most naturally flows, and to which she her self said she had respect) might have the same signification in her Language, that it had in Hebrew; there being a great affinity between these two Tongues. See XL. Gen. 43. Clem. Alexandrinus saith, that the Name he had given him by his Parents at his Circumcision was *Joachim*. Which he had, I suppose, out of some fabulous Book; for, in the same place, he speaks of the Name was given him after he was translated to Heaven, L. I. Strom. p. 343.

Ver. 11. *And it came to pass in those days when Moses was grown.*] When he was not only arrived at Man's estate, but was full *Forty* years old, as St. Stephen observes, (VII. Acts 23.) and may be gathered from this History.

That he went out unto his Brethren, &c.] He had a motion from God (as St. Stephen there seems to interpret it) to go, and acquaint himself with the Condition of his Brethren; and to own himself, more than he had done hitherto, to be one of them. The Jews tell many Tales what passed between him and *Pharaoh* till this time; but there is no more credit to be given to them, than to what *Artapanus*, an Heathen Historian, relates of his Military Exploits in a War with the *Ethiopians*, against whom *Cenephres* sent him as General of his Forces: Though this is remarkable, that his Name and several Passages of his Life (mixed with some Fables) were known to other Nations, and by them magnified and admired. As appears by what *Eusebius* hath extracted out of *Artapanus*, *Eupolemus*, *Demetrius*, and other Heathen Writers, L. IX. *Præpar. Evang.* c. 26, 27, &c.

And

And looked upon their burdens.] Which he did Chap. 21. very often, (as *Philo* understands it, *L.I. de Vita Moſis*) and not without great Grief and Heavineſs; that he was neither able to hinder their Oppreſſion, nor to help them under it. But he exhorted *Pharaoh's* Officers to moderate their Severity; and the *Iſraelites* to be patient, in hope of Deliverance.

And he ſpied an Egyptian, ſmiting an Hebrew.] The Cause of it is reported (in *The Life of Moſes*, in Hebrew, and in *Schalfch Hakkabalab*) that this Egyptian had broken the Hebrew's Houſe, and bound him, and raviſhed his Wife, and now endeavoured to murder him. But this looks like a Tale: which is a little better told by the Author of *Schemoth Rabba*, and others mentioned by Mr. *Selden*; *L.II. de Synedr. c.1.* who ſay, that this Egyptian was one of the Taskmaſters, who called this Man out of his Bed in the Night, to go to work, and then took his opportunity to ſlip into it, and lye with *Selomith* his Wife, who took him for her Husband. The plainest account and moſt likely, is this of *Philo* (in the place above mentioned) that ſome of *Pharaoh's* Officers, little differing from the moſt furious Beaſts, not at all mollified, but more exasperated by Intreaties; one of them, of the moſt violent temper, fell in an outrageous manner upon an Hebrew, becauſe he did not do his work ſo faſt as he would have him, beating him moſt cruelly till he had almoſt kill'd him.

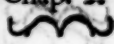
One of his Brethren.] All the Hebrews were his Brethren; but this Man, was of his own Tribe, and one of the Children of *Kobath*, as the fore-named Authors take it.

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Ver. 12. *And he looked this way and that way, &c.]* Round about him; that he might not run into danger himself, by delivering his Brother from it.

He slew the Egyptian.] Being stirred up to it, by a Divine motion: otherways he could not have justified this Fact, to God and his own Conscience. And therefore St. Stephen plainly makes this an Indication to the Children of *Israel*, that God intended to deliver them by his means; and says, *Moses* thought they would have so understood it, VII *Acts* 25. Nay; *Maimonides* himself gives this account of it, (*Part II. Cap. XLV. More Nevochim*) where, he making this the first Degree of Prophecy, when a Man is moved and animated by God to some great and heroick Enterprize (either for the Preservation of the whole Church, or the Deliverance of eminent Men from Oppression) he reckons *Moses*, among others, as an Instance of it, in these words: *Moses was indued with this Power, when he grew up to be a Man; by the impulse of which he slew the Egyptian, and checked him who unjustly strove with one of his Brethren, &c.* The Hebrews generally say that *Moses* did not kill this Man with a Sword, or any other Weapon, but meerly by the word of his Mouth, pronouncing him Dead in the Name of God. Which Tradition is so old, that it is mentioned by *Clemens Alexandrinus*, L. I. *Strom.* *ἡ αἰὶν δὲ τοῦ Μωϋσῆος λόγῳ μόνῳ ἀνέλεν τὸ Ἀιγυπτίον, &c.* They that pretend to Secrets, say, that he killed the Egyptian with his word alone, as *Peter* afterwards, in the *Acts*, killed *Ananias* and *Sapphira*.

And hid him in the Sand.] An inaccessible Desert lay on the West of *Egypt*, as *Diodorus Siculus* observes; and there was another also on the East of

of it: so that if this hapned upon the Borders, Chap. 2.
there was Sand enough wherein to bury him. 

Ver. 13. *And when he went out the second day.*] Having begun to Act by the Divine Commission, he seems to have resolved every day to give proofs of his Authority; and awaken the People to expect deliverance by his means. And therefore went out, among them, this day, as he had done the day before.

Behold, Two Men of the Hebrews strove together.] He was surprized to find two of his Brethren contending one with another; when they were so grievously oppressed by the Egyptians.

And he said to him that did the wrong, Wherefore smitest thou thy fellow?] He had no less Authority to admonish and reprove his Brethren, than to chastise their Oppressors.

Ver. 14. *And he said, Who made thee a Prince and a Judge over us?*] It is plain by this that he acted as one that had Authority; but this Man questioned from whence he had it.

Intendest thou to kill me, as thou killedst the Egyptian?] It is not likely the Man thought he had any such intention; but meant only to fright Moses from meddling in his matters, by letting him know that what he had done already, was not such a secret as he thought it.

And Moses feared.] He had not yet received a Commission from God to act publickly as their Governour, and therefore durst not stay to answer a Charge against him (which he thought might be possibly brought) for what he had done privately. Some have troubled themselves to reconcile this with what the Apostle saith, XI Hebr. 27. that he feared.

Chap. 2. *feared not the wrath of the King*; which doth not seem to agree with what is said here, that *Moses feared*. But there he may very well be thought to speak, not of his flight out of *Egypt*, but of his last departure with the whole body of the *Israelites*. Though if we should allow *Moses*, and the Apostle, to speak of the same thing, there would be no contradiction between them. For he might so fear, as to make him cautious, and consult for his Safety; rather than basely either deny, or excuse what he had done, or ask pardon for it; unto which no fear of the wrath of the King could have moved him.

Ver. 15. *Now when Pharaoh heard this thing.*] Which was soon brought to his ears, as *Moses* suspected: and aggravated extreamly by the great Men of the Court, as *Philo* represents it, *L. I. de Vita Mosi*.

He thought to slay him.] Not so much because he had killed the Man, as because he pretended to assert the Liberty of the *Israelites*, and to be their Deliverer. *Demetrius* bears witness to this Story, just according to what is here related, in *Eusebius's Præpar. Evang. L. IX. c. 29*.

And Moses fled from the face of Pharaoh.] Wisely foreseeing the Danger, he avoided it by flight into another Country, where he was out of his reach. For though the time of *Israel's* Deliverance was not yet come, he was assured, that God intended to work it by his hand: and therefore thought it prudent to reserve himself till he received a further Commission from God. But though this flight of *Moses* be here so plainly affirmed, yet the Jews are so fond of their own Conceits, and so bold in their Invention, that they say he was not only condemned

ned to have his Head cut off, but brought to the Block; and when the Executioner came to do his Office, his Sword would not enter; *Moses* his Neck being, by a Miracle, turned into a Pilaster of Marble; and from thence called his Son *Eltizer*, &c. So the Tale is told by the Author of *Moses his Life*. What *Pharaoh* this was is not certain; but *Eusebius* calls him *Orus* (who succeeded *Amenophis*, in whose time *Moses* was born) and he is said to have reigned Two and forty years.

And dwelt in the Land of Midian.] Where some of *Abraham's* Posterity were settled (XXV Gen. 2.) in a part of *Arabia Petraea*. And therefore *Philo* only saith, ὁπρὸς γένους εἰς τὸ ὅμιλον Ἀραβίας, he withdrew into the neighbouring *Arabia*. Into which Country he chose to flee, both because his escape was easie thither, and because they were descended from the same Stock with himself; and continued still good People; or at least had some good Governours, and Families among them, as appears by what follows.

And he sat down by a Well.] To refresh himself; and expecting, it's likely, to meet some Company there, at the time when the Flocks came to water.

Ver. 16. Now the Priest of Midian.] Or Prince, as it is in the Margin. For the word *Cohen* indifferently signifies either *Priest*, or *Prince*: but most anciently it signifies the latter (a Prince.) For so it is used in the Book of *Jab* XII. 19. He leadeth *Cohenim* (Princes) away spoiled. And in after times it continued to have the same signification; *David's* Sons being called by this Name of *Cohenim*, 2 Sam. VIII. 18. which in 1 Chron. XVIII. 17. is expounded,

Chap. 2. ed, were chief at the hand of the King. And so *Ira* is called, 2 *Sam.* XX. 26. *Cohen*, a chief Ruler about *David*. And so I think it is to be taken here, for a Ruler or Governour (See *XLI Gen.* 50.) not of the whole Country of *Midian*, but of some Province of it. And it may be most truly rendred, a Prince (i. e. one of the Princes, or Rulers) of *Midian*. But in ancient time Princes executed the Priesthood also, as *Plato* observes they did among the *Egyptians*; and the Consuls and Emperours of *Rome* were ambitious of the same Dignity: by which means the word *Cohen* came to signifie both. Though where the Place or Territory of which any Person was *Cohen*, is mentioned, there it always signifies him to have been Prince or Civil Governour of that place. So *S. Jarchi* observes, The word *COHEN* always denotes some Divine Ministry or Function, except where there is an addition of some particular Principality to it, as *COHEN* of *Midian*, and *COHEN* of *On* (referring to this place, and that I now mentioned in *Genesis*) where it signifies a Prince, though the Priesthood might be joyned with it. And so *Artapanus* in *Eusebius*, *L. IX. c. 27.* relating *Moses* his Flight into *Arabia*, saith he came to *Raguel*, τοῦ τῶν αἰγυπτίων ἄρχοντι, the Ruler of those parts. And the Jews in their German Translation of the Bible, call him *Heer*, Lord of *Midian*. See our most Learned *Selden*, *L. I. de Synedr. c. ult. p. 648.* I shall only add, that it is most likely that this Prince (or Priest) was a Worshipper of the true God, and not an Idolater: for *Moses*, we may be confident, would not have married his Daughter, if she had been bred in a false Religion.

And

Had seven Daughters, and they came and drew Water, &c.] He was but a small Prince it appears by this; though it must be acknowledged it was a noble Employment in old time (as I observed upon *Genesis*) to look after Sheep: and we must not imagine, these young Women drew the Water themselves, but had Servants to attend them and obey their Orders.

Ver. 17. *And the Shepherds came and drove them away.]* Some rude and idle Shepherds would have made use of the Water, which they had drawn; and had the benefit of their pains, without any labour of their own. This looks like an Argument that their Father was not a *Prince*, for then, one would think, these Shepherds should not have dared to contest with them. But it is as much an Argument that he was not a *Priest*; for they were great Men also in those days. And it seems probable to me, that these were the Shepherds of some other greater Prince, in those Countries; who made thus bold with *Jethro's* Daughters and their Servants. For one cannot think, as I said, that they alone looked after his Flock, but were Overseers of those that did, like *Rebekkah* and *Rachel*. See *Gen. XXIX. 9.*

But Moses stood up and helped them, &c.] This was an act (as *Maimonides* suggests) of the same Heroick Spirit, mentioned before, Ver. 12. which still rested on him, and moved him here, as it had done in *Egypt*. And thus *Philo* also represents him as ἐκδυστάς μετὰ ποσὶν αὐτῶν, transported by such an Enthusiasm when he spake to the Shepherds, that it after frightened them from their attempt. Though it is not certain that he overcame them by Perswasions, but the whole Discourse seems rather to imply that he

Chap. 2. forced them to desist : which he could not do alone, but at the head of those Servants that belong'd to these young Women : and it is not improbable he had some Servants of his own, who attended him in his Flight. Certain it is, that the *Arabian's* great Employment was feeding of Cattle, as *Philo* there notes, (*L.I. de Vita Moses*, κληρονομήσαντες Ἀγέλης, &c.) ' and that not only Men, but Women, young Men ' and Virgins looked after them ; and not those only of the meaner sort, ἀλλὰ καὶ τῶν ἀγίων ὑπαρῶν, ' but they that were of Noble Families.

Ver. 18. *And when they came to Reuel their Father.* He is thought to be the same with *Jethro*, III. 1. or was *Jethro's* Father ; and so the Grandfather of these young Women : which *Drusius* thinks most probable, *Misell. Centur.* 2. c. 69.

He said, How is it you are come so soon to day ?]. It seems *Moses* not only valiantly defended and protected them ; but so vigorously assisted them also in all their Business, that they dispatcht. it sooner than they were wont to do.

Ver. 19. *And they said, An Egyptian*]. So they took *Moses* to be by his Speech and his Habit ; and perhaps he told them he came out of that Country.

Delivered us out of the hand of the Shepherds.] This justifies what I said (*Ver. 17.*) that these Shepherd's belong'd to some other Prince in those parts, who were wont, it seems, to infest those that were weaker ; and that *Moses* by his extraordinary Courage drove them away.

And also drew water enough for us, &c.] They had drawn Water before (*ver. 16.*) which the Shepherds took from them : and he now did it with greater

greater Expedition, and in great Plenty.


Ver. 20. *And he said unto his Daughters, Where is he ?*] This is a form of chiding, as *Philo* observes, or upbraiding for their Ingratitude ; as appears by what follows.

Why is it that you have left the Man ?] Suffered him to remain in the Field. Ye ought (as *Philo* explains it) to have invited him to my House ; and if he had declined it, to have intreated and urged him to it.

Call him, that he may eat Bread.] Go back (as he goes on) with all speed, and pray him to come and refresh himself ; and receive my Thanks, which are due to him. This shows *Moses* had done them some considerable Service.

Ver. 21. *And Moses was content to dwell with the Man.*] After some Conversation with him, *Raguel* liked *Moses* so well, that he offered him such terms as he accepted, and became one of his Domesticks.

And he gave Moses Zipporah his Daughter.] The Divine Writers do not relate all the passages of a Story (as other Authors delight to do) but only the most material. Therefore we are to suppose a great many things to have preceded this : which was not accomplished presently after he was entertained into *Reuel's* House, but after he had had much Experience of *Moses* his other Vertues, as well as of his Valour. Though the Observation of *Philo* here is not to be slighted, that *Ἀεὶδαλοὶ αἱ μεγάλα φέουσιν, καὶ ἔμμεναι χρόνον γινώσκουσιν.* Men of a great Genius quickly show themselves, and are not made known by length of time. And therefore, he thinks, that *Reuel* being struck first with admiration of his goodly Aspect, and then of his wise Discourse, immedi-

Chap. 2.  ately gave him the most beautiful of all his Daughters to be his Wife: not staying to enquire of any body what he was, for his own most excellent Qualities sufficiently recommended him to his Affection, *L. I. de Vita Moses, p. 611.*

Ver. 22. *And she bare him a Son, and he called his Name Gershom, &c.*] This word *Gershom* signifies a desolate Stranger; which he made the Name of this Child, because he was born, not only in a Foreign Country, remote from his own People; but in a place where he had nothing but what he earned by his Labour. For it is not to be thought, that in an hasty Flight he could bring any great matter with him into *Midian*. Either this Son was born long after his Marriage, or he did not marry till he had been long in this Country: For when he left it, after 40 years stay in it, his Children were but young, as appears from IV. 20.

Ver. 23. *And it came to pass, in process of time.*] After many days (as it is in the Hebrew) i.e. years: for this King reigned a long time. See Ver. 15.

The King of Egypt died.] That King from whom *Moses* fled, viz. *Orus*. After whom *Eusebius* makes *Ancerceres* to have reigned; and after him *Achoris*: both which died before *Moses* returned into Egypt.

And the Children of Israel sighed by reason of the Bondage.] Their cruel Servitude did not end with the Life of *Orus*; but the new King, who succeeded him, was so far from giving them any ease, that he laid more heavy Burdens upon them.

And they cried.] This signifies they lay under the most grievous Oppression; which grew intolerable.

And

And their cry came up unto God.] A Cry that Chap. 2. comes up unto God, signifies in the Holy Language, the loudest and forest Cry. See XIX Gen. 13.

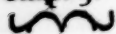
By reason of the Bondage.] This may be referred both to their Cry, and its coming up to God : who resolved speedily to free them from such unsupportable Burdens.

Ver. 24. And God heard their groaning, and God remembered his Covenant, &c.] There are four different words in these two last Verses (viz. heard ; remembered ; looked upon them ; had respect unto them) which, every one of them, signifie God's kind intentions towards them ; but seem also to me to denote that the Divine Providence determined to proceed gradually in the Deliverance of the Children of Israel from their cruel Servitude. For when he saith, God heard their groaning ; the meaning is, he favourably condescended to grant their Petition ; which was the first step to their Deliverance. And then,

He remembered his Covenant with Abraham, &c.] This gives the Reason of it, because he was mindful of his ancient Promises to their Forefathers ; which was a further assurance of his Favour. And then he

Looked upon them.] i. e. Took notice of their Affliction and hard Labour (as Maimonides explains it, More Nev. p. 1. c. 48.) which was another Motive to relieve them. And in the last place,

God had respect to them.] Which imports that he determined to have mercy upon them (and that includes all Blessings in it) For so this Phrase to respect another signifies, as Bochartus hath shown from many instances, particularly XXV Psal. 12. LXVI Isa. 2. Hierozoic. p. 1. L. II. c. 49.



Verse 1. **N**OW Moses kept the Flock.] So Moses was taken from the Sheepfold (as David was in after times) to be the Ruler of God's People, LXXVII *Psal.* 70. 'For as hunting of wild Beasts (saith Philo) is proper to Men of a Martial Genius, and fits Men to be Captains and Generals of Armies; so the feeding of Sheep is *Μελέτη ἐ προγυμνασία βασιλείας*, &c. the best Exercise and Preparation for a Kingdom, and the gentle Government of Mankind. *Clemens Alexandrinus* hath the same Notion, and the same words, *L. I. Strom.* p. 345. God's Power also herein appeared the more wonderful, that he delivered his People from the Egyptian Tyranny, by one that was contemptible, or rather abominable to that Nation, viz. a Keeper of Sheep.

Of Jethro.] It is most likely that *Renel* mentioned in the foregoing Chapter, *Ver.* 18. was now dead; to whom *Jethro* his Son succeeded in that Principality where he Ruled: for it was now Forty years since *Moses* came first into *Midian*.

His Father in Law.] This shows that the Seven Daughters spoken of *II.* 16. were the Children of *Jethro* and *Renel* their Grandfather: unless we will say, as a great many do, that *Jethro* had two Names. Nay, they fancy he had three, being called *Hobab* they think, *IV Judg.* 11. where *Hobab* is said to be the Father in Law of *Moses*. But the word *Son* is there to be supplied (which in other places is sometime to be understood) he seeming to be *Jethro's* Son, Brother to *Zipporah*: And accordingly is said, *X Numb.* 29.

to

to be Son of Raguel the Midianite, i. e. of Jethro, as Chap. 3. many understand it. See there.

And he led the Flock to the backside of the Desert.] Or as St. Hierom understands it, *ad interiora deserti*, to the inner parts of the Desert (where there was better Pasture, than in the place where he was before) to which he was conducted, by the Providence of God, who intended here to reveal himself more fully to him.

And came to the Mountain of God, even to Horeb.] Sheep delight to feed on Mountains, as Bochart observes out of *Theocritus* and *Virgil*. Whence such mountainous Places are often called in *Homer οἶπός*, *Sheep-walks*; they being wont to feed there, as *Eustathius* and *Hesychius* interpret it. See *Hierozoic. p. 1. L. II. c. 46.* And this is called the Mountain of God, because when *Moses* wrote this Book there had been a Divine appearance upon *Horeb*; which St. Stephen calls *Sinai*, VII *Acts* 30. For *Horeb* and *Sinai* seem to have been two tops of one and the same Mountain: which it is plain by this was not far from the Country of *Midian*. We understand also by St. Stephen's words, when this fell out, *viz.* after he had dwelt Forty years in *Midian*: for so long, it is certain, he continued there, VII *Exod* 7. But how he employed all that time, we are not told. No doubt, in something else than meer feeding Sheep. For, being learned in all the Egyptian Wisdom, we may well think he both taught others, and made also great improvements himself; in studying the Records of that, and all other Neighbouring Countries: and besides, received it is likely Divine Revelations. There are those likewise, who think he now wrote the Book of *Job*, to comfort the *Israelites*, by the example

Chap. 3.



example of his admirable Patience, under their heavy Oppressions in *Egypt* : and the Book of *Genesis* also ; that they might the better understand what Promises had been made to their Noble Ancestors, *Abraham*, *Isaac* and *Jacob* ; and that the Time drew near when they would be fulfilled.

It is noted by *Ludovicus Capellus* in his *Chronolog. Sacra*, that the Number *Forty* was much observed in the Administrations of Divine Providence : *Moses* being XL years old when he fled into *Midian* , and staying there another XL years, and then leaving the World in the end of the next XL years of his Age. It was so many years before the *Israelites* got to *Canaan*, after they were delivered out of *Egypt*. *Forty* days *Moses* continued with God in the Mount ; both the first and second time of his going up thither. So many days the Spies were in searching out the Land : and the *Israelites* had just so many Mansions in the Wilderness. Their first Judge governed just XL. years ; and the next twice as many. *Deborah*, *Barak*, *Gideon*, *Eli* all judged XL years : and so long *David* reigned.

Ver. 2. *And the Angel of the LORD appeared to him.*] So *St. Stephen* also, *VII Acts* 30. By which some understand the Eternal W O R D, the Second Person in the Blessed Trinity. But I think he is not called simply an *Angel* any where, but with some addition, as the *Angel of the Covenant* : for it would be a dangerous insinuation, that he was but a meer Creature. Yet I believe he is not here to be excluded : for I take this to have been the Appearance of the S C H E C H I N A H ; which comprehended both the L O R D himself, and the Angels that attended him, as his Ministers. One of which now appeared

appeared so gloriously, that he showed God to be present: and accordingly we find, in the following words, that he himself spake to *Moses*. And thus the LORD is said to have sent his Angel, when they cried to him, and brought them out of *Egypt*, XX Numb. 16. Which Angel is called *Michael* by *Menachem*; and the same which they also call *Goel*, who redeemed *Jacob* from all evil, XLVIII Gen. 16.

[In a flame of fire.] The Glory of the LORD (as the SCHECHINAH is frequently called) appeared in a flaming manner like fire: exceeding bright, and with an amazed splendor. So it appeared, though not so bright, when the first Promise was made of their Deliverance, XV Gen. 17, 18.

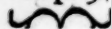
[Out of the midst of a Bush.] To show, say the Jews, in *Pirke Eliezer*, Cap. XL. that God was present with them, in their great Affliction and Tribulation: which was represented by this Bush of Thorns or Briers (for so the Hebrew word signifies, such a Bush as pricks those that touch it) or, as the Prophet *Isaiah* speaks, LXIII. 9. *in all their affliction he was afflicted*. And by his Providence ordered things so, that their Affliction did not consume them, but rather multiplied and increased them; for, as it there follows, *the Angel of his presence saved them*. And thus *Eusebius* tells us (in the latter end of L. V. *Demonstr. Evang. c. 13.*) some Christians understood it, ἀντίστασις ὁ Θεός, ὃς μὲν βλάπτει, ὃς τῇ Αἰρητικῇ ἀντι-
στασιν καὶ ἀποκρίνεται, ἀντιτάσσεται μοχθηρίαις, &c.

This Fire also in the Bush might be intended to show, that God would there meet with the *Israelites*, and give them his Law in Fire and Lightning; and

G

yet

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yet not consume them. For this is the place where God, after they came out of *Egypt*, delivered the Law to them : which thence was called *Sinai* (saith the fore-named Author in *Pirke Elieser*) from this Bush ; which in Hebrew is *Sene*, and signifies in *Arabick* a Thorn-bush : whereas before this it was called *Horeb*, from its driness and barrenness, as that word imports.

And behold the Bush burnt with fire, and the Bush was not consumed.] The Heathens had either read , or heard of this wonder, as appears by *Artapanus* who mentions it (in *Eusebius*, L.IX.*Præpar.Evang.c.27.*) but he disguises it and misreports it ; saying it was a Fire which suddenly broke forth out of the Earth, and flamed, *καὶτε ὕλην μὴτε ἄλλης τινὸς ξυλίσκει εἰς τὸ πῦρ*, when there was no Matter, nor any kind of Wood in the place to feed it. But in the next Chapter but one an ancient *Tragedian* reports it exactly, saying just as *Moses* doth here, That *the Bush burnt in a great fire, and yet remained intire and green in the flame*, which he calls *πλεσιον μέγιστον*, the greatest Miracle. The meaning of which I have already explained, in the foregoing Observation. There is a Story something like this in *Dion Prusæus*, *Orat. XXXVI.* where he saith the *Persians* relate concerning *Zoroaster*, that the Love of Wisdom and Vertue leading him to a Solitary Life , separate from Company, upon a Mountain, he found it one day all in a flame, shining with Celestial Fire : out of the midst of which he came without any harm, and instituted certain Sacrifices to God, who then he made account appeared to him. Which *Job. Henricus Ursinus* a good while ago endeavoured to prove, was nothing else but a corruption of this Apparition to *Moses*.
And

And *Huetius* lately (in his *Demonstr. Evang. Propos.* Chap. 3. IV. Cap. V.) had made such a laborious comparison between what is said of *Moses* and of *Zoroaster*, as is sufficient to make it probable the ancient *Persians* derived their Religion from these Books of *Moses*.

Ver. 3. *And Moses said, I will now turn aside.*] It seems this glorious Appearance, was not directly before him, but on one side of him, and some distance from him.

And see this great sight.] This wonderful Appearance; or, as *Philo* translates it, *ἐκπληκτικώτατον*, this most stupendious and astonishing Sight or Vision.

Why the bush is not burnt.] A Fire which did not burn (that is, consume what it laid hold on) was very amazing. Yet the *Gentiles* did not think such things incredible, as appears out of *Seneca* in his *Thyestie*, where he speaks of a Forest which appeared all on a flame, without fire: and out of *Lucan*, and divers other Authors, among the Pagans, produced by the Learned *Huetius* in his *Questiones Alnetane*, L. II. Cap. XII. n. 10.

Ver. 4. *And when the LORD saw that he turned aside, &c.*] It is plain by this, that the LORD himself was here present: his *Angels* being but Attendants, as I said, upon his Majesty. See XXII Gen. 11. 15.

God called unto him out of the midst of the Bush.] He now calls him *God*, whom just before he called LORD. Both which are sometimes put together, as comprehending all the Divine Attributes. *Maimonides*, who makes Eleven Degrees of Prophecy (or Divine Communications to Men) justly thinks this the very highest of all, and it was peculiar to

Chap. 3. *Moses*, to hear God himself speaking to him in a Vision, when he was intirely awake.

And said, Moses, Moses.] He repeats his Name, to excite his attention. And some take it for a token of Familiarity. See XLVI Gen. 2. This is called by *Gregor. Nyssen* (*de Vita Moses*, p. 172.) ἡ τοῦ φωτός φωνή, &c. a *Voice of that Light*, or *Splendour*: i. e. of the Divine Majesty which appeared to him.

And he said, here am I.] A common expression of readiness to hearken and to obey.

Ver. 5. *And he said, draw not nigh hither.*] He commands him to keep his distance, and not to approach nearer to him. This, and what follows, plainly demonstrate what I said before, that this was an Appearance of the SCHECHINAH, or Divine Majesty; to whom he could not pay too great a Reverence.

Put off thy shoes from off thy feet.] Many frivolous Reasons have been given of this Precept, as may be seen in *Braunius*, L. I. c. 3. *de Vestitu Sacerd. Hebr.* But the plain Reason is immediately added in the Text, because the place where he stood was *holy*: into which it was irreverend to enter with their Shoes on; because thereby it might be defiled with the dirt that adhered to them. Certain it is, that in the Temple afterwards, the Priests officiated barefoot; and all the Eastern People came into their Holy Places in the same manner: which *Justin Martyr* thinks they learnt from this Example of *Moses*. But Mr. *Mede's* Opinion seems truer, That *Moses* did not give the first beginning to this Rite; but it was derived from the Patriarchs before him, and transmitted to future Times from that ancient general Tradition.

For

For we find no Command in the Law of *Moses*, for Chap. 3. the Priests performing the Service of the Tabernacle without Shoes; but it is certain they did so, from immemorial Custom: and so do the *Mahometans* and other Nations at this day. See Mr. *Mede*, Book II. p. 442, &c. and p. 516. And *Huetius* in his *Demonstr. Evang. Propos. IV. Cap. XI. Sect. 2.*

The place whereon thou standest is holy ground.] It was made holy by the special Presence of God, which was now there, who is most holy, and makes every thing relating unto him to be holy also. For thus the Tabernacle, the Temple, and the Utensils thereof, with all things destined to the Divine Service, were called *holy*.

Ver. 6. Moreover he said, *I am the God of thy Father.*] i. e. Of *Amram*: who it seems was a very pious Man.

And the God of Abraham, the God of Isaac, and the God of Jacob.] Who were so dear to him, that he made a Covenant with every one of them (which is the reason he is distinctly called the God of each of them) as *Maimonides* observes; *More Nev. P. III. c. 51.* from XXVI Lev. 42. And this Covenant was that he would be *their God* after a peculiar manner. For otherwise, he was the God of *Noah*, and of all the holy Patriarchs before him: but he is called the God of *Abraham*, *Isaac* and *Jacob* for a peculiar reason, because of the Promise made to these *three* of the blessed Seed which should spring from them; in opposition to the Pretensions of other Neighbouring People; who (as the Learned Dr. *Alix* observes) were their Rivals in that Hope. These words being as much as if he had said, the *God of Abraham*, and not of *Lot*, as the *Ammonites* and *Moabites* pretended: the:

Chap. 3. the God of Isaac, and not of Ishmael, as his Posterity pretended: the God of Jacob, and not of Esau, as the Edomites boasted.

And Moses hid his face.] In token of Humility, Submission and Reverence. So *Elijah* did in after times, 1 Kings XIX. 12. Nay, the Angels cover their faces in the presence of God, VI Isa. 2.

For he was afraid to look upon God.] The Splendour of the Divine Majesty was so great, that it dazzled his Eyes; and he was not able to behold it. For though he stirr'd not a step further, after God prohibited him to come nearer, yet we may suppose him to be now nearer to it, than he was at the first, (Ver. 3.) and it's Glory also was much increased.


Ver. 7. *And the LORD said, I have surely seen the affliction, &c.*] To see signifies more than to observe and take notice; including in it such Resolutions of Divine Providence, as would certainly produce their Deliverance. For the doubling of the Expression (*Seeing I have seen*, as it is in the Hebrew) denotes there was no doubt of it.

And have heard their cry.] Both this and the next Phrase, *know their sorrows*, signify more than the simple words *hear* and *know* import, viz. such a regard to their miserable Condition, as moved him to order speedy Relief to be given them.

Ver. 8. *And I am come down to deliver them.*] I now appear unto thee, for that purpose.

Out of the hand of the Egyptians.] From their tyrannical Power.

And to bring them up out of that Land.] Where they are Strangers, and used as Slaves.

Into a good Land.] A fruitful Country of their Chap. 30
own. 

And a large.] Where they shall not be pent up so as they are in *Goshen*. And if it were considered according to the Extent of the Original Promise, it was large and spacious indeed, even from the River of Egypt unto *Euphrates*, XV. Gen. 18.

Unto a Land flowing with Milk and Honey.] By which Phrase the Poets express the greatest Plenty ; as *Bochart* shows out of *Euclid*, *Horace*, *Ovid*, &c. *Hierozoick*. P. II. L. IV. c. 12. For abundance of Milk and Honey argue a Country to be well watered, fruitful, full of fair Pastures and Flowers : from whence the Flocks may fill their Duggs with Milk , and the Bees their Cells with Honey. *Ælian* L. III. de Hist. Animal. c. 35. saith, the Goats of Syria (which includes this Country) afford such plenty of Milk, as is in no other Country.

Unto the place of the Canaanites , &c.] See concerning all these People here mentioned , XV Gen. 19, &c.

Ver. 9. Now therefore behold , the Cry of the Children of Israel is come up to me, &c.] This was said before, Ver. 7. but here repeated, as a reason of the Commission he intended immediately to give to *Moses* , to go and Deliver them.

Ver. 10. Come now therefore, and I will send thee unto Pharaoh, &c.] Leave thy Flock ; for I have another more weighty Business, wherein I will employ thee. For thou shalt go with my Authority to *Pharaoh* ; and command him not only to Release my People out of their Servitude, but to let them go also out of *Egypt*. He had called them by the Name of his People, Ver. 7. and now mentions it again, to

Chap. 3. to encourage their hope, that he would take care of his own.

What *Pharaoh* this was (it being a common Name to all the *Egyptian Kings*) is very much disputed. The common opinion is, that after *Orus* (in whose time *Moses* fled into *Midian*, *Acenceres* (or *Acherres*) reigned *Twelve* years; and after him *Achoris* reigned *Seven* years more; and then succeeded *Cencbres*, the worst of them all, to whom *Moses* was now sent. But *Clemens Alexandrinus* tells us that *Apion* (a great Enemy of the Jews, and who wrote against them) mentioning their going out of *Egypt* (in his fourth Book of his History of *Egypt*) saith, it was in the reign of *Amosis*. For which he quotes *Ptolomæus Mendesium* an *Egyptian Priest*, who wrote three Books about their Affairs, in which he saith, *καὶ Ἀμωσὶς Αἰγύπτου Βασιλεὺς, Μωσέως ἡγούμενος, μετόχως Ἰσραήλ τοις ἔτεσι Αἰγύπτου πορείαν*, L. I. *Stromat.* p. 320. But *Tacitus* calls him *Bocchoris*, or as some read it, *Occoris*, L. V. *Hist.* c. 3.

[That thou mayest bring forth my People, &c.] From this time we are to consider God as the King of this People: Not in general only, as he is Lord of the whole World; but in a proper and peculiar manner. For whatsoever Authority or Power of Jurisdiction the Kings of other Nations did exercise over their Subjects (as Power of Life and Death, of making Laws and Leagues, &c.) the same Prerogative did the Lord of Heaven and Earth reserve to himself alone, over the Children of *Israel*. Upon which ground, as Dr. *Jackson* well observes, *Moses* was delegated to be his Ambassador to the King of *Egypt*; and constituted (it appears by the whole Story) his Deputy or Viceroy over *Israel*.

Ver.

Ver. 11. *And Moses said unto God, who am I, that I should go unto Pharaoh, &c.*] He modestly declines the Service, considering how mean a Person he was, in comparison with Pharaoh; and how unable to do any thing for the Israelites. He had felt some extraordinary motion in himself, Forty years ago; which he took to be an Indication, that God would use him as an Instrument of their Deliverance, (See Chap. II. v. 11, 12.) but at that time he was a far greater Man than now; and had more interest at Court: the Princess who adopted him for her Son being then perhaps alive, or having left him what made him very considerable. In short, he was then the Son of Pharaoh's Daughter; but now a poor Shepherd.

Ver. 12. *And he said, Certainly I will be with thee.*] In answer to his Objection, God bids him depend on this; that he would preserve him by a special Providence, from being hurt by Pharaoh. So Maimonides shows this Phrase (*I will be with thee*) signifies in Scripture, More Nev. P. III. c. 18. And the confidence which God wrought in him of this, gave him Courage and Resolution: which is also denoted by this Phrase, as he shows, P. II. c. 38. For all the Prophets were endued with an extraordinary Fortitude and Magnanimity; which was in Moses above all the rest: he encountering a great King, and all his Court and People, barely with a Staff in his hand.

And this shall be a Token to thee that I have sent thee; when thou hast brought forth the People out of Egypt, ye shall serve God upon this Mountain.] This could not be a Token to him now, but was afterward: when God by his Power brought them to this very place,

Chap. 3. place, to worship him, according to this Promise, upon this Mountain. In the mean time, there were many other Tokens God gave him (as we find in this History) which were all confirmed by this at last.

Ver. 13. *And they shall say unto me, What is his Name? What shall I say unto them?*] This doth not argue that they knew not what the Name of their God was; for they and their Fathers had been long acquainted with him: and they cried unto him, and he heard them (II. 23, 24.) But *Moses* being the first that ever spake to Men in the Name of God, (none of the Patriarchs, either before the Flood or after it, having said any such words as these, *God hath sent me to you: the Lord commands me to bid you do so or so*, as *Maimon.* observes in several places of his *More Nevoch.* P. I. c. 63. P. II. c. 39.) it was natural for the *Israelites* to ask him by what Name, or peculiar Attribute, God had made himself known unto him, so as to authorize him to speak to them, as never any Man before did. He had spoken unto *Noah* and unto *Abraham*, &c. but it was only for their own Instruction; He never bid them deliver any Message unto others: and yet it is observable, that upon particular occasions, he still made himself known to them by different Names or Titles. As he saith to *Abraham*, XV Gen. 7. *I am Jehovah, who brought thee out of Ur of the Chaldees.* But XVII. 1. he saith, *I am Elshaddai.* And to *Isaac* he saith, *I am the God of thy Father Abraham*, XXVI. 24. To *Jacob* he adds, *I am the LORD God of thy Father Abraham, and the God of Isaac*, XXVIII. 13. And after this, *I am the God of Bethel*, XXXI. 13. No wonder then that *Moses* should think the People would

would expect, upon so great an occasion, when he Chap. 3.
came to them as an Ambassadour from Heaven, that
the God of their Fathers should speak to them in a
New Stile, beyond all that had been known in former days.

Ver. 14. *And God said unto Moses, I AM THAT I AM.*] That is, *faith Maimonides*, in the place above-named; *He that necessarily Exists.* He who so is, that he must needs be. Or as some translate it, *I will be what I will be*; i. e. the Eternal Immutable Being, (so *Elmacinus* interprets it, *the Eternal that never dies*) who am faithful to my Promises; and will be to you, what I told your Fathers I would be. Whatsoever I said in the days of *Abraham*, concerning the giving the Land of *Canaan*, I will certainly perform; for I change not.

Thus shalt thou say to the Children of Israel, I AM hath sent me unto you.] The former words were a Declaration of God's Nature to *Moses*; and in these he bids him, in brief, only say to the *Israelites* that he was sent by him *Who is*. That is (as was said before) necessarily Exists: *always was, and ever will be*. Who alters not; but by whatsoever Name he makes himself known, is still the very same God. Which was a Name not unknown to the Gentiles, as one would think by the word *EI*; which was inscribed in the front of the *Delphick* Temple (as *Plutarch* tells us) and was nothing else but the contraction of *EIMI*, which signifies, *I AM*. Or if we take *EI* to be an intire word (as it is commonly thought) signifying *thou art*, *Ammenius* rightly understood it to be *αὐτολελὶ τῷ Θεῷ προσαγγέλου καὶ προσπαύου*, (as *Plutarch* reports his word, in

Chap. 3. a Treatise on this Subject) *the most absolutely perfect Name and Compellation of God.* For God, saith he, in the other Inscription on the Temple, speaks to us who approach him ; saying to every one *KNOW THY SELF :* and we are taught to answer to him again, in the words of this Inscription, *THOU ART :* ascribing to him *ὁ ἀληθὴς καὶ ἀΐδιος*, &c. *that true, undaunted, and only Appellation which belongs to him alone.* For he only is ; we are not, &c. Thus he declares this word, to express most perfectly the Divine Essence ; which is distinguished hereby from all false Gods. See *Eusebius*, L. XI. *Præp. Evang.* c. II. and in the two foregoing Chapters ; where he takes a deal of pains to shew that *Plato* borrowed this Notion of *τὸ δι' αἰῶν, ἡμεῶν δ' ἐκ ἔχον*, a Being that is always, but had no beginning, from these words of *Moses*. And *Numenius* a *Pythagorean* speaks it more plainly, when he saith, *τὸ γὰρ δι', αἰδὶν βέβαιον ἔστιν, αἰὲ κατὰ ταῦτόν καὶ ταῦτόν*, that which is ; is eternal and steadfast, always the very same without variation. And no wonder these Men, if they met with this Passage in *Moses*, were highly pleased with it ; for *St. Hilary* himself tells us, that he lighting upon these words (as he was musing about God and Religion) before he was a Christian, was struck with admiration : there being Nothing so proper to God as to be. And therefore he thought it worthy of God, to say of himself, *I AM THAT I AM*, and *HE THAT IS* (so he translates the last words) *hath sent me unto you ;* L. I. *de Trinitate.*

Ver. 15. *And said moreover unto Moses, Thus shalt thou say, &c.*] For a further Explication of what he had now said, and a further Satisfaction of their Minds.

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The LORD God of your Fathers, the God of Abraham, &c.] The Name JEHOVAH (as we pronounce it) seems to be in sense the same with *Ejeh*, before mentioned. Which, as it declares his Nature, so the word *God* added to it, expresses his Favour, Care and Providence. And consequently he bids *Moses* tell the Children of *Israel*, that He who is the *Eternal*, was the God of their Fathers, of *Abraham*, *Isaac* and *Jacob*: To whom he had made many Promises that he would be gracious to their Posterity. This was sufficient for them to know of him.

This is my Name for ever, and this is my Memorial, &c.] Some refer the first words (*this is my Name*) unto the foregoing Verse, *I AM*: and the next, (*this is my Memorial*) to those which immediately preceed, *the LORD God of your Fathers*: which in truth include the whole, *Jehovah*, being the same with *I am*. And the meaning is, I will be for ever remembered, celebrated, praised and invoked, by the Name of *the LORD God of your Fathers, &c.*

Ver. 16. *Go, and gather the Elders of Israel together.]* The word *Elders* in these Books, sometime signifie the Men of the great *Sanhedrin*, as they spake in after times (or the Judges in the Highest Court) XXI *Dent.* 2, &c. Sometimes the Judges in the Lower Courts, XIX *Dent.* 12. XXII. 15. Sometimes it only signifies the Heads of the Tribes, as here in this place: For now there were no such Courts of Judicature constituted. See *Selden. Uxor. Hebr. L.I. Cap. XV.* Some indeed (particularly *Corn. Bertram*) think it reasonable to suppose that the *Israelites* had Judges among them, all the time they dwelt in *Egypt*,

Chap. 3. *gypt*, though not mentioned in Scripture; as they had, no doubt, a Form of Religion, though we read nothing of it. And *Moses*, he thinks, is here ordered to send for these, who were their Rulers, and administred Publick Affairs among them. But there is this Argument against it, that after this time, when *Moses* had brought them out of *Egypt*, there were no such *Judges* among them, but *Moses* (as we find XVIII *Exod.*) judged all himself, to his exceeding great trouble. And therefore by *Elders* we are here to understand only the Wisest and graveest Men of the Nation, who were in greatest esteem among them (as Mr. *Selden* afterwards speaks, *L. I. de Synedr. Cap. XV. p. 523, &c.*) or, as was said before, the *Heads of their Tribes*. The famous *H. Grotius* confirms this, by a nice Observation, that both here and *Ver. 18.* they are barely called *Zikne*, not *Hazikne*, because there was not as yet, *certum Collegium, sed sola qualitas denotatur* (as he speaks *L. de Imp. Sum. Potest, circa Sacra, Cap. XI. n. 15.*) a certain Colledge or Society of them, but their quality only is denoted. And no doubt the word always signified Men of Dignity, or chief Rank among others, both among the *Israelites*, and among the *Egyptians*; as I have observed on XXIV *Gen. 2. L. 6.*

And say unto them, The Lord God of your Fathers, &c.] See this explained, *Ver. 6.*

Hath appeared unto me.] *Ver. 2, 4.*

Saying, surely I have visited you.] So *Joseph*, when he died, assured them God would do, *L. Gen. 24.* where I observed to visit them, was to bring them out of *Egypt*. And so it signifies here, as is evident from what God said to *Moses* when he appeared to him, *v. 8. I am come down to deliver them out of the hand*

hand of the Egyptians. Which was not yet actually done, but so absolutely decreed in the Mind of God, that he might say he had already done it. Or the word *Pakad* may be translated here, as it is elsewhere, *I have remembred you*, (1 Sam. XV. 2.) that is, so as to resolve to deliver them. And then the next words may depend on this,

And that which is done to you in Egypt.] For the word *Seen* is not in the Original. But either way, it relates to what God saith to *Moses*, Ver. 7, 9.

Ver. 17. *And I have said.*] Determined, or resolved.

I will bring you out of the affliction of Egypt, into the Land of the Canaanites, &c.] See v. 9.

Ver. 18 *And they shall hearken to thy voice.*] A great encouragement to carry this Message to the Elders of *Israel*: which God promises to incline their hearts to receive and obey.

The LORD God of the Hebrews hath met with us.] We have received a special Command from the Eternal God, whom we, and our Fore-fathers, worship: who hath appeared to us.

And now let us go (we beseech thee). three days journey into the Wilderness. They intended to go quite away; but at first are directed to demand only to go as far as *Mount Sinai*: which was but three days Journey from *Egypt*, if they went the nearest way to it. For this they were humble Petitioners; which is implied in those words, *We beseech thee.*

That we may Sacrifice to the LORD our God.] When they delivered this Message to *Pharaoh* (V. 1.) they call it *holding a Feast to him*: which was to be made upon the Sacrifices that they offered. For Ver. 3. of that Chapter, they speak in the same Phrase, which is used here.

Ver.

Chap. 3.

Ver. 19. And I am sure the King of Egypt will not let you go.] God understood before hand the hardness of his heart; and that he would not yield; no not to let them depart for three days, much less for altogether.

No not by a strong hand.] In the Margin, *But by a strong hand*; i. e. by cutting off all the First-born in the Country: till which, he knew Pharaoh would be obstinate.

Ver. 20. And I will stretch out my hand.] As the hand of God signifies his Power, so the stretching it out, seems to signify the exciting of that Power in mighty Deeds.

Smite Egypt with all my wonders.] The Hebrew word for wonders, comes from a Root, which imports something singular, and not common. Such were all the Plagues God sent upon Egypt, which made them the more wonderful.

After that he will let you go.] They grew so terrible, at last, that he was afraid the next stroke would be upon his own Person: which made him content to dismiss them.

Ver. 21. And I will give this People favour in the sight of the Egyptians, &c.]. Dispose their hearts to be kind to them, so that they should readily furnish them, with any thing they desired.

Ver. 22. But every Woman shall borrow.] The word *Shaal* is of a doubtful meaning: for it signifying, in general, to ask or to pray, one may pray another, either to give or to lend. And if the Israelites askt their Neighbours to bestow such things upon them, as are here mentioned; and they out of a desire to be rid of them, or hoping speedily to recover their Goods, granted their Requests; no wrong

wrong was done to them. And if they borrowed Chap. 4.
 them of the *Egyptians*, it was by the Authority of God, whose the World is and the fulness thereof: and who doth no Man any wrong when he is pleased to transfer what he enjoys, unto another. See more XI. 2. XII. 35.

Of her Neighbour and of her that sojourneth in her House.] By this it appears that the *Egyptians* were intermixt with the *Hebrews*, in the Land of *Goshen*: and so might the more easily go along with them when they left *Egypt*; as many of them did, XII. 38.

Jewels of Silver, &c.] Rather, *Vessels of Silver, &c.* Which were of greater use to them than Jewels; unless they pretended to deck up themselves, for the Feast they were to keep. See more XI. 2. XII. 36.

And ye shall spoil the Egyptians.] Not by Rapine or Stealth, but by their own Consent.

CHAP. IV.

Verse 1. **B**UT behold they will not believe me, nor hearken to my voice, &c.] This seems directly to contradict what God had said unto him; III. 18. *They shall hearken to thy voice.* Which *Maimonides* indeavours to reconcile, by saying, that *Moses* was satisfied they would believe what he told them concerning the Name of God who spake to him; but not believe, without further proof, that he was sent by him. *P. I. More Nevoch. c. 63.* But the plainest Answer is, that God did not mean they would hearken to *Moses* immediately: but that he

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would

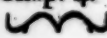
Chap. 4. would so convince them by undeniable signs and tokens, that they should give credit to him, when he said he came from God to them: Such signs he now asks, and God grants; that they might believe the LORD appeared to him, and gave him Commission to deliver them.

Ver. 2. *And the LORD said unto him, What is that in thy hand?*] He asks this question to make way for what follows; and to move his attention to it.

And he said, a Rod.] His Shepherd's Staff, it is most likely. For he takes occasion from what was in his Hand to confirm his Faith; and he was now feeding his Father in Law's Sheep, when God appeared unto him. The Jews have a world of fabulous Stuff about this *Rod*; not worth the remembering.

Ver. 3. *And he said, Cast it on the ground, &c.*] As he was to do when he came before Pharaoh (VII. 10.) that it might not be thought Moses his Hand contributed any thing to the Change; but it might appear to be wrought by the Power of God.

And it became a Serpent.] Ἀντίξυρον ὄφιν (as Philo speaks) immediately it was invivified and crawled about. The word *Nachash* comprehends all sorts of Serpents; and R. Eliezer takes it to have been a flying Serpent: but our Doctor Lightfoot rather thinks it was a Crocodile: for which there is some reason. For that which is here called *Nachash* (which most think signifies, a common Snake, or Serpent) when he threw down his Staff before Pharaoh (VII. 10.) is called *Tannin*: which signifies a Serpent of the largest Dimensions (ἡμεγμεγίστος δράκων, Philo here calls it) and as I proved upon I Gen. 21. includes

cludes in it *Crocodiles*, which *Isaiah* calls the crooked Chap. 4.
Serpent, XXVII. 1. Unto whose devouring Jaws 
Pharaoh had exposed the Hebrew Infants, when he
commanded them to be cast into the River Nile,
(I. 22.) which abounded with *Crocodiles*.

And Moses fled from before it.] It being a very
frightful sight ; enough to dismay the most couragi-
ous Man on Earth : as God himself describes the
Crocodile in the Book of *Job*, XLI. 14, 25. *His*
Teeth are terrible round about. When he raises up him-
self the Mighty are afraid.

Ver. 4. *And the LORD said unto Moses, put*
forth thy hand and take it by the tail, &c.] This
shows *Moses* his Faith to have been great, which o-
vercame his Fear. Most think this to have been an
apt Representation of the Condition of the *Israe-*
lites in *Egypt* ; and of their Deliverance there. *R.*
Eliezer in his *Pirke*, Cap. XL. hath hinted the best
Explication of it, if it have any such meaning, when
he saith ; As a Serpent bites and kills those on whom
it seizes, so did *Pharaoh* and his People bite and kill
the *Israelites* : Or rather he should have said ; So
shall the *Egyptians* be afflicted and tormented by the
Rod which *Moses* carries in his hand.

Ver. 5. *That they may believe, that the LORD*
God of their Fathers, &c.] The meaning is ; Thou
shalt do thus before them, if they doubt whether I
have appeared to thee (as he feared they would, v. 1.)
to convince them of it.

Ver. 6. *And the LORD said furthermore unto*
him ; Put now thy hand into thy bosom, &c.] He
did not ask for a new sign ; but the LORD was
graciously pleased to grant him a further Confirma-
tion of his Faith ; or rather, of the Faith of the *Isra-*
elites.

Chap. 4.

And he put his hand into his bosom, and when he took it out, behold it was leprous as Snow.] It was a wonderful thing that out of the same place should come both the Disease and the Cure (as we read in the next Verse, that by putting his hand into his bosom again, it became sound) and it was the greater wonder, because the Leprosie was a Disease, that was very hard to be cured. R. Elieser, in the place fore-named, doth not give so good a reason for this sign, as for the former: though it is not a bad one. For, he making a Question, Why God should give them a sign by an unclean thing, and not by a clean, makes this Answer to it; Because as a Leper is unclean, and makes others so, in like manner Pharaoh and the impure Egyptians had defiled the Israelites: but God showed by Moses's drawing his hand out of his bosom again pure and clean, that he would deliver and purge the Israelites from the filthiness of the Egyptians. I should think rather, that the Leprosie represented God's smiting the Egyptians with his Plagues; and the Cure of it, God's removal of those Plagues at Moses his Prayer. But there is no end of such Conceits. Therefore I shall rather observe, that God commanding him to work *all these wonders before Pharaoh*, (ver. 21.) it is very probable, this gave occasion to the fabulous Story which was invented in future Ages; that Moses was a Leper, and the Israelites infected with that, and other scabby Diseases. For so Josephus tells us (L. I. *contra Apion.*) the Tale was told in Manetho's History, and thence descended unto others, that Moses was driven out of the Country, διὰ τὴν λέπραν, (See Justin L. XXXV. c. 2. Tacitus L. V. Histor. c. 3.) because he had the Leprosie. Which as Manetho,

tho, perhaps, did not maliciously devise out of his own head, so those Historians from whom he borrowed his Work, might have but an imperfect Tradition of the Truth, derived from this Passage of *Moses* appearing with a leprous Hand before *Pharaoh*: which was presently noised about the Country, without the other part, of his being immediately cured. And thus *Helladius Besantinus*, an Egyptian Writer in his *Chresto-Mathia* mentions one who said *Moses* was called *Αλρα*, because his Body τοῖς ἀλποῖς καλᾶσιν ὤν, was markt with white leprous spots. And unto this lye he calls *Philo* to be a Witness. The very same is affirm'd by *Philemeus Hephæstionis*, as *J. Meursius* observes in his Notes upon the fore-named Author.

Ver. 7. *And he plucked it out of his bosom, and behold it was turned again as his other flesh.*] A manifest token (as *Con. Pellicanus* rightly takes it) that God could, with as much ease, restore his oppressed People to perfect liberty.

Ver. 8. *And it shall come to pass, if they will not believe thee, nor hearken to the voice of the first sign.*] Here he gives the reason, why he was pleased to add another sign to the former; that he might overcome the incredulity, which he foresaw would be in many of them.

That they will believe the voice of the latter sign.] Yield their consent to that which is plainly taught them by both these signs, viz. that God had appeared to him, and ordered him to say what he did. And he saith they would believe; because it was rational to suppose they would: though he likewise supposes in the next Verse, some might still remain incredulous; and therefore he adds another.

Ver. 9.

Chap. 4.

Ver. 9. Thou shalt take of the Water of the River, and pour it upon the dry Land; and the Water shall become Blood.] This sign was not wrought now, when God talked with him, as the two former were: for he was in the Desert, far from the River here spoken of, and near no River at all. Therefore, in case the *Israelites* did not believe upon the sight of the two former signs, this is ordered to be wrought, when he came into *Egypt*, for their Conviction; by taking the Water of *Nilus*, and turning it into Blood. Which might be well looked upon as an Indication that God was able to spoil that Water, which was the great Instrument of the fertility of that Country, and make their Land barren. And also put them in mind that the cry of the innocent Blood of their Infants, which had been drown'd in that River, was come up to God.

There was a necessity that *Moses* should be instructed with all these Powers, because with an unusual Commission: which would not have been credited, if he had not brought such extraordinary proof of it. All the Prophets after him did not work Miracles, which were necessary only when some great Change was to be made in the World; as there was now at their bringing out of *Egypt*. After which they were to be put into a new form and order, by a body of peculiar Laws, both Civil and Religious: which when they were notoriously violated, God was pleased by such wonders as *Moses* wrought, to turn their hearts back again; as he did in the days of *Elijah*, 1 *Kings* XVIII. 37.

Ver. 10. And Moses said unto the LORD, O my Lord.] This is a Form of Speech, whereby he declines this great Imployment; and desires to be excused.

excused. The Reason of which follows.

Chap. 4.

I am not Eloquent.] In the Hebrew, *Am not a man of words*; i. e. not a good Speaker; or, not accustomed to make Speeches; or, as some take it, a Man of few words: and therefore unfit to be sent to the *Israelites*; and much more to the King of *Egypt*: to whom none but great Orators make Addresses. *Clemens* in his Epistle to the *Corinthians*, makes this an Argument of *Moses* his Humility, and faith, he added these words (from I know not what Authour) *ἐγὼ εἰμι ἀπλὸς ἐκ χηλέας*, *I am a reek from a Pot.*

Neither heretofore, nor since thou hast spoken unto thy Servant.] This hath been always my Imperfection, that I could not speak fluently: nor do I find that I am altered, since thou hast been pleased to appear to me, and give me this Commission.

But I am slow of speech, and of a slow tongue.] Cannot bring forth my words readily; nor pronounce them well. The *Jews* think he had some impediment in his Speech; so that he could not pronounce some Letters or Words exactly: at least, not without such difficulty, that it was long before he could bring them forth. But the *LXX.* understand these words *slow of speech*, as if he had but a weak, small, or slender voice; speaking *voce gracili & exili* (as it may be translated in Latin) which made him very unfit, he thought, to be an Ambassador. And this doth not disagree with what *St. Stephen* saith, that he *was mighty in Words*, as well as Deeds, *VII Acts 22.* for the sense of what he spake was great and weighty; though his pronunciation was not answerable to it. Nor did his ill or weak pronunciation, nor his slowness in bringing forth his

Chap. 4. his words, hinder him from being an excellent Judge, and deciding Causes from Morning to Night ; as we read XVIII *Exod.* In the determination of which there was no need of Oratory ; but of a quick Apprehension , exact Judgment , and proper Language ; which he never wanted. One would think also, that by Use and Exercise he grew prompt in the delivery of his Mind ; for he made several very long Speeches to the People : and especially an incomparable Discourse before his departure out of the World, in the beginning of the Book of *Deuteronomy*. In the latter end of which, his *Song* shows that he wanted no eloquent words, when he pleased to use them.

Ver. 11. *And the LORD said unto him, who hath made mans mouth, &c.*] Cannot I who formed all the Organs of Speech, and made the rest of mens Senses, and when I please deprive them of their use , take away this Impediment of which thou complainest, and make thee to speak as roundly and gracefully, as any Man living ? The Authour of *the Life of Moses* (who makes *Pharaoh* to have condemned *Moses* for killing the *Egyptian*, &c. See II. 15.) fancies, that God puts him in mind of his Deliverance at that time : As if he had said , Who taught thee to make thy Defence, when thou wast Arraigned before *Pharaoh* ? Who made the King dumb that he could not urge and press thy Execution ? Who made the Executioner deaf that he could not hear the Sentence when pronounced ? And who made them all blind, that they could not see, when thou madest thy escape ? which is very ingeniously invented ; but we have no assurance of the truth of this Explication.

Ver.

Ver. 12. *Now therefore go, and I will be with thy* Chap. 4.
mouth ; and teach thee what thou shalt say.] Excuse
thy self no longer ; but obey the Commission I have
given thee : and I will both help thy Speech , and
suggest to thy Mind what thou shalt deliver. This
doth not signifie, as I take it, that if he had with-
out further disputing gone about his Business, God
would have given him a better Elocution : but that
he would have made his words as powerful, as if they
had been pronounced, with the greatest advantage.
Or the meaning may be, that he should never want
either words or thoughts, to instruct his Brother *Aa-*
ron ; whom God always intended to send along with
him.

Ver. 13. *And he said, O my Lord.*] The same
form of Speech with that v. 10.

Send I pray thee by the hand of him, whom thou wilt
send.] The *Vulgar Latin* having translated the word
SCHILO, *XLIX Gen. 10. qui mittendus est*, him
that is to be sent, it hath inclined several great Men
to think, that *Moses* here desires God to send the
MESSIAH. And several of the ancient Fathers
(*Just. Mart. Tertull. and S. Cyprian, &c.*) were of
this mind : as many later Interpreters, both of the
Roman and of the *Reformed Church*, have been.
Particularly *Flacius Illyricus* (in his *Clavis* upon the
word *MITTO*) thus explains this Passage, '*Man-*
'*da id functionis, &c.* commit this Office to the true
'*Messiah, or blessed Seed ; whom thou hast resolved to*
'*send : who will discharge this Trust far better than*
'*I can do, &c.* But there have been and are other
very considerable Persons, who think *Moses* means
no more than this ; *Send a more proper Person ; one*
fitter for this Employment than I am. And the truth is,

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such

Chap. 4. such Speeches as these in Scripture, do not denote any certain Person or Thing; but signifie something indefinite, and in general. Examples of which we have in 1 Sam. XXIII. 13. 2 Sam. XV. 20. upon which Phrase [*Vado quo vado*] I go whither I may, the same *Flacius* observes, that it denotes an uncertain motion. In like manner *Moses* here determines his desire to no particular Person: but only wishes God would send any Body rather than himself. And that he did not think of the *Messiah*, there is this Argument; that he had no reason to believe he was now born: and yet God's Promise was to send one immediately to relieve the *Israelites*. Upon which Errand also, if he had prayed God to send him, it would argue *Moses* to have been in the same Errour with the present Jews, that the *Messiah* was to be a Temporal Deliverer.

Ver. 14. *And the Anger of the LORD was kindled against Moses.*] These words seem to import, that God was highly displeased with him; and consequently that he had very much offended him. Yet some of the Fathers, particularly *St. Hieron.* and *St. Basil*, impute his backwardness to serve in this Employment, unto his great Modesty, Humility, and a deep Sense of his own Infirmities: of which the wisest and best Men are far more sensible than other Persons. And then this Anger amounts to no more, than such a Displeasure as a Father hath at his Child, when he is too dissident, notwithstanding all that he hath said and done to breed in him a just confidence. And therefore no Punishment followed this Anger (unless we think as *R. Solomon* doth, that because of this backwardness God preferred *Aaron's* Family above his, or that this was the Cause he would not

not Cure his Imperfection of Speech) but only a Chiding: which we may suppose went before the following Question, *Is not Aaron the Levite thy Brother?* which carries something of sharpness in it. And indeed this may be said in *Moses* his Excuse, That the most Excellent Persons, are the least forward to embrace the Offers of great Advancement. According to the observation of *Plato*, *L. I. de Republ.* (which I find *Eusebius* also hath noted out of him, *L. XII. Prep. Evang. c. 9.*) that no Magistracy being designed for the Profit of him that Governs, but of those that are Governed; I must needs conclude, saith he, *μὴ τις ἰδὼν ἐνὶ τῷ ἀγῶνι*, that no Man (who is considerate he means) will voluntarily take upon him the Government of a People: but he must be hired to it; or he must be punished if he will not undertake it. For he that will use his Power well, *οὐκ ἐν τῷ ἑαυτοῦ βέλτιστον ἀγῶνι, ἀλλὰ τῷ ἀγαθῷ τῶν ὑποκειμένων*; never doth that which is best for himself, but for those whom he governs. Such an one was *Moses*, who sought not his own Profit or Glory (as those that now seek for great Places, by which they design a Benefit to themselves, and not to their Neighbours) and therefore was not easily perswaded to accept of the high Authority, which was offered to him.

Is not Aaron the Levite thy Brother?] One would think by this, that *Aaron* was now a principal Person, and of most eminent Quality in the Tribe of *Levi*: as may be concluded also from his Marriage with the Sister of the Prince of the Tribe of *Judah*, *VI. 23.* For it is but a fancy of *R. Solomon's*, that he is therefore called the *Levite*, because the *Levitical* Order should have proceeded from him, and the

Chap. 4. Priesthood been entailed on *Moses* his Family : but because of *Moses* his backwardness to serve God in this present Imployment, he in anger quite changed his Intention, and advanced *Aaron* to the Priesthood.

[*I know that he can speak well.*] Is Eloquent, and can deliver his Mind in fluent words. There are two things which compleat a Commander, as *Pericles* speaks in *Thucydides* ; σοφίας καὶ δυνάμει ἐρμηνεύειν Wisdom and Eloquence ; which do not often meet in one Person : but God is pleased to distribute these Gifts, as he did to these two Brethren. So *Polydamas* in *Homer* tells *Hector* ; God's way is not to give all Accomplishments to one Man ; but some to one, and some to others. *Iliad.* IV. v. 730.

* Ἀλλ' ἔγωγε ἅμα πάντα διδάσκω αὐτὸς ἐλθέσθαι

* Ἀλλὰ μὲν γὰρ ἔδωκε θεὸς πολέμῳ τε καὶ εἰρήνῃ, &c.

* Ἀλλὰ δ' εἰ σθένος τίθει Διὸς Πάρις, &c.

which he expresses admirably again, *Odysf.* O. v. 168.

Οὕτως ἐπὶ παντί σοι, χάρις τε δίδωμι

* Ἀνδρῶν ἐπὶ φιλῷ, ἔτ' ἀρετῇ, ἔτ' ἀγορήτῳ.

[*Behold he cometh forth to meet thee, &c.*] By God's direction no doubt, who suggested to him that *Moses* was coming by his order towards *Egypt* : which was such comfortable News to him, that when he saw him (after such a long Separation) it could not but be a very joyful Meeting. The fulfilling of this Prediction, was a new sign unto *Moses*, that God would be with him.

Ver. 15. *And thou shalt speak unto him, and put words in his mouth.*] Tell him from me, what he is to speak. And

And I will be with thy mouth, and with his mouth.] Chap. 4. Thou shalt have Directions from me what to say to him: and I will enable him to speak to the People and to Pharaoh.

And will teach you what you shall do.] Instruct you in all your Proceedings.

Ver. 16. *And he shall be thy spokesman to the People.]* Acquaint them with what thou hast to deliver to them.

And he shall be, even he to thee.] He doubles the words, to denote that he should need no other Assistant, but Aaron: who being his Brother, he might the more securely rely on his fidelity.


Instead of a mouth.] To speak what thou canst not so well deliver thy self.

And thou shalt be to him, instead of God.] Deliver my Mind and Will to him. The Chaldee translates the Hebrew word *Elohim*, in this place, a Prince, or a Judge: who hath the Power of Life and Death; (See *Grotius* in VII *Acts* 35. and *L. de Dieu* VII. 1.) For *Moses* by God's order and appointment executed all those Judgments upon Pharaoh, which Aaron pronounced. See *Selden L. I. de Synedr. cap. ult.* If *Justin Martyr* did not misapprehend *Diodorus Siculus*, he saith the Jews called *Moses* a God. For so he reports *Diodorus* his words (*Adhort. ad Græcos*, p. 10.) *παρὰ τοῖς Ἰουδαίοις Μωυσέω τὸν καλούμενον Θεόν*: which now are otherways in the Books of *Diodorus* (*Edit. Steph. p. 59.*) where mentioning several Lawgivers, that pretended to receive their Laws from God, or some good Angel, names *Moses* among the rest, *παρὰ τοῖς Ἰουδαίοις Μωυσέω τὸν ἰαυὲ ἑπικαλούμενον Θεόν* who received his from the God called *Jao*: So they pronounced that Name which we call *Jehovah*.

Ver. 17. *And thou shalt take this Rod in thy hand.]*

The

Chap. 4.

 The Rod mentioned v. 2. which is v. 20. called *The Rod of God*; because it was an Ensign of Divine Authority and Power; by which all the wonders were wrought.

Wherewith thou shalt do signs.] By stretching out so mean a thing as this Rod, at God's Command, great Miracles followed: which demonstrated the Power of God, and not of Man.

Ver. 18. *And Moses went and returned.* From *Horeb*, where he had all his Converse with God, he returned to the Place where his Father in Law lived. See v. 1.

To Jethro.] In the Hebrew his Name is written *Jether*. And the Tradition is, in *Semoth Rabba*, that he was once a Gentile, and then his Name was *Jether*: but being profelyted to the true Religion, there was a Letter added to his Name, as there was to *Abraham's*, and he was called *Jethro*. And Mr. Selden observes he is called a Profelyte in the *Gemaru Babylon*; and the first we find mentioned in Scripture, *L. 2. de Jure N. & G. c. 2.*

And said unto him, let me go, I pray thee.] He did not think it honest to leave his Service, without his consent: especially since he entertain'd him, and gave him his Daughter, when he was a Stranger to him.

And return unto my Brethren, which are in Egypt.] To his Kindred and Country-men, (who called one another Brethren) whom he had not seen many years.

And see whether they be yet alive.] He concealed his main design from *Jethro*; not thinking it safe, perhaps, to trust him (who though a good Man, was not an *Hebrew*) with his Commission: or, fearing he might discourage him from that Undertaking

king, which he had already too much declined, but Chap. 4. now was fully resolved upon: and therefore loth to be again disheartned.

It may seem strange that *Moses* in so long a course of time, as Forty years, should not have heard of the state of his Relations and Friends: But it is to be considered, that as he was afraid, perhaps, it should be known where he was; so intercourse with Nations, and very far distant, was not so easie then, as it is now adays.

And Jethro said to Moses, go in peace.] He dismissed him kindly, and wisht him a prosperous Journey.

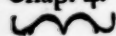
Ver. 19. *And the LORD said to Moses in Midian.*] Some translate it, *the LORD had said*, &c. to shew the Reason why he now desired to have leave to visit his Friends in *Egypt*. However that be, it is plain, this was a distinct Appearance of God to him from that in *Horeb*: for this was in *Midian*. Where God (who had set him no precise time before) enjoyns him to be gone presently; and assures him, that there were none left in *Egypt*, who designed to be revenged of him for the slaughter of the Egyptian. So it follows:

For all the men are dead which sought thy life.] This is an encouragement, which God reserved as a Reward of his Obedience: having said nothing of it, during the time of his Hesitancy and Reluctance.

Ver. 20. *And Moses took his Wife and his Sons.*] We read hitherto but of one Son born to him: but it is plain he had another, from XVIII. 4. He carried his whole Family with him, to let his Brethren see he was so confident of their Deliverance, that he ventured not only himself, but his dearest Relations in their Society.

And

Chap. 4.



And set them upon an Asr.] One Asr could not carry them all, with every thing necessary for their removal : therefore the singular number (as is very usual) is put for the plural. Though one Asr might perhaps carry her and two Children, one of which, if not the other, was very small : See *Drusius, Quaestiones per Epistol.* 86. and *Simeon de Muis* in his *Varia Sacra* : Asses are vile Creatures here with us, but they were not so in those Countries : for the noblest Persons anciently rode on them ; as appears by a great many places of Holy Scripture, XXII *Gen.* 1. XXII *Numb.* 21. 2 *Sam.* XIX. 6. and several others, which are reckoned up by *Bochart, P. I. L. II. Cap. XIII. Hierozoic.*

And he returned to the Land of Egypt.] Set out, and began his Journey to that Country.

And Moses took the Rod of God.] So called, because God ordered him to carry it with him, (*v. 17.*) and had appointed it to be the Instrument wherewith he should work wonders.

In his hand.] As a sign of his Authority. So *Conr. Pellicanus* hath not unfitly explained it ; he returned with the Rod of God, *signo Apostolatus & ducatus*, a sign or token of his Embassy and Government.

Ver. 21. And the LORD said unto Moses, when thou goest to return into Egypt.] When thou art come thither,

See that thou do all those wonders before Pharaoh.] The Signs mentioned in the beginning of this Chapter, with which he was to begin.

Which I have put in thy hand.] Given thee power to do.

But

But I will harden his heart, &c.] The meaning is Chap. 4. not, that God would harden his heart at the first, as soon as *Moses* began to work his Signs: no more than that he would, at the first, *slay his First-born*, as he threatens v. 23. But, as at last he intended to slay his First-born, if he would not be humbled by other Plagues; so in conclusion he resolved to harden his heart, after *Pharaoh* had often hardened it himself. There are *three* distinct words used in this Story, about this matter. The first is *Chazak*, the next is *Rasbah*, and the third is *Cavad*. Which seem to signify a gradual increase of his Obstinacy, till at last it grew very grievous. For the last word (*Cavad*) intends and increases the Sense, whether it be in good or evil qualities.

Ver. 22. *And thou shalt say unto Pharaoh.*] In this God begins to fulfil his Promise to *Moses*, that he would teach him what he should say, v. 12. and 15, 16.

Thus saith the LORD.] This shows he came to *Pharaoh* in the Name and by the Authority of God.

Israel is my Son, even my First-born.] Most dear to me, and beloved above all People (as the *First-born* Son commonly is above the rest of the Children) God having chosen and adopted them to be his peculiar People; on whom he bestowed singular Priviledges and Blessings. Thus God speaks of *David*, LXXXIX Psal. 28. And *Eben-Ezra's* interpretation of this Phrase is not improper; That *their Ancestors from the beginning had been Worshipers of him the true God*.

Ver. 23. *And I say unto thee.*] I command and require thee (so the word *say* here signifies).

L

Let

Chap. 4.

Let my Son go, that he may serve me.] Not to keep my People in thy Servitude any longer; but to dismiss them that they may worship me, as my Servants ought to do.

And if thou refuse to let him go, behold I will slay thy Son, even thy First-born.] Not upon his first refusal (See v. 21.) but after a long course of other Judgments, which would end, if he were not reformed by them, in this at last. With which he therefore terrifies him, that he might prevent it.

Ver. 24. *And it came to pass by the way.]* To Egypt in the Inn where they took up their Lodging at Night.

That the LORD met him.] The SCHECHINAH I suppose, appeared to him, from whence an Angel was dispatched, to do as follows. And so both the LXX and the Chaldees interpret it, *The Angel of the LORD*: because the LORD sent an Angel to Execute what is here related.

And sought to kill him.] Appeared in such a manner, as if he intended to fall upon him (with a drawn Sword perhaps, as he did to Balaam and David) which threatening Posture could not but very much affright him, and put him into disorder. Others imagine he inflicted a sudden Disease upon him; or made as if he would strangle him. They that interpret this of killing his Child, as many do (See Mr. Selden, L. I. de Synedr. Cap. VI. p. 88.) seem to me to have no reason on their side: there being no mention of a Child in the foregoing Story; but only of his Sons. Therefore Chaskuni hath rightly observed that this Verse is connected with the last words of the 20th, (the three following coming by a Parenthesis) and can refer to none but Moses. All the difficulty is to find, why the Angel of the Lord should

should put him in fear of present death; when he Chap. 4.
was going upon God's Message. The Resolution of
which seems to be contained in the following words.

Ver. 25. *Then Zipporah.*] His Wife presently apprehended what was the Cause of *Moses* his danger, viz. because her Child (of which she is supposed to have been not long ago delivered) was not Circumcised. And therefore she immediately dispatcht that work: her Husband being in such a Consternation, that he could not do it himself; but (as *Kimchi* will have it) called to her to do it; or she of her self went about it, having been the Cause that it was not done before.

Took a sharp Stone.] Or a sharp Knife made of a Flint: for such they used; which *Justin Martyr* (in his Dialogue with *Trypho*) calls *πτελέριον μαχαίρης*. And so the LXX: and the Jews say that Knives were commonly used in this work.

And cut the foreskin of her Son.] But how come *Moses* to neglect this Duty? Most say his Wife was unwilling to it: not because she abhorred this Rite, as cruel and unnatural (for she was of a Race, which came from *Abraham*, who first received this Command of Circumcising all his Children; and she understood, it appears, how to do it readily, without indangering the Child, which had scarce been possible, if she had been a Stranger to it) but because the *Midianites* perhaps did not Circumcise so soon as the *Israelites*; but imitated their Neighbours the *Ismaelites*, who deferred it till their Children were *Thirteen* years old, at which Age *Ismael* was Circumcised (*XVII Gen. 25.*) or rather, because they were about to take a Journey, when she thought it might be omitted; till they came to be

Chap. 4. settled among the *Israelites*. And truly, this seems to have been a good reason, to defer Circumcision beyond the *Eighth* day: motion being dangerous, when the Child was sore. But such a Man as *Moses* should have trusted God to take care of his Child; and not have been afraid of the Consequence, if he had performed his Duty. And because he followed the tender Inclination of his Wife, rather than a plain Precept (XVII *Gen.* 12, 13, &c.) he fell into this great danger. Many other accounts are given of this, (for the truth is, the whole matter is very obscure) but I see none more probable, than what I have mentioned.

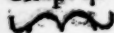
And cast it at his feet.] It is uncertain at whose feet she cast it: whether at her Husband's, or the Child's, or the Angel's. The first seems most probable; if the next words be spoken to *Moses*, as they seem to me to be.

And said, surely a bloody Husband art thou to me.] If the foregoing Interpretation be true, these are not the words of an angry Woman; but spoken with great affection: signifying that she had espoused him again; having saved his Life by the Blood of her Son. Our famous Mr. Meade indeed, (Discourse XIV.) carries the Sense quite another way: because an Husband, he saith, is never called *Chatan* after the Marriage Solemnity was over. Which, if it be true, makes nothing against what I have said; because she lookt upon her self as a second time espoused (or married) to him by this act: which had restored him to her, when his Life was in danger. It must be granted that the word *Chatan* doth not signifie only a Spouse; but sometime a Son in Law: but why *Zipporah* should call her own Child by this Name, I do not see. Yet so.

so Mr. Mede understands it; and adds that the *Rab-
bins* tell us, it was the custom of the Hebrew Wo-
men to call their Children, when they were
Circumcised, by the Name of *Chatan*, (i. e. *Spouse*)
as if they were now espoused unto God. And in-
deed *Aben-Ezra* saith so: but I cannot find that this
was an ancient Notion among them. If it were, his
Interpretation might be the more easily embraced,
which is this: That these were a solemn form of
words used at Circumcision; signifying as much, as
*I pronounce thee to be a Member of the Church by Cir-
cumcision.* Thus *Val. Schindler* also expounds it (in
his *Lexic. Pentaglot.* p. 677.) a Child was called *Cha-
tan* upon the Day of his Circumcision, *because there
he was first joyned to the People of God, and as it were
espoused unto God.* And he thinks the *Targum* coun-
tenances this Sense, when it thus expounds these
words, *by this Blood of Circumcision a Spouse is given
to us.* Which may as well be understood of *Moses*
being given to her, as of the Child: for he was, as
I said, restored to her and to his Family, upon the
Circumcision of the Child. So it follows in the
next Verse. They that have a mind to see the Sense
of an eminent Writer of our Church, concerning
this Passage, may consult *Hooker's Ecclesiastical Polity*,
Book V. in the latter end of the LXII Section, where
he thus far agrees with me, that these words were
spoken out of the flowing of abundance of *Commisera-
tion and Love*, with her hands laid under his feet.
For so he thinks these words, *She cast it at his feet*,
import.

Ver. 26. *So he let him go.*] i. e. The Angel no
longer threatned *Moses* with death: but his Wife, to
her great joy, saw him restored to her in safety. From
which

Chap. 4.



which in after times sprang the *παυροποιαι*, which were so famous among the *Greeks* and *Egyptians*, in the Feasts of *Bacchus* and *Osiris*: whose Stories *Huetius* hath lately shown were framed out of this of *Moses*. From whence also, as he probably conjectures, they used Remedies for Diseases, *in forma fascini*, which they hung, as Amulets, about their Childrens Necks, *Demonstr. Evang. Propos. IV. Cap. IV.*

n. 3.

Then she said, or when she said, *a bloody Husband thou art, &c.*] i. e. As soon as *Zipporah* had Circumcised the Child; and thrown the Foreskin at her Husband's feet, and said these words, *Moses* was delivered from his danger. Or (according to our Translation) as soon as her Husband was safe, she repeated the foregoing words, saying, *I have redeemed thy life, by circumcising thy Son*. They that make these words to have been spoken in a rage, because she was forced to do what she did, suppose her to have had little kindness for her Husband; and as little regard to Circumcision. I should rather Translate the words, *So she let him go*; i. e. let *Moses* go to *Egypt*; and went back her self to her Father: only repeating these words before she went, *Remember me, how I have saved thy Life, and made thee my Husband again (when Death was at hand) by the Blood of thy Son, whom I have Circumcised*. There is only this Exception to it, that the Hebrew word for *let him go* is of the Masculine Gender: which is of no great weight, because it is usual in this Language, when they speak of Females (as I observed on I. 21.) and it is certain she returned to her Father; but whether in this manner no Body can certainly determine. For we are not told any where, upon what occasion she went back

back to *Jethro* (unless it be here insinuated) as we Chap. 4. find she did (XVIII. 2.) together with her Children. But it is very probable, that she fearing some other danger, into which she and her Children might fall by the way, or in *Egypt*: might desire *Moses* to send her home again, till he had finished the work he went about: unto which he consented.

Ver. 27. *And the LORD said unto Aaron.*] In *Egypt*, I suppose, he received this order from God: but we do not know how; whether by an Apparition of the Divine Majesty to him, or in a Dream or otherways.

Go into the Wilderness to meet Moses.] The Wilderness was a wide place: therefore he directed him, no doubt, into what part he should go.

And he went and met him in the Mount of God.] He went almost to *Midian*; that he might have the more time to hear what *Moses's* Commission was, before they came to *Egypt*.

Ver. 28. *And Moses told Aaron all the words of the LORD, &c.*] Mentioned III. 6, 7, 8, &c. and in this Chapter 14, 15, 16, &c.

And all the signs, &c.] See v. 2, 3, &c. which he told him to confirm his belief, that God had spoken those words to him.

Ver. 29. *And Moses and Aaron went.*] Came into *Egypt*.

And gathered together all the Elders of the Children of Israel.] The chief Persons in every Tribe, who bore a great sway among them. See III. 16.

Ver. 30. *And Aaron spake all the words which the LORD had spoken unto Moses.*] According to what God had promised, v. 15, 16.

And

Chap. 5. *And did the signs.*] The Signs are done by *Moses*, as the Words were spoken by *Aaron*, v. 17.

In the sight of all the People.] Who came along with the *Elders*.

Ver. 31. *And the People believed.*] All the rest of the People also, (to whom the *Elders* reported what they had heard and seen) believed that God had sent *Moses* to be their Deliverer.

And when they heard that the LORD had visited, &c.] See III. 7, 16, 17.

Then they bowed their heads and worshipped.] Most humbly acknowledged the Goodness of God, and his Faithfulness to his Word.

CHAP. V.

Verse 1. **A**ND afterward *Moses and Aaron went in and told Pharaoh.*] When they had convinced the *Elders* of *Israel* of their Commission, they desired Audience of *Pharaoh*. Which having obtained, they went to Court; taking some of the *Elders* along with them, to attend them. Which is not a meer Conjecture, from the decency of the thing, that they should go alone on such a Solemn Embassy; but so they were commanded to do, III *Exod.* 18. and it will appear, from v. 3. of this Chapter, that so they did.

I have observed before III. 10. that this *Pharaoh* is commonly thought to be him called *Cenchres*.

Thus saith the LORD God of Israel, Let my People go, &c.] These words contain only the Substance of what they said: which was delivered, we may well suppose, in a longer Oration. Wherein they

they declar'd they had received a Commission from Chap. 5. their God, the LORD of Heaven and Earth, to make this Address to him.

In all Nations there were some Persons, who pretending to greater Familiarity with their Gods, than other Men, were highly revered, both by their own Country-men, and by Strangers. And therefore it is no wonder *Pharaoh* offer'd no Violence to them, when they came to make this Demand; because their Persons were held Sacred; as those of Ambassadors now are, who come from one Prince to another. This is a better account, than that which some of the Jews (in *Schalsch-Hakkabah*) give of it: who say, that when they came into *Pharaoh's* Presence, they appeared in such Majesty, as daunted him: being like the Angels of the Ministry; and raised to a taller Stature than they had before; and having a splendour in their Countenances, like that of the Sun, &c. In which, they seem to imitate the Story of *St. Stephen*, whose Face shined like that of an Angel, when he appeared before their Council.

That they may hold a Feast unto me in the Wilderness.] In order to which, it was necessary they should offer Sacrifice, (v. 3.) which they could not do in *Egypt*: and therefore desired to go into the Wilderness; where they might use their own Rites and Ceremonies of Religion, without offence to the *Egyptians*. Every word hath its weight in it: For a *Feast* denotes an extraordinary Service; and *to me* signifies such peculiar Rites of Worship, as should be prescribed and instituted by the LORD, in whose Name they spake: For which, *the Wilderness* was most proper, because there was no Concurrence of People

Chap. 5. ple likely to be in that place, to disturb them in their Solemnity.

Ver. 2. *And Pharaoh said, Who is the LORD? &c.*] These are not Atheistical words; for he owned such Gods as the *Egyptians* worshipped: but slighted that God whom *Moses* called JEHOVAH; to whom he saith, he owed no Obedience, because he did not know who they meant by him. He speaks also with too much Scorn; his Pride and Passion not suffering him to ask seriously who *Jehovah* was.

I know not the LORD, &c.] Nor did he desire to know; being so transported with Anger that he would not Examine their Commission; but only resolved he would not obey it.

Ver. 3. *And they said, the God of the Hebrews.*] They give him no other account (since he was so haughty and huffing) but that they came in the Name of him, whom they and their Ancestors, had for many Generations worshipped. Whom they had at first called (*v. 1.*) the LORD God of Israel. Τοῦ τοῦ οὐρανοῦ Δεσποτῆς, as *Artapanus* in *Eusebius* expounds it, the Lord and Governour of the Universe.

Hath met with us.] Appeared to us, and given us this Commission, when we thought of no such thing. For they would not have him think that they sought this Embassy; but were put upon it by the Divine Authority, which they durst not disobey.

Let us go, we pray thee, three days Journey into the Desert.] These are the very words in which God commanded *Moses* to deliver his Message, III. 18. And as their Desire was moderate (to go but three days Journey) so it was very modestly delivered; by

by humble intreaty ; and with such a Reason as they thought might move him to grant their Request. Chap. 5.

And Sacrifice unto the LORD our God.] That he may be propitious to us.

Leſt he fall upon us with the Peſtilence, or with the Sword.] Send a Plague among us (for our neglect of him) or ſome Foreign Enemy to infeſt us, and cut us off. Whereby *Pharaoh* (they ſecretly ſuſpect) would loſe the benefit of their Labours, more than by their going for a little time into the Wilderneſs. See VIII. 27.

It is obſervable that they neither wrought any Miracle, nor threatned any Punishment to *Pharaoh*, at their firſt Application to him ; but only told him the danger they themſelves were in, if they did not obey their God : Which was a very ſubmiſſive way of treating with him. *Artapanus* indeed (in *Euseb. Præp. Evang. L. IX. c. 27.* and in *Clem. Alex. L. I. Strom.*) tells us of ſeveral Miraculous things which *Moses* did at this Audience ; whereby *Pharaoh* and his Servants were aſtoniſhed and frighted from doing them any hurt ; nay, he aſkt *Moses* the Name of his God, which he whiſpered in *Pharaoh's* ear. But he had all this out of ſome ſuch fabulous Authour, as him I mentioned above, (v. 1.) and I mention him, only to ſhow that the Heathen had the knowledge of this Hiſtory, and report it as a Truth ; though with ſome mixture of Humane Invention.

Ver. 4. *Wherefore do ye, Moses and Aaron, let the People from their works ?*] Inſtead of anſwering their Reaſons, he tells them, That he lookt upon them two, as Diſturbors of the Peace of the Kingdom ; and Hinderers of his Buſineſs.

Get you unto your Burdens.] This ſeems to be
M 2 ſpoken

Chap. 5. spoken unto the *Elders*, which they had brought along with them.

Ver. 5. *Behold the People of the Land now are many.*] They are very numerous, notwithstanding all their Labours: to what will they grow, if they have nothing to do? Or, as some expound it, they will think of nothing but Sedition, now they are so numerous, if they be suffered to cease from their Burdens. *Cajetan* hence gathers, that the Law for throwing their Infants into the River, was abolished, as infamous; or he could not get it put in Execution.

And you make them rest from their Burdens.] Which was the Course he took to make them less numerous. Perhaps this was the *Sabbath-day*; on which they had been wont to rest, when they had their Liberty.

Ver. 6. *And Pharaoh commanded the same day, the Task-masters of the People, and their Officers.*] The *Task-masters* were the chief Exactors of their Labours, being *Egyptians*: who had *Officers* under them to execute their Orders, and to give an account how they were obeyed: And it appears from v. 14, 15, &c. that they were *Israelites*.

Ver. 7. *Ye shall no more give the People straw to make brick, as heretofore, &c.*] Instead of easing them, he increased their Burdens, and made them intolerable. What the use of *Straw* was in making Bricks, is variously conjectured. Some think it was mixed with the Clay, to make the Bricks more solid. Others, that they only heated their Kilns with it, to burn the Bricks. Others, (who think they were not baked in a Kiln) imagine it served only to cover them; that they might not be crackt by the violent heat of the Sun, wherein they were baked. For
so

so *Vitruvius* tells us, that the best Bricks were made Chap. 5.
in the Spring and in the Autumn, *ut uno tenore siccescant*, that they might dry by an equal heat: they that were made at the Solstice being suddenly crufted over by the Sun, and left too moist within, *L. II. de Architect. c. 3.*

Ver. 8. *And the tale of the Bricks, which they did make heretofore, you shall lay upon them, &c.*] It appears from v. 13, 14. that there was a certain quantity exacted from them every day.

For they be idle, and therefore they cry, saying, Let us go and Sacrifice to our God.] They have not work enough, to employ their Thoughts; which makes their Mind wander after other things.

Ver. 9. *Let there more work be laid upon the Men.*] Or, make it heavy upon them (as it is in the Margin).

That they may labour therein.] Have no time to think of any thing else.

And let them not regard vain words.] So he calls the Message of Moses and Aaron; who, he pretends, were meer Deceivers, and fed their Hope with Lyes, (for so it is in the Hebrew, *words of falshood*, or *lying words*) or, at least, he resolved their words should not prove true; for he would not let the People go.

Ver. 10. *Thus saith Pharaoh, I will not give you Straw.*] The Task-masters with their Officers, proclaimed the King's Order, that every Body might take notice of it.

Ver. 11. *Go, get you Straw where you can find it, &c.*] A heavy Sentence; importing that whether they could find any or no, no abatement would be made of the number of Bricks that was expected from them.

Chap. 5. them. This was to drive them to Desperation, by demanding things impossible. And added (as *Conradus Pellicanus* observes) to the Burdens on their Bodies, very sore Anguish of Mind. For it tempted them to doubt of the Goodness of their God, who they thought had sent a deliverer to them (IV. 31.) by whom they were now reduced into a more miserable Condition.

Ver. 12. *So the People were scattered abroad, throughout all the Land of Egypt, &c.*] Some part of them were forced to go, and pick up Straw, or for want of it, Stubble (and sometime travel a great way for it) while the rest were working in the Brick-kilns, without their help, which they were wont to have: whereby they were disabled from making so many Bricks, as formerly they had done.

Ver. 13. *And the Task-master hastened them, &c.*] Quickened them in their work; when they saw they were likely to fall short of their wonted Task.

Ver. 14. *And the Officers of the Children of Israel, &c.*] By this it appears (as I said v. 6.) that these Officers were *Israelites*. And from this place *Bona-vent. Bertram* concludes (*Lib. de Rep. Hebr. Cap. IV.*) that there was a Civil Government among the *Israelites* all the time they were in *Egypt*: and that these *Schoterim* (as they are called in Hebrew) were Men of the greatest Note among the Elders; who executed all their Decrees; and consequently of high Authority among the People. For which reason *Pharaoh's* Task-masters chose them, to Oversee and Direct the Labours of their Brethren. But Mr. *Selden L. I. de Synedr. Cap. XV.* hath made it appear, that there was no such Judicature among them at this time; and when there was, this was the Name of those

those who executed the Sentence of the Judges : being like to our Apparitors, and such like under Officers. See p. 621, &c. Chap. 5.

Were beaten.] With Sticks ; or scourged with Rods.

Wherefore have ye not fulfilled your Task, both yesterday, &c.] They punished the Officers, as if they had been negligent in not pressing the People to their Duty. Yet it seems they forbore them one day, to see if they would mend their Fault the next.

V. 15. *Then the Officers of the Children of Israel came and cried unto Pharaoh, saying, &c.*] They had some hope this Oppression might proceed from the Task-masters, and not from the King himself : and therefore they represented their Case to him, and petitioned for Relief. It is said indeed v. 6. that Pharaoh laid this Command, both upon the Task-masters and their Officers : but it is not unlikely that he gave it immediately only to the Task-masters, who were his own Ministers, and by them to the Officers.

Ver. 16. *Thy Servants are beaten, but the fault is in thine own People.*] This shows that they thought such Inhumane Usage was the effect of the Task-masters Cruelty.

Ver. 17. *But he said, ye are idle, ye are idle, &c.*] He soon made them understand it was by his Decree, and not his Servants pleasure, that they were thus used. And, which was worse, they saw he was fixed in his Resolution ; being void of all pity ; and mocking at their Complaints. For nothing could be more Sarcastical, than to tell them they were idle, when they sunk under their Burdens.

Ver.

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Ver. 18. *Go, therefore now and work, &c.*] Do not spend your time in making Complaints to me ; but return immediately to your Labours, and continue at them, till my Commands be executed : and expect no mitigation.

Ver. 19. *And the Officers did see that they were in evil Case, &c.*] By this Answer they found themselves reduced to such Straits, that now they despaired of all Relief : the King himself being set against them.

Ver. 20. *And they met Moses and Aaron who stood in the way, as they came forth from Pharaoh.*] They had placed themselves there on purpose, to hear what Success the Officers had in their Petition.

Ver. 21. *And they said, the LORD look upon you and judge.*] This seems to be an Imprecation : or, at least, the Officers bid *Moses* and *Aaron* expect, that God would take them to task (as we speak) for bringing his People into so bad a Case.

Ye have made our Saviour to be abhorred in the Eyes, &c.] Made us odious ; as this Phrase signifies, XXXIV Gen. 30.

To put a Sword into their hand to slay us.] Who may take an occasion from hence, and make this a pretence, for the destroying our whole Nation.

Ver. 22. *And Moses returned unto the LORD.*] This plainly intimates, that the LORD had appeared to *Moses* since he came to *Egypt* ; as he did at Mount *Horeb* : and that he appeared in some settled place, where he might upon all Occasions resort to him.

And said, LORD, wherefore hast thou so evil intreated this People ? &c.] It was to no purpose to answer the Officers who expostulated with him ; for they

they were too much exasperated, and thereby prejudiced against any thing he could say. And therefore he chose rather to represent to God the Complaints they had made to him : that he might be directed what Satisfaction to give them. For he was not able of himself, to give an account, why the LORD should suffer their Condition to grow worse, rather than better, since he delivered his Message to Pharaoh : No, nor why he should send him on an Embassy, which was not at all regarded.

Ver. 23. *For since I came to Pharaoh to speak in thy Name, he hath done Evil to this People ; neither hast thou delivered thy People at all.*] He might have remembered that God told him more than once, that Pharaoh would not obey him at the first, III. 19. IV. 21. But the bitter Reflections which the Officers of the Children of Israel made upon his Conduct, had so disturbed his Mind, that he forgot himself so far, as to ask the undecent Questions mentioned in the foregoing Verse, and complains here that God had done Nothing to fulfil his Promise of Deliverance to his People.

CHAP. VI.

Verse 1. **A**ND the LORD said unto Moses.] The SCHECHINAH, I suppose, appeared to him (See v. 12.) as it had done often before, since he was first sent upon this Business, (IV. 22.) and graciously condescended to satisfy his two Complaints, in the latter end of the foregoing Chapter. Where he complains, *first* of all, that he had sent him about a fruitless Message : for,

N

secondly,

Chap. 6. *secondly*, he had not at all delivered his People. To the *last* of these he Answers in the first place, here in this Verse; where he tells him,

Now thou shalt see what I will do to Pharaoh.] That is, be patient and wait a while; and thou shalt see Pharaoh compelled to dismiss my People.

For with a strong hand shall he let them go, &c.] I will so terribly scourge him, that he shall not only let them go, but thrust them out of Egypt; and be glad to be rid of them.

Ver. 2. *And God spake unto Moses, and said unto him, I am the LORD.*] He also answers here to his first Question [*Why hast thou sent me?*] by telling him, I am JEHOVAH; and have sent thee to make known this great Name, that is, my self; who am constant to my word, and will faithfully perform all my Promises.

Ver. 3. *And I appeared unto Abraham, unto Isaac, and unto Jacob, by the Name of God Almighty.*] Or, God All-sufficient, as the word *El-shaddai* may be interpreted (See XVII Gen. 1.) God infinite in Power and Goodness: of which he gave their Fathers abundant proofs, by delivering them in many and great Straits.

But by my Name JEHOVAH was I not known to them.] This Name of four Letters, as the Jews speak, is by the Ancients called the *ineffable Name*: For they would never pronounce it. Not because they could not, as *Drusius* well observes (*L. I. Observat. Cap. I.*) *Sed quod religione & ἀλαβεία quadam ab eo efferendo abstinere*, but because out of a Religious Reverence they abstained from it. And this respect to it all the ancient Interpreters observe, even *St. Hierom* himself: though in several of the ancient Fathers

Fathers (as *Irenæus*, *Clem. Alexandrinus*, *Epiphanius* Chap. 6. and *Theodore*) and in some of the ancient Heathens (as *Macrobius* and *Diodorus Siculus*) it is expressed by *Jaho*, and *'Iaw* as the Greek write it. Which Name (however it be pronounced) some of the Jews imagine, was concealed till *Moses* his time ; who was the first, to whom it was revealed. But this, is evidently false, as appears from the whole Book of *Genesis* ; and particularly from XV. 7. where (before he calls himself *El-shaddai*) he saith to *Abraham*, *I am Jehovah which brought thee out of Ur of the Chaldees*. In short, the Opinion of *Reuchlinus* (in his *Verb. Mirificum*) is far more justifiable ; which is, that it was revealed to our first Parents, at the same time that God breathed into them the breath of Life. For as soon as *Eve* brought forth her First-born, she saith, *I have got a Man from the LORD*, IV *Gen.* 1. which Name descended in a perpetual Succession from *Seth* to *Abraham* : who when he went by God's Direction out of his own Country into *Canaan*, the *LORD* appeared to him there, and there he built an Altar to the *LORD*, XII *Gen.* 7, 8. And it is to be noted, that he doth not say to *Moses* in this place, *My Name Jehovah was not known to them* ; but *I was not known to them by this Name*. That is, by that which it imports ; viz. the giving being (as we may say) to his Promises by the actual performance of them : i. e. by bringing them into the Land of *Canaan* ; and in order to it, delivering them out of *Egypt*. Both which he had promised in the fore-named Chapter (XV *Gen.* 14, 18.) and now intended to make good. And thus *R. Solomon* interprets this place, as *P. Fagius* notes ; *I have promised, but have not yet performed*.

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The like Expression we find in the Prophet *Isaiah*, as *Theodorick Hackspan* hath observed (*Disput. de Nominibus Divinis*, N.15.) LII *Isa.* 5, 6. where the Lord saith, *My Name is blasphemed every day continually : therefore my People shall know my Name ; therefore they shall know in that day, that I am he that doth speak ; behold, it is I.*

Which cannot signifie that the Jews did not then know, that this was one of the Names of God : but that all who blasphem'd him should be confuted by sensible Proofs which he would give, of his own unchangeable Resolution to fulfil his Promises, in bringing them out of *Babylon* : which fully demonstrated that he was J E H O V A H.

Which word, some think, includes in it, not only his Eternal Existence, and Immutable Truth ; but his Omnipotent Power, which gave being to all things. The last of which, was now made known, so as it had never been to *Abraham*, *Isaac* and *Jacob* : for *Moses* was the first that wrought Miracles and Prodigies : God was known to the Fathers, by Visions and Dreams : but not by Signes and Wonders. *Moses* made him known by these unto the World. And therefore upon the whole *Maimonides* well concludes from this place, that the Prophetical Spirit on *Moses*, was more excellent than that which had been upon any before him, *More Nevoch.* P. II. c. 35.

Ver. 4. *And I also, &c.*] The Hebrew word *ve-gam* may be better translated *although*. Which makes a clear connexion of this Verse with the former ; and explains the meaning of the Name *Jehovah*. By which he was not known in former times, *although* he had made a Covenant with *Abraham*, *Isaac* and *Jacob*, to give them the Land of *Canaan* ; and often ratified,

ratified, confirmed (and *establisht* as he here speaks) Chap. 6. this Covenant, XVII Gen. 7, 8. XXVI 3, 4, &c. But now he not only declares himself mindful of that Covenant, (v. 5.) but, because he was the LORD, (v. 6.) would deliver them from the Egyptian Bondage, and that with a miraculous Power. Which should make them know more of him than their Fathers did, (v. 7.) both by his Delivering them out of Egypt, and by bringing them into the Land which he swore he would give to their Fathers, v. 8.

This is the Sense of these five Verses.

The Land of their Pilgrimage, &c.] So it is often called, when he speaks to Abraham, XVII Gen. 8. and so Isaac calls it, XXVIII. 4. and Jacob also, XXXVII. 1. And so it might be called, not only with respect to Abraham, Isaac and Jacob, but also to their Posterity : because of the near Union that is between Fathers and Children. Thus God is said to have given to these three Patriarchs (as the famous Primate *Usher* observes) the Land of Canaan for an Inheritance, CV Psal. 111. which was not fulfilled to them, but to their Posterity. And as the Possession of Posterity is attributed to the Fathers : so, upon the same ground, he thinks, the Peregrination of the Fathers, is attributed here to the Children, *Chronol. Sacra, Cap. VIII.*

Ver. 5. *And I have also, &c.]* This Verse also begins with the same Particle *vegam* ; and must be translated *although*, if the former Interpretation be right. Or else those words [*by my Name Jehovah was I not known to them*] must come in by a Parenthesis : and both these Verses be connected with what goes before, [*appeared unto Abraham, Isaac and Jacob, by the Name of God Almighty*] to whom he so appeared, as to make

Chap. 6. make a Covenant with them, which he perfectly remembred, and having taken notice to what condition they were reduced, was now come to deliver them.

Ver. 6. *Say unto the Children of Israel, I am the LORD.]* Tell them, I will now show, that I am what this Name imports, v. 2.

And I will bring them from under the burdens of the Egyptians.] The heavy Oppressions under which you groan, v. 5.

And I will rid you of their bondage.] They were meer Slaves, and lay also under such insupportable Loads, as made it impossible for them to deliver themselves: but it was to be the sole work of God,

And I will redeem you with a stretched out Arm.] This word *redeem* implies their Servitude; from which he rescued them by a Power superiour to *Pharaoh's*, or any Power on Earth; as appears by the following Story.

And with great Judgments.] When God first promised this Deliverance, which *Moses* was about to effect, he told *Abraham*, *I will judge that Nation*, which oppressed them, XV Gen. 14. That is, punish them (which is one Office of a Judge) according to their Deservings. This now he intended to perform (and thereby show himself to be *Jehovah*) and that in a most terrible manner; by inflicting not only very grievous, but many Plagues upon them. For *Greg. Nyssen* observes, that all the Elements, the *Earth*, the *Water*, the *Fire*, and the *Air*, were all moved against the *Egyptians*, *obvius exercitus iuxta*, as an Obedient Army, *L. de Vita Moïsi*, p. 173. Thus *Judgments* and to *Judge* are used in many places for Punishing

ning, IX Psal. 17. XIX Prov. 29. 2 Chron. XX. Chap. 6.
12.

Ver. 7. *And I will take you to me for a People.*] By the right of Redemption before mentioned.

And I will be to you a God.] He was so before; but now after a peculiar manner.

And ye shall know that I am the LORD your God, &c.] By seeing my Promises to Abraham, Isaac and Jacob fulfilled.

Ver. 8. *And I will bring you unto the Land, concerning which, I did swear to give it, &c.*] Two things were promised to Abraham in that Vision mentioned XV Gen. First, That he would deliver his Seed from this Nation which oppressed them (v. 14.) And secondly, That he would bring them into the Land of Canaan, v. 16. Both these he now declares should be fulfilled (the former in the foregoing Verse, and the latter in this) and thereby they should be convinced, that he was indeed *Jehovah*, true and constant to his word.

I am the LORD.] He concludes as he began: having said this twice before, v. 2, 6.

Ver. 9. *And Moses spake so unto the Children of Israel.*] He delivered this Message, as he was commanded: which one would have expected, should have raised their drooping Spirits. But quite contrary,

They hearkened not unto Moses.] They did not believe, or receive what he said, (So Maimon. More Nev. P. I. cap. 45.) or it made no Impression upon them. The Reason follows,

For anguish of Spirit.] In the Hebrew, because of shortness of Breath. They were so extremely oppressed, that they could scarce fetch their Breath, as we speak.

A COMMENTARY

Or, had no heart so much as to think of Deliverance, much less hope for it : but sunk under their burdens.

And for cruel Bondage.] Common Slaves, though they cannot deliver themselves, rejoyce to hear the good News that they are likely to be delivered by those, who have power and will to do it. But in this Slavery, they were used so cruelly, that they were quite dejected, and incapable of any Comfort. So the LXX. translate the foregoing words (*for anguish of Spirit*) *Ἐ δολοψυχίας*, out of faint-heartedness : they being quite dispirited.

Ver. 10. *And the LORD spake unto Moses, saying.*] It is likely that Moses finding the Israelites so regardless of what he said, went to the usual place, where he was wont to have recourse to the Divine Majesty, (See v. 22.) to receive new Directions what to do.

Ver. 11. *Go in, speak unto Pharaoh King of Egypt, &c.*] The LORD bids him go again to Pharaoh, and renew the Demand he made before, v. 1.

Ver. 12. *And Moses spake before the LORD.*] This Phrase *spoke before the LORD*, plainly denotes that God appeared unto him in a visible Majesty, as I observed above v. 1. and See XI. 4.

Behold, the Children of Israel have not hearkened to me, how then shall Pharaoh hear me ?] Their faint-heartedness disheartened Moses also, and made him unwilling to renew his Address unto Pharaoh. And there seems to be good reason in what he says ; if the Children of Israel, whose interest it was to give ear to him, did not believe him ; what hope was there

there that Pharaoh should comply against his inter- Chap. 6.
rest.

Who am of uncircumcised Lips.] This Reason he had alledged before, and was fully answered (IV. 10, 11, &c.) and therefore ought not to have been repeated now. For his being of *uncircumcised Lips* signifies no more than that he was an ill Speaker, and wanted Eloquence: It being the manner of the Hebrews to call those parts *Uncircumcised*, which are inept to the use, for which they were designed, and cannot do their Office. Thus *Jeremy* saith of the Jews, that their ear was *uncircumcised*; and adds the Explication, *they cannot hearken*, VI Jer. 10. In like manner *uncircumcised Lips*, are Lips that cannot utter words; as *uncircumcised in heart*, IX Jer. 26. are such as cannot understand. *St. Stephen* puts both together, *uncircumcised in heart and ears*, VII Acts 51. Perhaps *Moses* thought it some disparagement to him, that he was not able himself to deliver his Mind, in an handsome manner unto *Pharaoh*: and therefore mentions this again, to move the Divine Majesty, to *circumcise his Lips*, (as they speak) that is, remove this impediment.

Ver. 13. *And the LORD spake unto Moses and unto Aaron.*] Here is no express Answer made to his Objection, but it seems to be included in God's speaking unto *Moses and unto Aaron*; whereas before he had spoken only to *Moses*, v. 1, 10. And it is likely *Moses* was admonished, that the LORD having given him *Aaron* to supply his defect, he ought to be satisfied therewith: and go with him, and renew his Address, both to the Children of *Israel*; and also unto *Pharaoh*. So these words have respect to both parts of the foregoing Objection.

O

And

Chap. 6. *And gave them a Charge unto the Children of Israel.]* He laid his Commands upon them, strictly requiring them to obey him. Which is an higher Expression than we meet withal before in the foregoing Injunctions (either in v. 6. or 11.) and makes me think this Verse is not a meer Recapitulation of what had been said, as some take it; but an Inforcement of what he had before commanded.

And unto Pharaoh King of Egypt, to bring the Children of Israel out of the Land of Egypt.] I suppose he now gave them Authority to Threaten him, if he did not obey.

Ver. 14. *These are the Heads of their Fathers Houses.]* The principal Persons of the several Families of Israel.

The Sons of Reuben the first-born, &c.] See XLVI Gen. 9. where the Sons of Reuben are reckoned up in this very order; in which they are here mentioned again, to introduce the Genealogy of Moses and Aaron. Who being chosen by God to be the Deliverers of his People, it was fit to show that they were of the same Stock, though not of the eldest Family, of the Children of Israel. To whom God promised, when he went down into Egypt, that he would surely bring him up again, XLVI Gen. 4. that is, in his Posterity: which would not have been so manifestly the Work of God, if they that were the Instruments of it, had not been of his Posterity.

Ver. 15. *The Sons of Simeon, &c.]* They are mentioned for the same reason, and in the same order, that they were in Genesis XLVI. 10.

Ver. 16. *These are the Names of the Sons of Levi, &c.]* Having briefly set down the Heads of the two eldest Families of Israel, he enlarges now upon the

the *third*: from which he himself was descended. Chap. 6. *Gershon, Kohath, and Merari.*] These three are mentioned also in the XLVI Gen. 11. as coming with Jacob into Egypt.

And the years of the Life of Levi were an hundred thirty and seven years.] He is thought to have lived the longest of all the Sons of Jacob: none of whose Ages are recorded in Scriptures, but only his and Joseph's; whom Levi survived *Twenty seven years*, though he was much the elder Brother. *Kohath* also the second Son of *Levi*, attained near to the same Age with himself, v. 18. And his Grandson, *Moses* his Father, lived just so long as *Levi* did, v. 20. Next to *Levi*, the longest Liver of all Jacob's Sons was *Naphthali*, if we may believe the Tradition in *R. Bechai*; who saith he lived to the Age of an Hundred thirty and three years; which was the Age of *Kohath*.

Ver. 17. *The Sons of Gershon, Libni and Shimi, &c.*] These were born in Egypt, from whom descended two Families mentioned afterwards, III Num. 18, 21.

Ver. 18. *The Sons of Kohath, Amram, &c.*] He had the most numerous Off-spring of all *Levi's* Sons, III Numb. 28. from the eldest of which *Moses* came. *And the years of the life of Kohath, were an hundred thirty and three years.*] He sets down the Age of none but only of *Levi* his great Grandfather, and *Kohath* his Grandfather, and of *Amram* his Father. And *Primatè Usber* makes account that *Kohath* was Thirty years old when *Jacob* came into Egypt, and lived there an Hundred and three years; and died *Thirty two* years before *Moses* was born. See *Chronolog. Sacra*, Cap. XI.

Chap. 6. Ver. 19. *The Sons of Merari, Mehali.*] From this *Mehali*, it is thought, sprung the famous Singer *Heman*, who composed the LXXXVIII Psalm, 1 Chron. VI. 33.

And *Musli*.] From whom descended *Ethan*, who composed the LXXXIX Psalm, 1 Chron. VI. 44.

Ver. 20. *And Amram took him Jochabed his Father's Sister to Wife.*] It must be acknowledged that the Hebrew word *Dod* signifies an Uncle: and therefore some would have the word *Dodab*, in this place, to signify only his *Uncle's Daughter*. So the *Vulgar*, and the LXX. translate it. But *Moses* tells us so expressly that she was *born to Levi in Egypt*, (XXVI Numb. 59.) that it unavoidably follows she was Sister to *Amram's* Father. Which the forenamed great *Primate* maintains (*Cap. VIII.* of the same Book) against *Scaliger* and *Pererius*, who would have *Jochabed* called *Levi* his Daughter, only as *Ephraim* and *Manasseh* are called *Jacob's* Sons. Which would make a very easie Sense (as I observed II. 1.) if it would consist with those words in *Numbers XXVI. 59. whom her Mother* (for that must be understood) *bare to Levi*: which show she was his Daughter. And thus *R. Solomon* understood it: and so did *Tostatus* and *Cajetan*, and divers others, whom our *Usher* there mentions. And see our most Learned *Selden*, *L. V. de Jure N. & G. Cap. IX. p. 584.* Which shows how sincere a Writer *Moses* was, who doth not stick to relate what might be thought in after Ages (when the Law against such Marriages was enacted) a blot to his Family. And it is observable that he doth not say one Syllable in Commendation of his Parents; though their Faith deserved the greatest Praise, as the Apostle

Apostle to the *Hebrews* shows, XI. 23. But *Moses*, Chap. 6. as *Jac. Capellus* truly observes, did not write for his own Glory, but for the Service of God and of his Church, ad A. M. 2481.

And she bare him Aaron and Moses.] This shows, that God exactly fulfilled his Promise of Delivering the *Israelites* out of Servitude in the fourth Generation, XV Gen. 16. (i. e. the fourth from their Descent into Egypt) for *Moses* was the fourth from *Levi*; being his great Grandson.

And the years of the Life of Amram were an hundred and thirty and seven years.] The very same Age with his Grandfather *Levi*, v. 16.

Ver. 21. *And the Sons of Izhar, Korah, &c.*] He gives an account of his Uncle's Sons, but saith not one word here of his own. Who were not to succeed him in his Place and Dignity, nor to be advanced to any other Office. Such was his Humility, and generous Love to his Country, that he only sought the Good of that; but Nothing for his own Family.

Ver. 22. *And the Sons of Uzziel, &c.*] This was another of his Uncles; whose Posterity he mentions, that it might be seen how God blessed the Tribe of *Levi*: notwithstanding the Sin he had committed at *Schechem*, and the Punishment his Father denounced against him for it, XLIX Gen. He saith nothing of *Hebron*, another of his Father's Brothers; because perhaps he died Childless; or his Children had no Issue.

Ver. 23. *And Aaron took him Elisheba, Daughter of Aminadab, Sister of Naashon to Wife.*] Though he says nothing here of himself, yet he relates particularly what concerned *Aaron*: who, he shows, was matcht into so honourable Family, with the Sister
of

Chap. 6. of a Prince of the Tribe of *Judah*, chief Commander of their Host when they were come out of *Egypt*, I *Numb.* 7. II. 3. The knowledge of this, he thought might breed in Posterity a greater Reverence to the Priesthood: which was settled in the Family of *Aaron*.

And she bore him Nadab and Abihu.] These two perished in the very first Sacrifice which their Father offered: because they did not take Fire from the Altar, but offered with strange Fire, X *Lev.* 1, 2.

Eleazar.] Who succeeded his Father in the Priesthood, (*Numb.* XX. 25, &c.) and assisted *Joshua* in the Division of the Land of *Canaan*, XIV *Josh.* 1. XIX. 51. XXI. 1. From him sprung *Zadok* and the following High-Priests, till the Destruction of *Jerusalem*, I *Chron.* VI. 4, &c.

And Ithamar.] From whom came *Eli*, and *Abimelech*, and *Abiathar* (in the time of *David*) in whom this Family was Extinct.

Ver. 24. *And the Sons of Korah, &c.*] Though he himself perished in his Rebellion against *Moses*, who was his Cousin-German; yet his Family remained (XXVI *Numb.* 58.) and were famous in the days of *David*; being often mentioned in the Book of *Psalms*.

Ver. 25. *And Eleazar took one of the Daughters of Putiel to Wife.*] Who this *Putiel* was, is not certain. Dr. *Lightfoot* thinks he was an Egyptian Convert, whose Daughter *Eleazar* married. But I see no good ground for this Opinion, but rather think it more likely, *Eleazar* would marry one of the race of *Abraham*; being Son to the High-Priest. He was married indeed before his Father was promoted to that Dignity; yet *Aaron* was so great a Man in his

own

own Tribe, (See IV. 14.) and married into so honourable a Family in *Israel*, (v. 23.) that it is not probable he would suffer his Son to match with an Egyptian Proselyte. Chap 6.

These are the Heads of the Fathers of the Levites, &c.] The great Persons, from whom sprung the principal Families among the *Levites*. He saith nothing of the other Tribes; because his intention was only to derive his own Pedigree and his Brother Aaron's from *Israel*.

Ver. 26. *These are that* Moses and Aaron, *to whom the Lord said, bring out the Children of Israel, &c.]* These are the two Persons, to whom God gave Commission, to be the Deliverers of their Nation out of the Egyptian Bondage. He had mentioned, just before their Genealogy, the Charge God gave them, both to the Children of *Israel* and unto Pharaoh, v. 13. And now he goes on to show that they were the Men, who were peculiarly chosen by God to discharge that Office; first by going to the Children of *Israel*, which he mentions here; and then to Pharaoh, which he mentions in the next Verse.

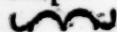
Bring out the Children of Israel from the Land of Egypt.] Assure them of their Deliverance, notwithstanding the Pressures under which they groan.

According to their Armies.] Not by a disorderly Flight; but every Family in such good order, as an Army keeps, XII *Exod.* 41, 51. XIII. 18.

Ver. 27. *These are they that spake to Pharaoh, &c.]* Who carried the Message from God to Pharaoh, requiring him to let *Israel* go out of *Egypt*, V. 1, 2, &c. VI. 13.

These

Chap. 6.



These are that Moses and Aaron.] He repeats it again, that all Generations might mark who were the Men that God imployed, in this great and hazardous Work of Demanding the Liberty of the Children of *Israel* from *Pharaoh's* Servitude : and effecting it in such manner as is afterward related in this Book.

There have been Critical Wits, who made this an Argument, that *Moses* was not the Author of these Books : because it is not likely, they imagine, he would write thus of himself. But no Body but these Criticks can see any Absurdity in it, that he and his Brother, being the Instruments in Gods hand of effecting such wonderful things, should not let Posterity be ignorant of it : but take care not only to Record it, but to set a special Note upon it, that none might rob them of the Honour God bestowed on them ; and He (by whose direction this was written) might have the glory of working such mighty things, by such inept Instruments, as *Moses* often acknowledges himself to have been. Nor is this more than *Ezra*, *Nebemiah* and *Daniel* say concerning themselves : and *St. John* may as well be denied to be the Authour of the Gospel which bears his Name, because he saith, *This is the Disciple that testifieth these things*, &c. XXI. 24. And besides this, the History of succeeding Ages show us the necessity of this, which *Moses* hath said of himself. For if he had not told us what his Progeny was, we see by what we read in *Justin* and *Corn. Tacitus*, and such like Authours, what false Accounts we should have of him : for *Justin*, from *Trogus Pompeius*, makes him (as I observed before) the Son of *Joseph*. Nay, the Jewish Writers have been so fabulous, that we should have learnt as little Truth from them, if *Moses* had not told it us himself.

Ver.

Ver. 28. *And it came to pass on the day when the Lord spake unto Moses, &c.]* Having finished the Account he thought fit to give of himself and of his Brother, whom God was pleased to imploy in this great Embassy ; he resumes the Relation of it, which he broke off at the end of v. 13. Chap. 6.

Ver. 29. *That the LORD spake unto Moses saying, I am the LORD, &c.]* This and the next Verse, seem to be a Recapitulation of what God said in his last Appearances to him, v. 2, 10, &c. and of his desire to be excused from the Employment on which he was sent ; urged by two Arguments, v. 12, 13. where they are related something more largely than they are here, in the last Verse of this Chapter. In which he mentions them again ; that there might be a clearer connexion, with what God further added for his Encouragement , when he gave him the forenamed Charge (v. 13.) to deliver a new Message unto Pharaoh.

Ver. 30. *And Moses said before the LORD.]* We read the very same v. 12. which makes me think this is not a new Objection ; but meerly a Recital of what he had objected there. See what I have said on the foregoing Verse.

Behold I am of uncircumcised Lips , &c.] See v. 12.



Verse 1. **A**ND the LORD said unto Moses.] He received new Orders from the SCHECHINAH, or Divine Majesty; before whom he stood, VI. 12, 30.

See.] Mark what I say, in answer to all thy Objections.

I have made thee a God to Pharaoh.] Therefore why shouldst thou fear to appear before him, who is but a Man? *Moses* is not called absolutely a *God*; but only a *God unto Pharaoh*. Which denotes that he had only the Authority and Power of God over him: or rather, he was God's Ambassadour to speak to him in his Name; with a Power ready to Execute all that he desired, for the Humbling of *Pharaoh*, and Punishing his Disobedience to his Message.


And Aaron thy Brother shall be thy Prophet.] Let therefore the *Uncircumcision of thy Lips*, be no longer an Objection: for he shall interpret thy Mind, as Prophets declare the Mind of God.

Some slight Wits have from this place also drawn an Argument, that this Book was not written by *Moses*: but by some other Authour long after his time. Because the word *Nabi*, they fancy, was not now in use to signify a Prophet: as appears, say they, from 1 Sam. IX. 9. where it is said, *He that is now called (Nabi) a Prophet, was before time called (Roeb) a Seer*. Which seems to signify that the word *Nabi* (which *Moses* here uses for a Prophet) was but newly come into use, in *Samuel's* days. But this is very far from *Samuel's* meaning: whose plain sense is this, that he who foretold things to come, or discovered secrets,

secrets, was anciently called a *Seer*, not a *Prophet*. Chap. 7. Which signified heretofore only an Interpreter of the Divine Will: but now they began, in *Samuel's* days, to apply the word *Nabi* (or *Prophet*) to those who could reveal any Secret, or foresee Things future. Which had not been the use of the word formerly: but it signified, as I said, one that was familiar with God, and knew his Mind, and delivered it to others: as I observed upon XX *Gen.* 7. where God himself calls *Abraham* a Prophet; as he here calls *Aaron*. And what holy Writer would dare to alter the word which God himself used? Which is far more proper also to this purpose than either *ROEH* or *CHOSEH* (which these Men fancy were the words in use in *Moses* his time, not *Nabi*) for they do not answer the intention of God in this Speech concerning *Aaron*. Who was not to see, and Divine, or to receive Revelations from God; but to be a Mouth to *Moses*; to utter what God revealed to him, not to *Aaron*. Which is the original signification of the word *Nabi*: there being no derivation of it so natural, that I can find, as that of *R. Solomon's*, from the word *Nub*, which signifies to utter, or to bring forth, X *Prov.* 31.

Ver. 2. *Thou shalt speak all that I command thee, &c.*] This explains the latter end of the former Verse: that *Moses* should deliver God's Mind to *Aaron*; and *Aaron* should deliver it to *Pharaoh*: requiring him from God to dismiss the Children of *Israel* out of his Country.

Ver. 3. *And I will harden Pharaoh's heart.*] Or, but I will harden, &c. which *Avenarius* translates, *I will permit his heart to be hardened.* Though there is

Chap. 7.  no need of it; for God here only foretels what *Pharaoh* would force him to do, (See IV. 21.) after several Signs and Wonders had been wrought to move him to Obedience. For he was so stupid, and hardened his heart so often, (VIII. 15, 32.) that in conclusion God hardened him, by withdrawing all good motions from him. And therefore, the first time that *Jehovah* is said to harden his heart, there is a special remembrance of this, that the LORD had foretold it, IX. 12.

And multiply my Signs and my Wonders, &c.] The first Plagues that were inflicted on him, proving ineffectual; it was necessary to send more and greater, that if it had been possible, his heart might have been mollified.

Ver. 4. *But Pharaoh will not hearken unto you.]* Or rather, *and* Pharaoh shall not hearken to your demands. For this was the effect of his hardning.


That I may lay my Hand upon Egypt.] Smite all their First-born: upon which immediately followed their march out of *Egypt*.

And bring forth mine Armies, &c.] All the Tribes of the Children of *Israel*: which were so multiplied, that every one of them singly made an Army. See VI. 26.

By great Judgments.] That is, grievous Plagues; which he inflicted on them, one after another. And thereby made good his word, that *Moses* should be a God to Pharaoh, v. 1. that is, a Judge, as the word *Elohim* sometimes signifies. See VI. 6.

Ver. 5. *And the Egyptians shall know that I am the LORD.]* Be convinced, or made sensible that none can withstand me.

When

When I stretch forth my hand against Egypt, &c.] Chap. 7.
This was most especially fulfilled, when he smote  their First-born, which made them look upon themselves as lost Men, if they continued disobedient, XII. 33.

Ver. 6. *And Moses and Aaron did as the LORD commended them, so did they.*] He repeats what he saith of their Obedience to God's Commands, because from this time forward, they no longer disputed, nor made any Objection; but roundly went about their business.

Ver. 7. *And Moses was fourscore years old, &c.*] The Israelites were under an heavy Persecution when Moses was born; and God exercised their Patience (it appears by this) a very long time, that their Deliverance might be for ever remembred with the greater Thankfulness and Obedience. Such grave Persons as these were fittest to be employed as God's Commissioners in this Affair: for they could not well be thought to be hot-headed Men, who thrust themselves forward into this Embassy, without a Warrant. So some of the Jews very judiciously have observed, that God made choice of aged Men to work all his Miracles before Pharaoh, and to receive his Revelations, because they were not apt to invent, nor to be under the power of Fancy, at those years. See *Sepher Cosri*, L. I. Sect. 83. where Buxtorf notes that *Aben Ezra* observes upon this place, That none besides Moses and Aaron ever prophesied in their old Age; because they were more excellent than all the Prophets.

Ver. 8. *And the LORD spake unto Moses and Aaron, saying.*] When they were about to renew their Address to Pharaoh, God was pleased again to appear

Chap. 7. appear and give them his Directions in their Proceedings.

Ver. 9. *When Pharaoh shall speak unto you, saying, shew a Miracle for you.*] It was likely that Pharaoh would, when he was not in a Passion, ask, How shall I know that you come from God with this Message to me? give me some proof of your Authority: And such a proof as can be done by none, but by the Power of God. And therefore God directs Moses what to do in this case.

Say unto Aaron, Take thy Rod.] The same Rod, is sometime called the *Rod of God*, (IV. 20.) sometime *Moses* his Rod, and sometime *Aarons*: as we find it in many places, v. 10. & 19. of this Chapter; and VIII. 5. 19, &c. Because God wrought all the following Miracles by this Rod; which sometimes *Moses* and sometimes *Aaron* held in their hand. But commonly *Moses* delivered it unto *Aaron*, as an Agent under him, to stretch it out for the effecting of Wonders. For he tells *Pharaoh*, in this very Chapter, that with the Rod, which was in his hand, he would smite the Waters, &c. v. 17. And immediately the LORD bad him *Say unto Aaron, Take thy Rod, and stretch out thy hand upon the Waters of Egypt*, v. 19. By which it appears he had delivered the Rod unto *Aaron*. For a Rod being the Ensign of Authority, Prophets were wont to carry one in their hand, in token of their Office. And so did the *Egyptian* Magicians also, who had every one their Rod ready to throw down, v. 12. And *Mercury*, whom the *Egyptians* counted a Prophet (and thence called him *Annubis*) was represented with a Wand in his hand.

And cast it before Pharaoh.] As God had before directed *Moses*, IV. 3, 21.

Ver.


Ver. 10. *And Moses and Aaron went in unto Pharaoh, and did so as the LORD commanded them.*] Chap. 7.
At their first Address to *Pharaoh* they only delivered their Message ; but did nothing to confirm it, V. 1, &c. Nor were they commanded now to work any Miracle, unless *Pharaoh* demanded one. Which it is likely he did ; this second Address to him, moving him to ask, How shall I know that you come from God ?

And Aaron cast down his Rod before Pharaoh and before his Servants.] The great Men of the Court, who are always supposed to be present where the King was ; though not mentioned in the foregoing Verse.

And it became a Serpent.] See IV. 3. where we read that *Moses* himself, when this Change was first made, fled from before it ; the sight of it was so terrible. And therefore it is highly probable, that *Pharaoh* and his Servants were no less startled, at the first appearance of it. *Artapanus* relates several other Miracles besides this, in *Eusebius* his *Præpar. Evang.* p. 434, 435, & 441. which I mention to show that the Fame of *Moses's* Miracles was spread among the Heathen : who were so far from disbelieving them, that they gave credit to other false Reports, which some ill People had mingled with them.

Ver. 11. *Then Pharaoh also called the Wise men.*] When he had recovered the fright in which we may well suppose him to have been, he sent some of his Servants, to call in those who he thought could cope with *Moses* and *Aaron* in wonderful Works.

Wise men.] This word is sometimes used in a good sense : and therefore to show they were such, as we now call *Cunning-men*, he joyns another word.

Chap. 7. word to it, which is never taken in a good sense,
 viz.

Sorcerers.] Which most take to be such as we call *Juglers* ; who cast mists , as we speak, before Mens eyes ; and make things appear otherwise than they really are. For the Hebrew word *Cisceph* (from whence comes *Macascephim* , which we translate *Sorcerers*) signifies to delude the sight with false Appearances. Sir *John Marsham* puts these two words together, and (by the figure of *ἐν δαδρῶν*) translates them, *accerfuit peritissimos artis magicæ*, he called the most skilful Persons in the Magical Art, *Chron. Can. Secul. IX.*

Now the Magicians of Egypt.] This is a third word, which seems to be of worse import, than the two former. Some translate it *Necromancers* : but it being a foreign word, we cannot determine its particular meaning : though in general, no doubt, it signifies men, that by evil Arts, performed amazing things : Such as *Simon Magus* and *Elymas* in after times. See *XLI Gen. 8.* and *Bochart* in his *Hierozoicon* P. 2. L. IV. Cap. XVIII.) where he hath a large Discourse, about the meaning of this word *Chartumim* : which, after all that others have said about it, he thinks comes from the word *Retan* : which in *Arabick* and *Chaldee* signifies to *murmur*, as *Magicians* were wont to do in their Incantations. So *Hartun* is properly *ἐπαυιδδς* an *Inchanter*. And the Name of *Ἀγριμς* (the same with *Hecate*) he thinks alludes to it ; whom *Magicians* were wont frequently to invoke.

The Names of the principal *Magicians* at this time among the *Egyptians*, were *Jannes* and *Jambres*, as not only *St. Paul*, *2 Tim. III. 8.* but several, both
Jewish,

Jewish, *Greek* and *Roman* Writers tell us. I will Chap. 7.
mention but one, the Author of *Schalsch-Hakkabalah*, who calls them by these names; and saith that in our Language we would call them *Johannes* and *Ambrosius*. The Reader may find a great many more, if he please, in Primate *Usher's Annals* ad A.M. 2513. and in *Bochart's Hierozoic.* P. I. L. II. c. 53. p. 645. *Artapanus* in *Eusebius* calls them *ισαεις ιερες Μελμυρ*, Priests at *Memphis*, whom *Pharaoh* sent for to oppose *Moses*.

The Original of which sort of Men seems to have been this; that God being pleased to admit the holy Patriarchs to familiar Colloquies with him, the Devil indeavoured to imitate him; that he might keep Men in his Obedience, by pretending Discoveries of Secret things to them. And when God was pleased to work Miracles for the confirmation of the Truth, the Devil directed these Men, who were familiar with him, how to invoke his help, for the performance of strange things, which confirmed them in their Errors.

They also did in like manner with their *Inchantments*.] If the Hebrew word come from *labat* which signifies a *flame*, (See *III Gen.* 24.) it seems to denote such Sorcerers as dazzled Mens eyes, and then imposed on them by shows and appearances of things, which had no real being. But it may be derived from *laat*, which signifies *hidden* and *secret*; and then denotes those that used secret *Whispers* or *Murmurs*, as *Inchanters* did (as *Bochartus*, in the place now mentioned interprets it) or such as had secret Familiarity with *Dæmons*; as it is expounded in the *Gemara Sanhedrin*, *Cap. VII. n. 10.* where there are many Examples of the former sort of *Inchant-*

Q

ments,

Chap. 7. ments, by the deception of the sight. For instance, *R. Asche* relates that he saw a Magician blow his Nose, and bring pieces of Cloth out of it. And *R. Chajah* saw one cut a Camel in pieces with his Sword, and then set it together again: which was nothing, saith he, but the delusion of the Eye. Several other stories are told of the same Nature.

Ver. 12. *For they cast down every Man his Rod.]* They were sent for to confront *Moses*, and therefore attempted to do the very same thing that he had done. For they took him for a meer Magician, like themselves; and it was a common thing in ancient times, for such kind of Men to contend one with another. And their great study was (as *Gaulmy* hath observed in his Notes upon *The Life and Death of Moses*, written by a Jew, p. 241, &c.) to find out the *Genius* that attended their Opposer; whom they strove to gain to their side; or to terrifie him by a greater and more powerful Angel. And they only were insuperable who had a *Deity* to their *genius*; as *Porphry* saith *Plotinus* had. Who contending with *Olympius* an *Egyptian*, when his *Genius* was called *εἰς αὐτοψίαν*, to appear visibly; there came a God and not a *Dæmon*. Which made the *Egyptian* cry out, *Μακάριος εἰς δὲν ἔχων τὸν δαίμονα*, he is happy who hath a God for his *Genius*, as I suppose it should be interpreted. And thus the Jewish Authour of *The Life and Death of Moses*, fancies that these Magicians who resisted *Moses*, turned over all their Books to find out the Name of that Deity, by which he did wonders, so much superiour to theirs, &c.

And

And they became Serpents.] Not real Serpents, Chap. 7. but seeming, as *Josephus* understood it, and several Christian Writers: Particularly *Sedulius L.IV.Carm.*

— *imagine ficta*
Visibus humanis Magicas tribuere figuras.

I omit other ancient Authours, who suppose that as Spirits can assume Bodies like to Men, so they can as easily, out of the same Air, make the appearance of a Serpent; just as *Circe* is said in *Homer* to have changed *Ulysses's* Companions into Hogs. But there are those who take these to have been real Serpents, brought hither by the power of the Devil: who withdrew their Rods, and put these (which he suddenly transported from some other place) in their room. Which if it be true, it makes the Power that wrought by *Moses* the more wonderful; whose Serpent devoured them all.

But Aaron's Rod swallowed up their Rods.] The Serpent, into which *Aaron's* Rod was turned, moved towards them, and eat them up. Which was, as I said, the more astonishing, if they were real Serpents, of the same bigness (as we may well suppose they would endeavour to bring) with that of *Moses*. However their Serpents (whatsoever they were) could not stand before his; but were swallowed up, while his still remained. This might have convinced *Pharaoh*, if his Magicians had not made him believe, that they would in time find a Power superior to *Moses*. The Jews also imagine *Pharaoh* himself was a Magician; and helpt to get out of *Moses* the Secret, whereby he wrought these Wonders. Which were the greater, because *Moses*, no doubt, in

Chap. 7. conclusion, took this Serpent by the Tail (as God had commanded him, IV. 4.) and it became a Rod in his hand again. Whereas the *Egyptian* Sorcerers had no Rods remaining to take up; they being vanished with their Serpents. *Greg. Nyssen L. de Vita Moſis*, p. 173. takes the devouring of their Rods to have been a plain Argument, ὅτι ἐδούλων ἀμυδρῶν ἐπὶ ζώοντων πᾶσα δύναμις ἔχον οἱ τῶν γόητων ψάδες, πᾶσι τῷ γήματος; &c. that the Rods, i. e. Serpents of the Magicians, had no vital power in them, able to defend themselves; but were meer Delusions, without any real vertue. And here I cannot but take notice of a remarkable Passage in *Numenius a Pythagorean Philosopher*, recorded by *Eusebius L. IX. Prepar. Evang. Cap. VIII.* where he tells us, that *Numenius* (in this third Book περὶ ἀγαθῶν) expressly saith that *Jannes* and *Jambres* were Αἰγυπτίους ἱερεγέταμαστέρας, inferiour to none in Magical Skill; and therefore chosen by the common consent of the Egyptians to oppose *Museus* (as the Heathens call *Moses*) the Leader of the Jews: of whom he gives this noble Character, that *he was a Man most powerful with God in Prayer, ἀνδρὶ ἐννομένῳ Θεῷ δὲ ζῶοντι δυνάμει ἰσχυρῷ.* Which is a plain Confession, that he took *Moses* to be as he is called in these Books, a *Man of God*: and may serve to shame those, who either believe not this History, or think *Moses* to have been only a great Magician.

Ver. 13. *And he hardened Pharaoh's heart; or rather Pharaoh's heart was hardened.*] For so we translate this very Hebrew Phrase, v. 22. and I can give no account, why we translate it otherwise here. Especially since the *Vulgar* and the *Chaldee* so render it, and the LXX. also in this Verse, καλίσχων ἡ καρδία Φαραώ.

Pharaoh's heart grew stiff; or, waxed strong and stubborn. And v. 22. *his heart was hardened.* And it is plainly the like form of Speech with that in the next Verse 14. where God himself interprets his own meaning, *Pharaoh's heart is heavy, and will not stir.* Nor is there in any of these three Verses, the least mention of any Person by whom his heart was hardened.

That he hearkned not unto them, as the Lord had said. It is likely upon the first sight of the Serpent, his heart was inclined to hearken; but seeing the Magicians do the same, it returned to its first bent: and there fixed, notwithstanding *Moses's Rod* devoured theirs. This God had predicted III. 19. knowing his wicked Disposition would not yield to any means he should think fit to use, for his Reformation.

Ver. 14. *And the LORD said unto Moses, &c.* It is likely *Moses*, after he had been with *Pharaoh*, and wrought this Miracle, returned to the place where the Divine Majesty was wont to appear unto him, (VI. 12, 30.) and gave him an account of what had passed. Whereupon the LORD told him, he saw *Pharaoh* was resolved in his way; and therefore it would be to no purpose to wait to see, what would be the effect of the late Miracle: but bid him go the next Morning, and carry a threatening Message to him.

Pharaoh's heart is hardened, he refuseth to let the People go. It is observable that he doth not say, *I have hardened Pharaoh's heart*, (and therefore there should have been no such intimation, in our translation of v. 13.) but *Pharaoh's heart is hardened.* Which can imply no other hardning, than what proceeded from his own settled Resolution, not to lose the Service of the *Israelites*.

Ver.

Chap. 7. Ver. 15. *Get thee unto Pharaoh in the Morning.*]

Of the very next day, after he had wrought the foregoing Miracle: And now begins the first of the *Ten* Plagues which God sent upon the *Egyptians*, for disobeying his Ambassadors. Whose Treaty with *Pharaoh*, as *Jacobus Capellus* (*ad A. M. 2502.*) thinks, continued about *Eleven* Months; from the end of Harvest (which he makes account was in our *May*) to the beginning of the next year: which is the Opinion of the Hebrew Doctors. But our excellent Primate *Usser* thinks, that all the following Plagues were inflicted within the space of *One* Month; in such order of time, as I shall observe in the beginning of each of them. And *Bochartus* gives good reason for it, in his *Hierozyic. P. 2. L. IV. Cap. VIII.* For we are told here, *v. 7.* that *Moses* was *four score years* old, when he began to treat with *Pharaoh*: and in *V Josh. 6.* that they *walked forty years in the Wilderness.* Now if he had spent a year in inflicting these Plagues, *Moses*, who died just as they were entering into *Canaan*, must have been an Hundred and one and twenty years old: whereas he was but an *Hundred and twenty*, as we read *XXXIV Dent. 5.* Nor was it sutable to the Divine Goodness to be so long in delivering his People, who were reduced to *extream* Misery: It was but just also, that God should follow *Pharaoh*, whose heart was so obstinately hard, with one Plague upon the neck of another; and give him no time to breathe, after one was removed, before another came upon him.

Lo, he goeth out into the Water.] God, who knows all things, foresaw his motion before hand; and speaks as if he then saw him actually going out of his Palace to the River: Either to walk there for

Recre-

Recreation ; or to Worship the River Nile. For as Chap. 7. *Bochart* (whose words these are) observes out of *Plutarch*, ἐδὲν ἔτα τιμὴ Αἰγυπτίουις ὡς ὁ Νεῖλος, *Nothing was had in such honour among the Egyptians as the River Nile.* If it was so in *Moses* his days, it is not unlikely that he went to pay his Morning Devotions to it. Or, if he were a Magician, as the Hebrews fancy, he might be skilled in that which they call ἰδερμαντεία. For so, he observes, they say in the *Talmud* : and make this the reason of *Pharaoh's* going to the River. Which *Jonathan* follows in his Paraphrase, *Behold, he goeth out to observe Divinations upon the Water, as a Magician*, Hierozoic. P. 2. L.IV. Cap.XV.

And thou shalt stand by the Rivers brink against he come.] Perhaps *Pharaoh* (as the same *Bochart* observes) had forbid him to come any more to the Court ; and so God directs him to take this occasion to meet with him.

And the Rod which was turned into a Serpent, shalt thou take in thine hand.] To give him the greater Authority, and to put *Pharaoh* in fear at the sight of that Rod, which had lately swallowed up all the γυνικὰ ξύλα (as *Greg. Nyssen* calls them) Magical Staves which encountred him.

Ver. 16. *And thou shalt say, the LORD God of the Hebrews hath sent me unto thee, saying.*] See V.3. To which add, that it is plain by this whole Story, that all the Messages delivered by *Moses*, and all the Answers which *Pharaoh* returned, were true and formal Treaties of a Solemn Embassy (as *Dr. Jackson* speaks) upon which *Moses* was sent to the King of Egypt, from the LORD God of the Hebrews ; that is, their King (as he was become in a pecu-

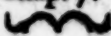
Chap. 7. peculiar manner) under whom *Moses* acted as his Deputy or Viceroy.

Let my People go, that they may serve me, &c.] The merciful kindness of God to an hardened Sinner is here very remarkable, in renewing his Message, and giving him Warning of what would come upon him, if he did not yield. Whereas he might in Justice have inflicted it, without any Notice of his Intentions. He sets before him also his Sin, and his Danger, in being hitherto Disobedient; and behold, hitherto thou wouldst not hear: i. e. thou hast provoked the Divine Majesty, by disregarding several Messages I have brought to thee from him.

Ver. 17. *Thus saith the LORD.]* Attend to this new Message I bring to thee in his Name.

In this thou shalt know that I am the LORD.] He had askt in a contemptuous way, *Who is the LORD?* and said after a supercilious manner, *I know him not,* (v. 2.) nor indeed cared to know him; but slighted him and his Messengers; as the word *know not* sometime signifies, being as much as *not to regard*. Therefore now he bids *Moses* tell him, He would make him know, that he was the Omnipotent LORD of the World; by the change of the Waters of the River (which *Pharaoh* perhaps adored) into Blood.

Behold, I will smite with the Rod, that is in mine hand.] God and *Moses* are represented in this History, as one Person (according to what he had said v. 1. of this Chapter) and therefore it was the same thing to say, the LORD (whose words *Moses* had begun to recite) *will smite*; or, to say, *I will smite*. See v. 16. It is to be observed also, that *Aaron* smote the River, v. 19. but it being by *Moses*

ses his Direction and Order, it was counted his Act : Chap. 7.
so that he might say, *I will smite, &c.* 

The Waters of the River, and they shall be turned into Blood.] This Plague was the more remarkable, because, as *Theodoret* here observes, they having drowned the Hebrew Children in this River, God now punishes them for it, by giving them bloody Water to drink, *XII Wisd.* 7, 8. And if they had the same Notions then, that the *Egyptians* had in future times, the Plague was the more terrible, because it fell on that, which they thought had some Divinity in it, and (as the same *Theodoret* observes) was honoured as a God; because it made Plenty, when it overflow'd its Banks.

The Hebrew Doctors add another reason for this Punishment; because the *Egyptians* had hindred them from their wonted *Baptisms*, (as the Authour of *The Life and Death of Moses* speaks) that is, saith *Gaulmyn*, from Purifying themselves in the River by Bathing, after they had lain in of their Children: which in the scarcity of Water in that Country, could no where be done but in the River.

Ver. 18. *And the Fish that is in the River shall die, &c.*] Here are three grievous Effects of this Plague: It deprived them of their most delicious Food, for so their Fish were, *XI Numb.* 5. And took away the Pleasure they had of washing by the Rivers side, because it stank (both by the death of the Fish, and the corruption of the Blood, through the heat of the Sun) by which means the Water was made unfit for their Drink.

Ver. 19. *And the LORD spake unto Moses.*] After he had been with *Pharaoh*, and delivered this Message to him.

R

Say

Chap. 7.

Say unto Aaron, take thy Rod and stretch out thy hand.] This Warning being despised by Pharaoh, who would not relent; God requires them actually to do as he had threatned. And now Moses had delivered his Rod to Aaron, that he might by his Authority execute this Judgment.

Upon the Waters of Egypt.] These are general words, comprehending all the particulars following.

Upon their Streams.] There were seven Branches into which the River Nile was divided, before it fell into the Sea: which seem to be here understood; being called, IX Isa. 15. the seven Streams, or Rivers of Egypt.

Upon their Rivers.] There were several Cuts made by Art, out of every Stream, to draw the Water into their Grounds: which seem to be here meant by Rivers.

And upon their Ponds.] These were digged to hold rain water, when it fell; as it did sometimes: and near the River also, they digged Wells it is likely, which may be here intended.

And upon all Pools of Water.] There were, here and there, other Collections of Water: particularly in their Gardens, derived by Pipes from the River, into Cisterns.

In Vessels of Wood, or of Stone.] Wherein Water was kept in private Houses, for their present use.

Ver. 20. *And Moses and Aaron did so, as the LORD commanded, &c.*] This first Plague our Primate Usher makes account was inflicted about the XVIIIth day of the Sixth Month: which in the next year, and ever after, became the Twelfth Month. Ar-

tapanus


Isaiah tells this Story otherwise ; but it is evident he had heard of it among the Gentiles : and *Ezekiel* the Tragædian relates it all right ; together with the following Miracle. See *Euseb. Præpar. Evang. L. IX. Cap. XXIX. p. 442.* Nor is there any thing more frequent in the Roman Story (as *Huetius* observes, *L. II. Alnet. Quæstion. Cap. XII. n. 12.*) than Relations of Rivers of Blood flowing out of the Earth ; Pits full of Blood, showres of Blood, and Waters of Rivers changed into Blood, &c.

And he lift up the Rod, and smote the Waters that were in the River, &c.] Here is mention only of Smiting the Water in the River. And it is likely, that only the Waters of the River were turned into Blood (as it here follows) at the first lifting up of his Rod ; and then all the rest of the Waters mentioned in the precedent Verse.

Ver. 21. And the Fish that was in the River died, &c.] All the effects of this Plague which were threatened, v. 18. (See there) immediately following. The first of which was the death of the Fish ; which perished in such great numbers, that the River stank, &c.

And there was Blood throughout all the Land of Egypt.] The Waters were in all places turned into Blood, except perhaps the Land of *Goshen* : which is not comprehended under the Land of Egypt.

Ver. 22. And the Magicians of Egypt did so with their Incantments.] See v. 11. In some of the Pools or Lakes of Water they made an appearance of the like Change : which made *Pharaoh* think his God was as powerful as the God of the Hebrews. The Land of *Goshen*, as I said, might possibly be free from this Plague ; as it was certainly from several

Chap. 7.  ral of the rest; (VIII. 23. IX. 4, &c.) and some fancy the Magicians had Water from thence, to show their power upon. But I cannot think it probable, that they made *Pharaoh* stay so long: and one may as well say they had it out of the Sea; or out of the Pits that the People digged, v. 24. as *Aben Ezra* conjectures, and *Justin. Martyr. Quæst. & Resp. XXVI. ad Orthodox.* But there is no need of any of these Conjectures, if it be granted (as the History leads us to conclude) that *Moses* did not in a moment change all the Waters of the Country, but only those of the River (as I said on v. 20.) and afterwards by degrees all the rest; when the Magicians had tried their Art upon some of them. Which *Moses* also turned into real Blood; so that neither they, nor any body else, was able to drink of them.

And Pharaoh's heart was hardened.] The very same words in the Hebrew, which we had before v. 13. where they should have been translated (I there observed) as they are here; and also in VIII. 19.

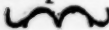
Neither did he hearken unto them, as the LORD had said.] III. 19. This was more apt to move his heart than the former Miracle, because it continued longer, v. 25. and the Magicians could not by all their Spells, or Skill in Sorcery, remove this Plague, in all that time. See next Verse.

Ver. 23. *And Pharaoh turned and went unto his House.*] It seems that upon his refusal to hearken unto *Moses* his Monition (v. 15, 16, &c.) God sent this Plague that very Morning, before he got home to Dinner. So that there was not time to fetch Water from distant places: but the Magicians exercised their Inchantments upon some Ponds, which were not as yet turned by *Moses* into Blood. *Nei-*

Neither set he his heart to this also.] Here is the Chap. 7.
 reason why his heart was not moved by this Miracle. He did not seriously consider what *Moses* had done, and examine the Difference between the Effect of his Power, and that of the Magicians. Which was the cause that *his heart was hardened* (as we read before) as all Mens are, who will think of nothing; but only to have their own Humour satisfied.

Ver. 24. *And all the Egyptians digged round about the River for Water to drink, &c.*] The whole Country was forced to try to get Water to quench their thirst, by this great labour. How it succeeded we are not told; but it is likely they found clear Water, by percolation through the Earth. For *Moses* smote only the Pits that were then in being, when *Aaron* stretcht out his Rod: which had no effect upon those which were digged afterwards. Why they did not fetch it from *Goshen*, if there was any clear Water there (as we cannot but think there was, for the use of the *Israelites*) is not easie to determine. Their Pride perhaps would not suffer them, till they had tried other ways, to supply their wants.

Ver. 25. *And seven days were fulfilled, after that the LORD had smitten the River.*] The Rod of *Moses* could effect nothing without the LORD; by whose Power this Change was made in the Waters. Which lasted *seven* days before this Plague was removed. By which means they were convinced that all the Waters were really corrupted: and they felt the heavy Effects of it, in a grievous stench, and perpetual Labour in digging Pits all about the River. Whether *Pharaoh* at last begged to have this Plague removed, or no, we are not told. It is likely he
 was

Chap. 8.  was so obstinate, that he would not stoop to ask this favour of them: which might be the reason it lasted so long; to see whether he would be moved to humble himself so far. To which when he would not yield, God took it away, to make room for another stroke: or, as some think, it continued together with the Plague of *Frogs*; and were both removed upon his Petition.

It is a weak Conjecture of the *Hebrew* Doctors, from these Words, that all the *Ten* Plagues lasted *seven days* apiece; which is plainly contrary to the Story.

C H A P. VIII.

Verse 1. **A**ND the LORD spake unto Moses.] Who attended upon the Divine Majesty, we may reasonably suppose, every day, to know his Pleasure. And after the *seven* days (mentioned *v.* last, of the foregoing Chapter) were fulfilled; the LORD commanded him to Address himself again to *Pharaoh*: and to threaten him with a new Punishment; which was inflicted upon the XXVth day of the *sixth* Month; and taken away the day after, *v.* 10.

Go unto *Pharaoh*, and say unto him, Thus saith the LORD, &c.] The very same Message, in effect, which he had delivered to him before, V.I. VII. 16, 17.

Ver. 2. And if thou refuse to let them go, behold, &c.] He again threatens the Plague before he inflicts it; both that *Pharaoh* might know it came not by chance, but by the determinate Counsel of God; and that he might

might prevent it by Repentance and Submission to God's Command. Chap. 8.

I will smite.] This word commonly signifies in the Scripture Language, *to kill*; but here only to *afflict grievously*. See LXXVIII Psalm 45. where *to destroy them*, signifies to annoy them.

All thy Borders.] Every part of his Country, to the utmost extent of it, *i. e.* in all places where the *Egyptians* dwelt. For it is not likely the *Israelites* were infested with them. See v. 4.

With Frogs.] The Hebrew word *Tsaphadéa* signifies, as *Eben Ezra* thinks, an Egyptian Fish: which some will have to be a *Crocodile*: As *Gaulmyn* observes in his *Annotations* on the *Life and Death of Moses*, p. 256. But this is undoubtedly false; for they could not infest them in that manner, as is described in the next Verse.

Ver. 3. *And the River shall bring forth.*] Under the Name of the *River*, is comprehended all the *Streams, Ponds, Lakes*, and other *Waters* in *Egypt*, (as appears from v. 5.) For most of them came, one way or other, out of the *River*: they having little Rain in *Egypt*.

Frogs abundantly.] The *Nile* naturally produced *Frogs*, but such great abundance of them as filled the Country, was miraculous; especially being produced on a sudden; and their going out of the *River* and *Fields*, into the *Cities* and *Houses*, &c. was still more miraculous.

Which shall go up.] Out of the *River*: which lay lower than the Land.

And come into thine House, &c.] This explains, what he meant by *smiting* in the foregoing Verse: *viz.* inflicting a sore Plague, more grievous than the former.

Chap. 8. former. For that spoiled only their Water, but not their other Liquors: whereas this made them uneasy Day and Night, in every place; whether they sate, or walkt, or lay down, or did eat and drink. For their very *Dough* (as we translate the word of this Verse, in the *Margin*) was infested with them, as soon as they had kneaded it; and so was their Drink in all likelihood, as soon as it was poured into their Cups. Nay, they got into their *Ovens*: so that for the present, I suppose, they could not bake their bread.

Ver. 4. *And the Frogs shall come up both upon thee, and upon thy People, &c.*] They came not meerly into their Houses, but crawled upon their Persons. And here it is observable, that this Plague is limited to the *Egyptians* (*Pharaoh*, his *People*, and *Servants*) the *Israelites*, one would think by these words, being exempted from it.

Ver. 5. *And the LORD spake unto Moses, say unto Aaron, &c.*] No doubt, *Moses* delivered the foregoing Message unto *Pharaoh*; but he, it seems, turned away, and would give no Answer: For here immediately follows a new Order (which God perhaps gave *Moses* upon the spot, as we speak, before he returned home) to inflict the Plague he had bid him threaten.

Ver. 6. *And Aaron stretched forth his hand.*] He, as the Minister of *Moses* (who was to him as God, IV. 16,) inflicted this Plague upon *Egypt*.

Over the Waters.] He did not go to every place, where there was Water, but stood by the River, and stretcht his Rod over it, towards every part of the Country (as *Eben Ezra* rightly explains it) and immediately God effected what *Moses* had denounced.

And

And the Frogs came up, and covered the Land of Chap. 8. Egypt.] That is, there were vast numbers of them came up: for they did not so cover the Land, but there was room for more; which the Magicians counterfeited. The Jews think there was, *Mensura pro Mensura*, like for like, as we speak. For they say it was a piece of their Bondage, that the Egyptians, when they pleased, sent them a fishing: and now God made the River spawn nothing but Frogs. Whose very croaking, others of them think, put the Egyptians in mind of the Cries of the poor Children whom they barbarously murdered.

Ver. 7. And the Magicians did so with their Incantments, &c.] They should rather have shown their skill in removing the Frogs, or destroying those which Moses had brought. Which one would think Pharaoh expected from them; for they being unable to do this, he betook himself to Moses, whom he intreats to take them away: which he would never have done, if their power had not quite failed, and been unable to give him any relief. So *Aben Ezra* observes, he called for Moses; because he saw the Magicians had only added to the Plague, but could not diminish it.

Ver. 8. Then Pharaoh called for Moses and Aaron, and said, intreat the LORD, that he may take away the Frogs, &c.] He that had proudly said not long ago, *Who is the LORD?* &c. V. 2. now says, *Intreat the LORD*, &c. This was an acknowledgment that the LORD sent them; and that he only had power to remove them. In the former Plague, he did enough to make Pharaoh know he was the LORD, VII. 17. but this had that effect upon him for the present: which made him earnestly intreat

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those,

Chap. 8. those, whom he had scorned, to become Intercessors to God for him and his People.

And I will let the People go, that they may do Sacrifice unto the LORD.] This was not his settled Resolution, but the present Danger made him consent to it: For if the Frogs had continued long, there had been no living in the Country. As appears from what we read in *Athenaus*, out of *Heraclides Lembus* (*Lib. VIII. Deipnos. Cap. 2.*) who says the whole Country of *Peonia* and *Dardania* were covered with Frogs, which God rained down from Heaven in such abundance, that the Houses and High-ways were full of them. They spent some time in killing of them; and, by keeping their Doors shut, they made a shift for a while to bear this Calamity: but when it did no good, but ~~was~~ *was* *was*, &c. all their Vessels were full of them, and they mingled themselves with their Meat, whether boil'd or roast; and they could tread no where but upon Frogs, they left their Country; being forced to it also, by the stench of the Frogs when they died.

They that would see more of this, out of several other Authours, may consult *Bonferius* upon this very place: and *Bochartus* in his *Hierozoic. P. 2. L. V. Cap. 2. p. 661, &c.*

Ver. 9. *And Moses said unto Pharaoh, Glory over me, when shall I intreat for thee.*] Do thou appoint the time when I shall pray for thee, as St. *Hierom* translates it; and so doth the *Syriack*, and *Onkelos*, and the LXX. who differ from the Hebrew Text in words only, not in sense. For by adding the word *saying* (as we do in VII *Judg. 2.* where there is the same expression) this Paraphrase of *Bochart* is very proper, (*Hierozoic. P. 2. L. V. Cap. 2.*) 'though it belongs

‘ belongs not to thee to determine the time of thy Chap. 8.
 ‘ Deliverance, which depends wholly upon the Will
 ‘ and Pleasure of God ; yet I, who am his Minister,
 ‘ give thee leave to take so much upon thee , as to
 ‘ prescribe what time thou pleasest, for the removal of this
 ‘ Plague. For thus he thinks *Moses* his words are to
 be translated, *Glory over me, by telling me, when I shall*
intercede for thee, &c. *Moses* saw perhaps that *Pha-*
raoh was much addicted to Astrologers, who fancied
 all things here below to be governed by the Motion
 and Influence of the Stars : and therefore would
 have him name the time ; that he might be satisfied
 there was no day nor hour under such an ill Aspect,
 but he could prevail with God, at any Moment he
 thought good to pitch upon, to Deliver him.

Bonferrius, I think, hath expressed in short the li-
 teral sense of the Hebrew words, *Tibi hunc honorem*
defexo, ut eligas quando, &c. I will do thee the ho-
 nour, that thou may’st assign the time. And our
 Dr. *Jackson* still shorter, *Glory over me*, that is, saith
 he, *you shall command me.*

Ver. 10. *And he said, to morrow.*] But why not
 on that very day ? all Men naturally desiring to be
 instantly relieved from their Sufferings. Perhaps he
 thought (as we said before) to try *Moses* his Pow-
 er ; believing the next day not to be so lucky as the
 present, on which *Moses* had condescended to his
 Request. Or it might now be towards night, when
 he called for *Moses* : who, he thought, would ex-
 pect some time to pray to God, for what he de-
 sired.

Be it according to thy word.] Thou shalt have thy
 desire.

Chap. 8. *That thou mayest know there is none like unto the LORD our God.*] Mayest no longer depend upon thy Magicians and their Gods: being convinced, that our God alone, whom we call J E H O V A H, can wound and heal.

Ver. 11. *And the Frogs shall depart from thee, &c.*] This demonstrated the power of Moses with God, that he could as certainly foretel the removal of the Frogs, as he had done the bringing them upon the Land.

Ver. 12. *And Moses and Aaron went out from Pharaoh.*] To the place; it is likely, where Moses was wont to attend upon the Divine Majesty.

And Moses cried unto the LORD because of the Frogs.] In the Hebrew the words are, *Cried to him about the business*, or the matter, *of the Frogs*, which God had sent upon Pharaoh. Or, as Aben Ezra understands it, *concerning the Frogs*, which he had promised Pharaoh should be removed: as if the words should be translated thus, *He cried unto the LORD concerning what he said about the Frogs, and appointed unto Pharaoh.* For so the word *Sham* in XV. 25. signifies to *appoint* or *propose*, and so the LXX. here translate the words (which we render *had brought against Pharaoh*). *ὡς ἐπαλάσσειν αὐτὸν*, as he had appointed to Pharaoh.

Ver. 13. *And the LORD did according to the word of Moses.*] So powerful was he with God in Prayer, as the Heathens themselves observed, from this Story. See what I observed out of *Numenius*, VII. 12.

And the Frogs died, &c.] The Egyptians could not kill them; but God took away their breath: yet not removing them from the places where they were,

were, but leaving them dead there. As appears by Chap. 8.
what follows :

Ver. 14. *And they gathered them together on heaps.*] That they might carry them ; it is likely, into the River ; and so they might go down into the Sea. God could have dissolved them into Dust (if he had pleased) or swept them into the River from whence they came ; or made them quite vanish in an instant. But he would have them lye dead before their eyes ; as a Token they were real Frogs, and no Illusion of their sight.

And the Land stank.] This was a further sensible Evidence, that they were real Frogs.

Ver. 15. *But when Pharaoh saw that there was respite.*] That he was freed from the great strait , in which he was. For the Hebrew word for *respite*, signifies *breathing* or *inlargement* ; and makes the sense to be this : that when the burden that pressed him was taken off, so that he could take his breath, he was of another mind, &c.

He hardened his heart, and hearkned not unto them, &c.] Was not so good as his word , (v. 8.) but returned to his former Resolution, not to let *Israel* go. Which Resolution grew so much more stubborn and obstinate, than it had been before ; by how much the Plague of the Frogs had softened his heart, and inclined it to yield to God , more than the two former Miracles had done.

Ver. 16. *And the LORD said unto Moses, say unto Aaron.*] The LORD seems to have given *Pharaoh* no warning of this Plague ; but to have inflicted it immediately upon the removal of the Frogs, viz. on the *Twenty seventh day* of the *sixth Month*. For his breach of Faith, was such an high Provocation,

Chap. 8. tion, that he deserved no other Treatment, but a more notable Judgment.

Smite the Dust of the Land, that it may become Lice.] Some would have the Hebrew word *Cinnim* to signify *Gnats*, or some such kind of Creature. Thus many of the Ancients understand it; and *Artapanus* calls it ζών τι ζήλων a flying sort of living Creature: which made such Ulcers by its biting, as no Medicine could cure. See *Eusebius*, L. IX. *Præpar. Evang.* p. 425. But *Bochartus* hath sufficiently proved that our Translation is right; and that out of the very Text. For Gnats, and such like Insects, are bred in Fenny places; but these were brought out of the Dust of the Earth.

Ver. 17. Aaron stretched out his hand with his Rod.] He still is the Instrument to execute all the Judgments which *Moses* denounced; as he was his Mouth to deliver all the Messages he carried to *Pharaoh*.

And smote the Dust of the Earth, and it became Lice.] This showed the Lice were not a Natural Production; for they come out of the sweat and filth of Mens Bodies, and of other Living Creatures.

In Man and Beast.] This proves they were Lice; which stick fast both to Men and Beasts. Whereas *Gnats*, though they sting sorely, cannot be said to be *in Man and Beast*: for they are a most restless Creature, continually buzzing about, and never settling constantly in one place. And there were various sorts of these Lice: for Beasts do not breed the same that Men do: nor have all Beasts alike; but some are peculiar to Horses, others to Oxen, others to Sheep, and others to Swine and Dogs.

All the Dust of the Land became Lice.] That is, Chap. 8. Nothing could be seen but Lice, where Dust was before. Or, Lice were mingled every where with the Dust.

Throughout all the Land of Egypt.] Not of *Gashen* (it is very probable) which was inhabited mostly by *Israelites*.

Ver. 18. *And the Magicians did so, &c.*] Attempted and endeavoured to do so; by using their wonted Invocations and Rites of Incantation. For the common saying among the Jews is very frivolous, That *Demons have no power over Creatures so small as Lice*. The meaning of which, *Gaulmyn* thinks, they themselves did not understand; which, according to the Principles of the ancient Magick, was this: That all Animals had a particular *Genius* presiding over them, by whose Assistance their Worshippers could do any thing among that sort of Creatures. But this is meant only of perfect Animals, not of Insects (among whom they reckon'd *Lice*) which had no such heavenly Power waiting on them. But if there had been any such Notions then, these *Magicians* sure would have understood it; and not fruitlessly have attempted that, which they had no hope to produce.

But they could not.] Though they had counterfeited the former Wonders; yet here a stop is put to their Power, so that they themselves confess their weakness.

So there were Lice upon Man, and upon Beast.] This seems to suggest, that since they could not produce any new Lice, they attempted to remove those, which *Moses* had brought upon the Country. But they failed in that also: for notwithstanding all that they could

Chap. 7.

could do, both Men and Beasts were pestered with Lice. The Hebrews say (in *The Life and Death of Moses*) that this Plague was inflicted upon the *Egyptians*, for another piece of Oppression which they exercised on the *Israelites* : to whom they said , *Go, sweep our Houses, and sweep our Streets, &c.* therefore God made Lice to cover the Earth a Cubit deep. But this favours too much of their fabulous invention. It is more pertinent to observe, that though we read of particular Persons, who, for great Crimes, were punished with the Plague of Lice, (See *Huetius L.II. Quæst. Cap. XII. n. 12.*) yet we do not find in any Story a whole Nation infested with them ; and that both Men and Beasts, without Exception : the Magicians themselves, in all likelyhood, being sorely afflicted with them : which made them cry out as here follows.

Ver. 19. *Then the Magicians said unto Pharaoh, This is the finger of God.*] The same with what is called in other places of Scripture, *the hand of God*, CIX *Psal. 27.* that is, his Power. There are those (particularly *Bochartus*) who think these Magicians did not by these words, give Glory to God : but thought to save their own Credit with *Pharaoh*, by telling him, that it was not *Moses* or *Aaron*, who were too hard for them, but a Divine Power superiour to them all. To this purpose *Jonathan*. But they ought then to have been sensible that the Power which they dealt withal, was far from being Supream : being unable to assist them upon all occasions. And, no doubt, God intended to confound them, by taking that time to disable them, when they least expected it. For why should not their Power have extended to such a small thing as this, when they had done greater ?

greater? But God would not let them always abuse *Pharaoh* with their Illusions; and gave them a check, when they thought themselves most sure of Success.

And Pharaoh's heart was hardened.] One would have rather expected to have heard, that his heart began to relent, when he saw his Magicians not only puzzled, but quite baffled; so that they owned *Moses* acted by a Power above theirs. But this it was, not to stick to the good Resolutions which had lately been wrought in him, *v. 8.* from which he not only revolted, but grew more resolute not to yield to God. The effect of which was this further Induration: it being natural for evil Men, who resist the Means of their Cure, to grow worse and worse affected.

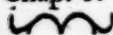
This Miracle also of the Lice, being more loathsome to *Pharaoh*, than terrible, might haply be the reason (as *Dr. Jackson* conjectures) that he did not intreat *Moses* and *Aaron* to pray for him: as he had done upon the sight of the Frogs; and as he straightway did after he felt the next Plague of the Flies.

I cannot but add also this further reflection of his, (*Book X. on the Creed, Chap. XL.*) that though *the finger of God* was very remarkable in producing the Lice, which the Magicians could not, yet it was no way remarkable in hardning *Pharaoh's* heart. For it is neither said, nor intimated, that *the finger of God* hardened it; but *Pharaoh's heart was hardened*, that is, remained obstinate. The Cause of which was his *not hearkning to them*, as it had been before, *v. 15.*

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Ver.

Chap. 8.



Ver. 20. *And the LORD said unto Moses, rise up early in the Morning, and stand before Pharaoh.]* As he had ordered him to do, before he sent the second Plague, VII. 15.

Lo, he cometh forth to the Water.] This confirms what was said there, that in the Morning it was usual with him to walk out by the River; either for his Refreshment, or for his Devotion. Perhaps, that after washing, he might worship the Rising Sun. For *Moses* is commanded, to rise up early in the Morning, and present himself before him.

And say unto him, Thus saith the LORD, let my People go, &c.] The same Message he had often sent him (VII. 16, 17. VIII. 1.) together with an Admonition and Warning of his Danger: which God had not given him before the last Plague, v. 16.

Ver. 21. *Behold, I will send swarms of flies upon thee, &c.]* The Hebrew word *Arob*, being generally thought to come from a word, which signifies to *mingle*, Interpreters commonly think it denotes a mixture of several sorts of Creatures. And some take it, as we seem here to do, for all manner of Flies: which *Aquila* calls *παμμεῖαν*, all sorts of Insects. Others take it, as it is in our Margin, for a mixture of noisom Beasts: and so the Authour of *The Life and Death of Moses*; God sent *Lions, Wolves, Bears, and Leopards*, and such like wild Beasts, which killed not only their Cattle in the Field, but their Children in their Houses. And so *Josephus* expounds it, *θνητὰ παντοῖα καὶ πολὺλες*. But *Bochartus* hath confuted this Notion, by very good Arguments, in his *Hiero-zoicon* P. 2. L. IV. Cap. XV. where he shows no words have more significations than the Hebrew word *Arab*: which signifies not only to *mingle*, but among many other

other things, to *obscure* and *darken*. From whence the Even time is called *Ereb*. And therefore, with great reason, he approves of the LXX. Version, who translate it *νωβμυα*, a *Flesh-fly*, very bold and troublesome ; being not easily drove away : which infests *Dogs* very much, especially about the flaps of their Ears. Some take it for that large black fly, which fastens upon Beasts, and sucks their Blood, called *Arob* from its black colour : as *Oreb* from thence signifies a *Crow*. And so *Philo* describes this fly, called *Cynomya*, that it is as impudent as a Dog ; and makes its Assaults with great Violence, like a Dart : fastning its Teeth so deep in the Flesh, and sticking so close, that it makes Cattle run mad.

This Plague the Jews say (in the forenamed Book of *The Life of Moles*) was sent upon the *Egyptians*, because of the hard Service they made the *Israelites* undergo, in feeding their Cattle.

Ver. 22. *And I will sever in that day the Land of Goshen, in which my People dwell, &c.*] Here now the distinguishing Mercy of God to the *Israelites* is plainly expressed ; which is to be understood in the foregoing Plagues. And the *Hebrew* word, as well as the *Chaldee*, signifies, *I will make a wondrous difference*. So *Jonathan*, in that day *I will work a Miracle in the Land of Goshen* : For indeed it was a marvellous thing, that Countries so near one another, should be in such a different Condition at the same time. And it was the more wonderful, because there was such store of Cattle in *Goshen*, whose Dung is apt to breed Flies.

That thou mayest know, that I am the LORD in the midst of the Earth.] Who governs all things here below ; or that have a special care of my People.


Chap. 8. ple. For so *Bochart* understood by *Earth*, the Land of *Goshen*. In the *midst* of which God is said to be, because he defended and delivered them from this fore Calamity, which their Neighbours suffered. For thus this Phrase is used in many places, VII *Dent.* 22. XXIII. 14. XLVI *Psal.* 6, &c. And thus *Conr. Pellicanus* seems to have understood this Passage, which he interprets, you shall know that *I am the LORD, and Prince of this Country.*

Ver. 23. *I will put a division between thy People and my People, &c.*] It is repeated again, because it was a remarkable thing, and denoted the *Israelites* to be God's peculiar People; for whom he had a singular favour. Which is the reason that this Mercy is called here a *Redemption* (as the word in the Hebrew signifies, which we translate *division*) because God exempted and delivered the *Israelites* from those Flies, which sorely infested all the rest of *Pharaoh's* Dominions.

To morrow shall this sign be.] The finger of God was so remarkable in the last Plague, (*v.* 19.) that his contemptuous disregard of it was very provoking: So that God would forbear no longer than till the next Morning, before he scourged him with this new Judgment. Which was very grievous and noisom, as appears by the following words; especially by his willingness to grant more than he had done before, that he might be rid of it.

Ver. 24. *And the LORD did so.*] Here is no mention of *Aaron's* stretching out his Rod, (as at other times) but this was done immediately by God himself: That the *Egyptians* might not imagine there was any secret Vertue in the Rod; but ascribe all to the Divine Power.

This

This Plague was threatned about the XXVIIIth day Chap. 8. of the sixth Month; and inflicted on the XXIXth: and removed on the XXXth. 

And there came a grievous swarm of Flies, &c.] Or, a vast number of Flies: for so the word *Caved* (which we here translate *grievous* or *heavy*) is used in L Gen. 9. See there.

And the Land was corrupted by reason of the swarm of Flies.] We are to understand here, by the *Land*, the *Inhabitants* of the Land: whose Blood these Flies sucked, and left such a poison in it, that their Bodies swell'd, and many of them died. So the Psalmist understood it, LXXVIII. 45. There is something like this recorded in Heathen Stories; particularly they say, that when *Trajan* made War upon the *Agarens*, he was so assaulted with Flies, when he sat down to eat, that he lookt upon them as sent by God, and desisted from his Enterprize. And that whole Countries have been infested with them, appears from a number of Gods that were worshipped, because they were supposed to have drove them away, at *Acaron* and several other places mentioned by the Learned *Aretius* (in the place above quoted) from whence came the Names of *Jupiter*, *Ἀρετῦν*, and *Μνῆστις*, and of *Hercules*, *Μῆνεγς*, &c.

Ver. 25. *And Pharaoh called for Moses and Aaron, &c.]* Sent a Messenger to call them to him.

Go ye, Sacrifice to your God in the Land.] He had consented to let them Sacrifice, when he last sent for them, v. 8. But he named no place; and also quickly repented of the Concession. But now he determines it to the Land of *Goshen*; where he grants them Licence to offer Publick Sacrifice. But this *Moses* tells him (in the next Verse) was not fit for

Chap. 7. for them to accept; nor was it what God demanded.

Ver. 26. *And Moses said, it is not meet so to do.*] Besides that this is not the thing that God requires, it is not prudent, because it is not safe for us to do it.

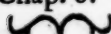
For we shall Sacrifice the Abomination of the Egyptians to the LORD our God.] There is no Indication, that I can find, of any such Sottish Idolatry now among the *Egyptians*, as was, it is certain, in after Ages, but what seems to be suggested in this place: which Learned Men have generally interpreted, as if the Sense was this: *We must Sacrifice to our God, Oxen, Sheep, and Goats, which the Egyptians Worship and Adore: and that would be such an abominable thing in their Account (to kill their Gods) that it would give them the highest Provocation.* Thus both the *Chaldee* Interpreters, the *Syriack*, *St. Hierom*, and others: which *Bochartus* himself approves of in his *Hierozyic*. P. 1. L. II. Cap. XXXIV. & LIII. and more largely P. 2. L. IV. Cap. XVII. But there is an Objection lies against this Interpretation, that long after *Moses* his time the *Egyptians* themselves did offer all the fore-mentioned Creatures to their Gods: For *Herodotus* relates (in his *Enterpe*, Cap. XLI.) after what manner they Sacrificed an Ox in his time: and though some parts of the Country abstained from Sheep, yet they sacrificed Goats; as, on the contrary, others abstained from Goats and sacrificed Sheep. See upon XLIII Gen. 23. Therefore it may be a Question, Whether these words do not refer only to the Rites and Ceremonies of Sacrificing; and to the qualities and condition of the Beasts which were offered: about which the *Egyptians* in after Ages were very curious. For the same *Herodotus* tells us (in the same

same Book, *Cap. XXXVIII.*) how the Sacrifices were Chap. 8.
 examined by the Priest, and none allowed to be offered, but those which had his mark upon them. And so *Plutarch* (in his Book *de Isid. & Osir.*) that the *Egyptians* thinking *Typho* to have been red, sacrificed only such Oxen as were of a red colour: making such an accurate Scrutiny, *ὅτε καὶ μίαν εἶναι τοῦ χρομῆος μέλαιναν ἢ λευκὴν ἀδύνατον ἡγεῖσθαι*, that if a Beast were found to have one hair Black or white, it was judged unfit for Sacrifice. The forenamed *Herodotus* indeed saith, they would not Sacrifice Cows, because they were sacred to *Isis*: which shows that in his time, there was great Superstition about such Creatures; so that none durst offer the least Violence to them. But, as we have no Evidence, that in the days of *Moses* they were infected with such Opinions, so their Sacrificing such Creatures, as the Jews did long after his days, and all Mankind had done from the beginning, seems to be a prejudice against that sense of the words, which is generally put upon them. But there were so many various ways of Sacrificing in the World, that it is very probable the *Egyptians* differed very much from the *Israelites*: who might offer also (it's likely) such Creatures as the *Egyptians* thought unclean; whereby they might be enraged at their Profaneness.

Maimonides fancies the *Egyptians* worshipped the Sign or Constellation called *Aries*; and that this was the occasion of this Speech: for which I can see no reason, *More Nevochim*, P. III. *Cap. XLVI.*

And will they not stone us?] We cannot gather from hence, that there was such a Punishment among the *Egyptians*, as stoning Men to death. For he doth not speak here of Punishment by their Laws;
 but

Chap. 8. but of what might happen from a Popular Fury.

 Ver. 27. *We will go three days journey into the Wilderness, &c.*] So God had directed them ; and it was not lawful for them to Sacrifice in any place , but where he appointed. *Philo* gives this reason , why they were to go into a Solitary place , there to receive Commands from God about Sacrifice, and all other parts of his Worship ; because God intended to give them a Law different from those of other Nations, or rather quite opposite unto them. In which there were so many singular Rites, that they would have offended other People, and seemed to them Profane, if they had exercised them among them, *De Vita Moſis*, p. 615. And thus *Corn. Tacitus* understood the design of *Moses*, not to bring the *Israelites* to as near a Conformity as he could with the Gentiles (which some now in these days fancy) but to keep them at the greatest distance from other Nations, by opposite Rites of Worship. His words are remarkable, *L. V. Histor. Cap. IV. Moſes quo ſibi in poſterum Gentem firmaret, novos ritus, contrariosque cæteris mortalibus indidit. Profana illis omnia, quæ apud nos ſacra : rurſum conceſſa apud illos, quæ nobis inceſta.*

Ver. 28. *And Pharaoh ſaid, I will let you go, that you may Sacrifice to the LORD your God in the Wilderness.*] He doth not ſay expreſſly they ſhould go three days Journey, as was demanded : which hath made ſome think this was but a niggardly Conceſſion of *Pharaoh's*, who intended to deceive them with general words. But *Moses* underſtood it otherwiſe, as appears by his acceptance of the Grant.

Only

Only you shall not go very far away.] No further than three days Journey.

Intreat for me.] This indeed is added so quickly, and as it were with the same breath, that he granted their three days Journey; that it may make one think it was the least part of his intention to permit that, but only to get rid of this Plague. Which if it had continued long, the *Egyptians* must have left their Country, to preserve themselves. Several People having been forced by Flies to quit their Habitations, as many ancient Authours inform us, mentioned by *Bonferrius* and *Bochartus*.

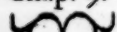
Ver. 29. *And Moses said, Behold, I go out from thee, and I will intreat the LORD that the swarm of Flies may depart, &c.*] He was not more ready to desire, than the LORD and his Servant *Moses* were to grant, the total removal of this Plague: which was sent for his Reformation, not his Destruction; if he would have duly considered it.

To morrow.] Yet he would not pray that he might be released from it presently; but let him lye a while under the smart of this Rod: that he might be truly humbled, and deal no more deceitfully with him, as he feared he would.

But let not Pharaoh deal deceitfully any more, &c.] He had promised fair before, v. 8. but broken his word: which made this solemn Caution the more necessary, lest he should be guilty of such false dealing again.

Ver. 30. *And Moses went out from Pharaoh, and intreated the LORD.*] He gave *Pharaoh* a good Example of Stedfastness, by making good his Promise immediately, which he gave him in the beginning of the foregoing Verse.

Chap. 9.



Ver. 31. *And the LORD did according to the word of Moses.*] Here was punctual performance on God's part, of what was agreed between him and Pharaoh, in the foregoing Treaty.

There remained not one.] This was a greater Miracle than that of removing the *Frogs* : for they remained in heaps and stank, *v.* 14. But these were all swept away (by a mighty wind, perhaps) either into the Sea, or into the Deserts of *Libya*.

Ver. 32. *And Pharaoh hardened his heart at this time also, &c.*] This is here made an act of his own ; as it was no doubt in all the former Refusals to let them go, *v.* 15, 19. And he hardened his heart, by not hearkning, or not regarding what they had done, as the word is used and translated IX. 21. That which made him not to hearken, or regard, was his excessive Pride and Covetousness ; for he thought it a dishonour to submit to *Moses* : and he was very loth to lose the Service of so many Slaves, which was really more worth to him, than all the Land they possessed in *Egypt*.

C H A P. IX.

Verse 1. **T**hen the LORD said unto Moses.]
See VII. 1.

Go in unto Pharaoh.] It seems now he went to the Palace.

And say unto him, Thus saith the LORD, &c.] He sends the same Message to him, he ordered at the first (*v.* 13.) and had continued ever since, VII. 16, &c.

Ver.

Ver. 2. *For if thou refuse to let them go, and wilt hold them still.*] If thy covetous, griping Humour make thee still resolve to detain them in their Slavery,

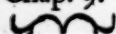
Ver. 3. *Behold.*] This word, as in most other places (as Dr. Jackson notes) is here a *special Character* of the speedy Execution of the Plague threatned, and of the remarkable manner of its Execution.

The hand of the LORD is upon thy Cattle, &c.] That is, he will smite them, (which is done by the *hand*) and is just ready to do the Execution. Here is no mention of Aaron's Rod, no more than in the foregoing Plague, and for the same reason. See VIII. 21.

A very grievous Murrain.] That is, a great Plague, or Pestilence (as we call it, in Mankind) of which abundance of Cattle shall die. For so the word *Caved* (which we translate *grievous*) is used for *numeros*. See VIII. 24. But the greater the Number was that died, the more *grievous*, no doubt, was the Calamity: God intending to deal more severely than formerly with him, because he had been guilty of a fraudulent Contempt of his former solemn Monition, VIII. 29.

Ver. 4. *And the LORD shall sever between the Cattle of Israel, and the Cattle of Egypt, &c.*] See VIII. 22. This was the greater wonder (as the word imports) because the *Israelites* and *Egyptians* were mingled together in the Land of *Goshen*: and their Cattle breathed in the same Air, and drank of the same Water, &c. By which it appeared this Pestilence was not natural; but proceeded, as was said before, from the hand of God.

Chap. 9.



Ver. 5. *And the LORD appointed a set time.*] That they might know, this stroke came from him.

Saying, to morrow the LORD shall do this thing in the Land.] This Plague was threatned upon the first day of the VIIth Month, (which afterwards was changed into the first Month of the Year) and inflicted on the second Day.

Ver. 6. *And all the Cattle of Egypt died.*] Some survived, it is plain from v. 19. Therefore the meaning is, either all that were in the Field, (v. 3.) not those in the Cities or Houses: or, rather a great many of all sorts of Cattle, as *Drusus* expounds it, *Omne genus*, all kinds: as the word *all* must be expounded v. 26. *Vide L. 2. Animadvers. Cap. XVIII.*

But of the Cattle of the Children of Israel died not one.] Of any sort whatsoever.

Ver. 7. *And Pharaoh sent, and behold there was not one of the Cattle of the Israelites dead.*] We do not find that he sent to make any such Enquiry in the former Plagues. It is likely he slighted what they said, and would not do them the Honour to seem to believe them. *Moses* also had said nothing of this difference God would make between the *Israelites* and them, till the last Plague; when the Flies were so busie and vexatious, that it made Travel uneasy: as it was likewise in the two other before that, when they could tread upon nothing but *Frogs*, or *Lice*.

And the heart of Pharaoh was hardened.] One would rather have expected to hear that it relented; because he took the pains to satisfy himself that every thing foretold by *Moses* was come to pass: which looks as if he meant, upon the Truth of that Information, to alter his Course. This Plague likewise was much heavier than all, or most, of the preceding:

ceding : which were rather more noisom and terrible (as Dr. *Jackson* speaks) than detrimental to *Pharaoh* and his People. For we do not read before this time, of the death of any useful Creatures, except Fishes when the Waters were turned into Blood : And that Calamity was not so universal neither, being only in the River (and some think only near the Court) as this Murrain, which was all over the Country ; and did them a far greater Mischief. But having accustomed himself to do evil, he grew still more obstinate and hardned in Pride and Covetousness. For he doth not so much as pray to be delivered from this Plague ; which had done all the Execution , he thought, that was designed ; and he intended perhaps to repair his loss, out of the Flocks and Herds of the *Israelites* : which haply might make him less affected with this wonder, than he had been with some of the former.

Ver. 8. *And the LORD said unto Moses and Aaron.*] The former Plague having so little moved his proud and stubborn heart, the Lord instantly, without any further Message to him (as being now in *Process of Sentence*, says Dr. *Jackson*) commands them to bring another Judgment upon the *Egyptians*, more dreadful and noysom than any of the rest had been.

Take to you handfals of Ashes of the Furnace.] In which *Pharaoh* had made them labour (*IV Dent. 20.*) which moved God to punish him and his People with this Plague, for their cruel usage of his People there.

And let Moses sprinkle it.] The Jews think God employed *him* only in Executing this Judgment, being much heavier than all the foregoing. But both
he

Chap. 9. he and Aaron being commanded to take Ashes (in the words foregoing) as we read they did *v.* 10. it is more probable they both sprinkled: and so the meaning is, let *Moses* (as well as *Aaron*) sprinkle it.

Towards Heaven.] To show that the Plague came from thence.

In the sight of Pharaoh.] That he might be convinced of it.

Ver. 9. And it shall become small dust, in all the Land of Egypt, &c.] Instead of these Ashes which they threw up into the Air, there came down a small Sleet (as we call it) like that of Snow, or the Hoarfrost, which scalded the Flesh of Man and Beast; and raised a Blister in every part upon which it fell. The Poison of which penetrating into the Flesh, made sore swellings like those we now call *Bubo's*. Infomuch that, as *Philo* understood it (*L. I. de Vita Moses*) they were full of Blotches from Head to Foot. Certain it is, that the Hebrew word *Schechni* signifies an Inflammation, that made a Tumor or Bile (as we translate the word *XIII Levit.* 18, 19.) which turned into such a grievous Ulcer, that *Moses* speaks of it afterwards as an unusual Plague, which he calls the *Botch of Egypt*, *XXVIII Dent.* 27. *Dr. Lightfoot* indeed observes, that in the Book of *Job* (*II. 7, 8.*) it signifies only a burning Itch, or an inflamed Scab: an intolerable dry Itch, which his Nails could not scratch off, but he was glad to make use of a Potsherd to scrub himself. But then he confesses, that this *Schechni* here spoken of, was higher than that, having Blains and Boils that broke out with it; which *Job's* had not. So that the *Egyptians*, he thinks, were vexed with a double Punishment at once; aking Boils,

Boils, and a fiery Itch. But our Interpreters take it otherwise, and say that *Job* also was smote with *Boils*: which in conclusion, perhaps, had a Scab that itched very much.

Ver. 10. *And they took Ashes of the Furnace, &c.*] This Plague was inflicted about the *third* Day of the *seventh* Month, according to Archbishop *Usher's* Computation: who thinks it probable (as many others do) that from hence the Tale was spread among the Heathens, that the *Egyptians* drove the *Israelites* out of *Egypt*, because they were Scabby; lest the Infection should spread all over the Country. For they endeavoured, in future Ages, to make it be believed, that what befel themselves, was a Plague upon the *Israelites*.

Ver. 11. *And the Magicians could not stand before Moses, because of the Boils, &c.*] This Plague seized on them, as well as the rest of the *Egyptians*, and that in the Presence of *Pharaoh*, (as these words seem to import) which perfectly confounded them. For though, since the Plague of *Lice*, which they could not counterfeit, we read of no attempt they ventured to make, to vie Miracles with *Moses* and *Aaron*: yet they still continued about *Pharaoh* (it appears from this place) and endeavoured to settle him in his Resolution, not to let *Israel* go: persuading him, perhaps, that though *Moses* for the present had found out some Secret beyond their skill, they should at last be too hard for him. But now, being on a sudden smote with these Ulcers, they were so amazed, that we do not find they appeared again to look *Moses* in the face. For now, as the Apostle speaks, *their Folly was manifested to all Men*, 1 Tim. III. 8, 9. In that they could not defend themselves.

Chap. 9.

elves from this terrible stroke; which publickly seizing on them before *Moses*, in the sight of *Pharaoh* and all his Servants, rendred them so contemptible, that we never hear more of them.

Ver. 12. *And the LORD hardened the heart of Pharaoh, &c.*] If we suppose that the Magicians, who had hitherto confirmed *Pharaoh* in his obstinacy, were forced to withdraw in great Confusion, when they were smitten with the Boils; one would have thought the next thing we should have heard, would have been that *Pharaoh* relented. But here is not the least token of that mentioned in this History, but rather the express contrary; that God was so angry with him, that he himself hardened his heart, which he had never done before. This hardning therefore which is said to be God's doing, was something sure very extraordinary. Yet it was not an infusion of any bad Qualities or ungodly Resolutions into *Pharaoh's* heart, but only that God did not vouchsafe him those Convictions that might have softened him, and gave him up to his own hearts lusts; and likewise ordered things so to fall out, that he should hereafter be made by them, more and more obdurate. For he had hardened himself against five Plagues; therefore God leaves him to himself, and resolves he shall continue in his hardness. Accordingly he doth not so much as desire to be freed from this Plague, no more than he had done in the former, which was nothing so grievous. The effect of such Induration is well expressed by *Dav. Chytraus* in these words, *Cor induratum est, quod nec compunctione scinditur, &c.* 'An hardened heart is neither cut by Compunction, nor softened by any sense of Piety. It is neither moved by Prayers and Intreaties,

' ties, nor yields to Threatnings, nor feels the smart Chap. 9.
' of Scourges. It is ungrateful for Benefits; trea-
' cherous to Counsels; sullen to Judgments; shame-
' less to things most base; fearless of Dangers: For
' getful of things past; negligent of things present;
' improvident for the future. In short, it neither
' fears God, nor reverences Man.

As the LORD had spoken unto Moses.] The Margin of our Bible directs the Reader to IV. 21. where God saith, *I will harden, &c.* See there; (and III. 19.) And observe that all along from thence to this place, it is very often said, in the close of the former Plagues, that *Pharaoh's heart was hardened as the LORD had said*, (VII. 13, 22. VIII. 15, 19, 32.) But this is the first time that it is said, *the LORD hardened the heart of Pharaoh, as he had spoken unto Moses.* Which different Close gives us to understand, that now, after the Plague of *Blains*, the Sentence of Destruction was irreversibly denounced against him; and God resolved to dispose things so, that he should not repent, but run headlong to his ruin.

Ver. 13. *And the LORD said unto Moses, rise up early in the Morning.]* That he might speak with Pharaoh before he went abroad; or at his going out of his Palace.

And stand before Pharaoh, &c.] Present thy self unto him, with the same Message, that I have often sent to him. See V. 3. VII. 16, &c.

Let my People go that they may serve me.] But why doth he send any more Messages to him, may some say, after he had hardened him, and knew he would not submit? To which Dr. Jackson's Answer is very apposite; That God dealt with Pha-

Chap. 9. *raab*, just as he had done with the poor oppressed Israelites, after *Moses* had delivered his first Message to him. *Pharaoh* immediately forbids his Taskmasters to give them any Straw, and yet required the same Tale of Bricks, which they made when they had Straw enough. The Lord in like manner demands the same Obedience of *Pharaoh*, after he had deprived him of Understanding, and of all good Motions, which he had demanded of him before, or at the first Exhibition of his Signs and Wonders. And this is that which gave occasion to the Question we find IX Rom. 19. *Why doth he yet find fault?* To which there needs no further Satisfaction in this place.

Ver. 14. *For I will at this time.*] For now I will begin to send more terrible Plagues upon thee, one after another, till I have destroyed thee.

Send all my Plagues.] All that I have resolved to inflict, as *Menochius* truly expounds it: *Not all that I am able, but all that I design to send for thy destruction.*

Upon thine heart.] Such as shall make thy heart ake (as we now speak) not only afflict thy Body and Goods, but fill thy Soul with terrour, or grief, or rage.

That thou mayest know there is none like me in all the Earth.] To teach thee, by sad Experience, that my Power is superiour to all other. To which, another reason is added in the next Verse; that all the World might see the same. And a third, X. 2. that *Israel* might learn to Worship him alone, and teach their Children to do so likewise.

Ver.

Ver. 15, 16. *For now I will stretch out my hand, that I may smite thee, and thy People with Pestilence, &c.*] I do not see how this Translation can be maintained; for we do not read, that God, after this, sent a new Pestilence upon Pharaoh: and the Hebrew word *deber* signifies nothing else. This therefore must needs refer to the Time past: and the sense of these three Verses (14, 15, 16.) must be this; *I will send more Plagues on thee, and on thy Servants, (as was threatned v. 14.) for the truth is, I had now stretched out my hand to destroy both thee and thy People by my late Pestilence, wherewith you had all been cut off, had it not been that I reserve you for further Punishments: for which very cause I made thee to stand, when thou wast falling (i. e. kept thee from dying) that I might send more Plagues upon thee, and make thy destruction more notorious to all the World.* See Paulus Fagius, and Theod. Hackspan, and Fr. Junius also, who translate these words, *I had smitten thee and thy People with Pestilence, (i. e. when he destroyed their Cattle with a Murrain) and then hadst thou been cut off from the Earth,* as it follows in the end of this Verse; that is, when the Boils broke out upon the Magicians.

Ver. 16. *And in very deed for this cause have I raised thee up.*] In the Hebrew the words are, *I have made thee stand:* that is, preserved thee alive, when the Pestilence would have cut thee off, as the Murrain did thy Cattle; if I had not kept thee from perishing then, that I might destroy thee in a more remarkable manner. And thus the LXX. understood it, when they translated it *διὰ τὴν ὥραν, thou hast been preserved,* that is, from destruction. With which the Apostle agrees, though he doth not here follow

Chap. 9. their Translation, *כיִּיָּנִסֶּנִּי*, *I have raised thee*; i. e. from the foregoing Sickneſs, (IX Rom. 17.) ſpared thee in the miſt of malignant Ulcers.

For to ſhow in thee my Power.] By ſending more dreadful Plagues upon him; and at laſt overwhelming him in the Sea.

And that my Name may be declared throughout all the World.] If Pharaoh and his People had all periſhed by the Peſtilence, when the Cattle did, or died when ſmitten with Blains; the terrour of God's powerful Diſpleaſure had not been ſo viſible to all the World, as it was in overthrowing the whole Strength of Egypt in the red Sea.

Ver. 17. *As yet exalteſt thou thy ſelf againſt my People, &c.*] In theſe words he returns to finiſh his Meſſage begun, v. 13. which he concludes with this Expoſtulation, which upbraids him with his ſenſleſs Obſtinacy. Which, in other words, may be thus paraphraſed; *Doſt thou ſtill (notwithſtanding all that I have done to humble thee) proudly inſult over my People, and reſolve to keep them in Bondage?*

This Expoſtulation, which is very ſharp and cutting, may ſeem to ſome unſeaſonable, now that God himſelf had hardned him, and taken his Underſtanding from him; though before nothing could have been more proper, while there was a poſſibility of penetrating his heart. But God cannot loſe his right to demand that Obedience, which Men have made themſelves unable to pay: and it was but juſt he ſhould be upbraided with his Obſtinacy, even when he could not comply, becauſe he had brought upon himſelf this Punishment, of ſtupid Inſenſibility. See v. 13.

Ver.

Ver. 18. *Behold, to morrow about this time.*] As Chap. 9. his Destruction was determined, so it was to come speedily upon him; and therefore there was but one Day between this Plague and the former.

I will send a very grievous Hail.] Great Hail-stones, falling very thick, as we speak.

Such as hath not been in Egypt, since the foundation thereof.] Since it hath been inhabited. This shows that though Rain was not frequent in Egypt, yet sometimes they had both Rain and Hail also. Otherwise there could not have been a Comparison made between this and former Hail, if there never had been any at all.

Ver. 19. *Send therefore now, and gather thy Cattle, &c.*] It appears by the next Verse, that though Pharaoh and his Grandees could not be moved by all these Judgments, yet there were some Persons in the Court, who were better disposed, for whose sake God gives this Warning of their Danger, that they might avoid it.

Ver. 20. *He that feared the Word of the LORD among the Servants of Pharaoh, &c.*] That which is opposed to this in the next Verse is, *He that set not his heart unto the Word of the LORD*; or, as we translate it, *regarded it not*: i. e. did not attend to what was said and done by Moses, and seriously consider it. Unto which the *fear of God* moves all those who are possessed with it; and *serious consideration* will not fail to work in Men the fear of God, and of his Judgments.

Ver. 21. *And he that regarded not the word of the LORD, &c.*] This was the Cause of the Ruin of all that perished; they did not set themselves to consider the irresistible Power of him, who inflicted such

Chap. 9. such terrible Judgments upon them, as *Moses* threatened. For at last they grew so stupid that they could not consider; but were perfectly infatuated.

Ver. 22. *And the LORD said unto Moses, stretch forth thy hand.*] With his Rod in it, as it is explained in the next Verse; and as he had directed on other occasions, VIII. 16, 17. where it is said, *Aaron stretched out his hand with his Rod.*

Towards Heaven.] To show the Plague was sent from God.

That there may be Hail on all the Land of Egypt, &c.] Here he more fully expresses the Damage it would do, both to Men and Beasts, and to the *Herb of the Field*, which comprehends all the *Trees*, v. 25.

Ver. 23. *And Moses stretched forth his Rod.*] Sometimes *Aaron* did it; but it was at the Command of *Moses*, and as his Minister: who sometimes did it himself, and was Commanded by God so to do, v. 22. He gave warning of this Plague about the *fourth Day* of the VIIth Month, and inflicted it upon the *fifth*, and removed it the *sixth*. The Author of *The Life and Death of Moses*, fancies that God sent this Plague to punish the *Egyptians*, for the drudgery they imposed upon the *Israelites*, in making them till their Fields for them.

And the LORD sent Thunder and Hail, &c.] It was no wonder there should be *Thunder*; but the Claps of this were far more terrible, than any that had been heard before in that Country. As the *Hail* also was more ponderous, and came down with a greater force, and was mixed with Fire. Which the Author of the *Book of Wisdom* observes (Chap. XVI.) as a thing unusual. And herein consisted the miraculouſness of this Plague; That whereas
other

other Storms of *Hail* generally reach but a little way Chap. 9.
(sometimes not a Mile) this spread it self over the whole Country, v. 23. And *Flashes of Lightning* were not only mingled with it, but *Fire* ran upon the Ground, and killed their Cattle, (LXXVIII *Psal.* 48.) when at the same time, all the Land of *Goshen*, though a part of that Country, felt nothing of this Storm, v. 26.

And the LORD rained Hail upon the Land of Egypt.] This is repeated, to show that it fell as thick as Rain, and was not a meer shower, but a continual Hail: and that this was the principal part of this Plague, being alone mentioned v. 22. and 26. (where nothing is said of *Thunder* or *Fire*) and put in the first place by the *Psalmist*, both in LXXVIII. 48. and CV. 32.

Ver. 25. And the Hail smote, &c.] That is, killed every Man and Beast that was in the Field, v. 19.

And smote every Herb, and broke every Tree of the Field.] Especially their Vines and Figtrees, as the *Psalmist* tells us, LXXVIII. 47. CV. 33. Very great Hailstones have fall'n in several Countries; some of a prodigious bigness (as credible Historians relate) whereby some living Creatures have here and there been killed: but none ever made such a general destruction as this Storm did. Yet we are not to understand it as if no green thing escaped, nor a Bough of any Tree was left: but the meaning is, that a great many of every kind were destroyed; though some, as appears by the following Chapter, still remained.

Ver.

Chap. 9.

Ver. 26. *Only in the Land of Goshen, &c.*] So that the *Egyptians* that lived among them, fared the better (it is thought) at this time for their sake.

Ver. 27. *And Pharaoh sent and called for Moses and Aaron.*] This is no more than he had done several times before, (VIII. 8, 25.) but it may seem strange he should do it now, after the LORD had hardened his heart. The clearest account of it is, that he acted now as a Man distracted and frighted out of his Wits; which made him rave and cry out for help, in very passionate words, without any serious meaning.

I have sinned this time, &c.] The meaning is not, that he had not sinned before; but, *I now acknowledge my Offence, and the Justice of God in punishing the wickedness of me and of my People.* Which Confession doth not argue any tenderness of heart; but was extorted by the horrible Fright he was in of being undone, if he did not make some Submission.

Ver. 27. *Intreat the LORD (for it is enough).*] Or, beseech him that what I have already suffered may suffice.

That there be no more mighty Thundrings and Hail.] The words import frightful Claps of Thunder, which sounded as if God was angry with them; especially since the Hail fell like Thunder-bolts upon their Heads, and struck those down that walkt abroad. This was the reason that he begg'd their Prayers: For he and his Servants could not always continue within Doors; and while the Hail lasted, there was no Safety abroad.

And I will let you go.] Not quite away; but three days Journey into the Wilderness, as they desired.

And

And ye shall stay no longer.] He promises to dismiss them immediately. Chap. 9.

Ver. 29. *And Moses said unto him, as soon as I am gone out of the City.*] By this he demonstrated the great Power of God, who he knew would protect him, from receiving any harm by the Thunder, Lightning and Hail, which killed all others that went abroad into the Fields.

I will spread forth my hands unto the LORD.] This was an ancient Posture of Supplication, in all Nations (as many Learned Men have shown) whereby Men declared, that God is the Giver of all good things; and that they hoped to receive Help from him. For our Hands are the Instruments, whereby we receive any Gift that is bestowed upon us.

That thou mayest know, how that the Earth is the LORD's.] Have a demonstration (which was sufficient to make him know) that the LORD governs all things: as appeared by the ceasing of this dreadful storm, upon Moses his Prayers to God, as well as by the powring of it in such violence upon them.

Ver. 30. *But as for thee, and thy Servants, I know that ye will not yet fear the LORD God.*] The generality of the Court he knew, would continue as obstinate as their Prince; though some of them had some sense of God, and of his Judgments, as we read v. 20.

Ver. 31. *And the Flax and the Barley were smitten, &c.*] From hence our Learned N. Fuller gathers, that this fell out in the Month of *Abib*, as Archbishop *Ussher* observes in his *Annals*. For it appears by *Pliny* and others, that *Barley* began to ripen in those Countries in *March*; but *Wheat* not till *April*. *Herm. Conringius* differs from this account a little; for he thinks

Chap. 9. (in his Treatise *de initio anni Sabbatici*) that this Hail fell in the Month of February; Flax being sown here, and among the Romans, from the Calends of October to the VIIth of the Ides of December, as he observes out of Columella.

Ver. 32. *But the Wheat and the Rye were not smitten: for they were not grown up.*] In the Hebrew, *they were hidden*; i. e. were as yet under ground, as Kimchi, and from him Junius and Tremellius expound it. But that cannot be the meaning; for there was but a Months difference between the growth of Wheat and of Barley to maturity. And therefore Bochartus hath more truly expounded the meaning (*Hierozyic. P. II. L. IV. c. 3.*) that they were *not yet eared*: and so being tender and flexil, yielded to the stroke of the Hail; and received less harm than the Barley which was in the ear, and the Flax which was *bolled*.

Ver. 33. *And Moses went out of the City, &c.*] As he had promised v. 29.

And the Rain was not poured out.] It seems there was Rain together with the Hail and Fire: which made this Plague still the more wonderful. Or, by Rain must be understood, the showr of Hail which the Lord rained from Heaven v. 18. which sense is confuted by the next Verse.

Ver. 34. *And when Pharaoh saw that the Rain, and the Hail, and the Thunder were ceased.*] As soon as the Storm was over, and the Heavens clear again,

He sinned yet more, and hardned his heart, &c.] That which should have made him acknowledge the Power of God (which was as apparent in stopping the Hail, as in pouring it on his Country) made him the more contumacious. For seeing this danger over, he fancied there would be no more.

Ver.

Ver. 34. *And the heart of Pharaoh was hardened,* Chap. 10. &c.] Continued in hardness; for God would not soften it, having resolved still to harden him, as he had began to do v. 12. and did now, X. 1. For he neither moved his heart to remember his Confession, and his Promise, v. 27, 28. nor continued the means which extorted that seeming Repentance from him. But by granting his Desire, to have this stroke removed, suffered him to return to his wonted Obstinacy.

C H A P. X.

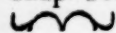
Verse 1. **A**ND *the LORD said unto Moses, Go in unto Pharaoh.*] Perhaps *Moses* might think, that after *seven* Messages delivered to him, and as many Plagues for his Refusal, and God's Declaration that he had hardened his heart, it was to no purpose to make any new Address unto him. Which it is likely he would have forborn, if he had not received this express Command from God, to go to him again.

For I have hardened his heart, &c.] This is rather a Reason why he should not go; and therefore the Particle *ki* is not to be translated *for*, but *although*, as it many times is used in these Books, and then the sense is clear, *Although I have hardened his heart*, yet let not that hinder thy going to him, but still importune him; because I intend to take occasion from his Refusing to obey me, to work greater Signs and Wonders, for your benefit (as it follows in the next Verse) and for his Ruin.

That I might shew these my Signs before him.] The

A COMMENTARY

Chap. 10.



Signs, he speaks of, were those already done since he hardened him, and those which were to follow. For he had threatned, when he said he would harden *Pharaoh's* heart (VII. 3.) to *multiply his Signs and Wonders* in the Land of *Egypt*.

Ver. 2. *And that thou mayest tell.*] The LXX. translate it, *that ye may tell*: for he speaks to *Moses*, as sustaining the Person of the whole People of *Israel*.

In the ears of thy Son, and thy Sons son.] All future Posterity.

What things I have wrought in Egypt.] This may refer to the *Ten Plagues*, which he inflicted on the *Egyptians*.

And my Signs which I have done among them.] The turning of his Rod into a Serpent, and two other Miracles, mentioned at his first Mission, are called *Signs*, IV. 8, 9. and see VII. 9, 10.

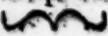
That ye may know how that I am the LORD.] That there is no other God but me.

Ver. 3. *And Moses and Aaron came in unto Pharaoh.*] As God had commanded *Moses*, v. 1.

Thus saith the LORD God of the Hebrews.] This is the stile wherein they began to deliver their Message to him, and which they continued all along, V. 1, 3. VII. 16, &c.

How long wilt thou refuse to humble thy self before me?] We meet not with this chiding Question in any of the former Messages; which was most proper now that he had so often refused to yield; or, instantly revolted from his seeming Submissions.

Ver. 4. *Behold, to morrow.*] This word *behold*, denotes the speedy Execution of a remarkable Judgment. See IX. 3. And according to the Computation before

before mentioned, it was threatned on the *seventh* Chap. 10. day of the Month *Abib*, to be executed the next day. 

I will bring the Locusts into thy Coasts.] The Hebrew word *Arbeh* comes from *rabah*, which signifies to be multiplied. For there is no living Creature multiplies more than this. Whence they are said (in the next Verse) to *cover the face of the Earth*: and the *Psalmist*, speaking of them, saith they came *without number*, CV *Psal.* 34.

Ver. 5. *And they shall cover the face of the Earth, &c.*] So that nothing could be seen but Locusts. See v. 15.

And they shall eat.] How devouring they are and destructive to the Fruits of the Earth, *Vossius* shows at large, L. IV. *de Orig. & Pr. Idol.* c. 19. and *Bocharius* P. I. L. IV. *Hieroz.* c. 3. whole Countries having been laid so bare by them, in a few hours, that it hath brought a Famine upon the Inhabitants. See *Pliny* L. XI. *Hist. Nat.* c. 29.

The residue of that which is escaped, &c.] By this it appears, that the Wheat and the Rye escaped the stroke of the Hail, IX. 31. so the Trees were not to be broken, but some Boughs remained.

And shall eat every Tree, &c.] These Creatures spare not the very Bark of the Trees; eating all things that come in their way, as *Pliny* testifies in the fore-cited place, *Omnia morsu erodentes, & fores quoque testorum.*

Ver. 6. *And they shall fill thy Houses, &c.*] The Author of the *Book of Wisdom*, XVI. 9. seems to think that they killed Men and Women. But that mistake, it is likely, arose from v. 17. which may have another Interpretation. See there. Though if the

Chap. 10. the Locusts died in their Houses, the stench of their dead Bodies was so offensive, that it often bred the Pestilence, as *Bochartus* observes, P. I. *Hieroz.* L.IV. c. 3, 5.

Which neither thy Fathers, &c.] They exceeded all that had been seen (and they were a frequent Plague in those Countries) either in bigness, or in in number, or in both. That is, all that had been seen in *Egypt*: For in other Countries, perhaps there might have been as large; if *Pliny* may be believed, that in *India* there had been some seen three foot long. The Jews in the Book called, *The Life and Death of Moses*, fancy these to have been of such a vast Bulk, that *their Jaw-teeth were like those of Lions*. But it's likely *Moses* speaks here only of their multitude. For the Prophet *Joel* hath such an Expression, when he speaks also of their being without number, I *Joel* 6. *Whose Teeth are the Teeth of a Lion*: i. e. they devoured all things greedily and speedily.

And he turned himself, and went out from Pharaoh.] Either *Moses* did not stay for an Answer, knowing he would give him none better than formerly; or *Pharaoh* answered so churlishly, that *Moses* hastily turned about (as the words seem to import) and went away in some indignation.

Ver. 7. *And Pharaoh's Servants said.]* Some of his Counsellors, or Courtiers, who feared the word of the LORD, IX. 20. Or, perhaps the whole Court began now to be sensible of their Danger.

How long shall this Man.] They seem to speak contemptibly of *Moses*, to please *Pharaoh*: who they were afraid would not like their Counsel, unless they flattered him.

Be

Be a Snare to us ?] The LXX. and the *Vulgar* Chap. 10. translate it, *be a stumbling-block*: i. e. lay before us the Occasion of our falling into one Calamity after another. Or, involve and intangle us in so many Mischiefs.

Knowest thou not yet, that Egypt is destroyed ?] Dost thou not consider, that so many Plagues have ruined our Country ?

Ver. 8. *And Moses and Aaron were brought again unto Pharaoh, &c.]* Upon this Advice, he commanded them to be called back again : and consented to let them go, with some Limitations ; to which *Moses* could not agree.

But who are they that shall go ?] In the Hebrew the words are, *but who and who ?* that is, Name the particulars. For his Covetousness would not suffer the whole Nation to go ; but he would keep some fast in his hands, as a Pledge for the Return of the rest.

Ver. 9. *And Moses said, we will go with our young and our old, &c. with our Flocks and with our Herds, &c.]* The reason of this large Demand is given in the end of this Verse. They did not know what and how often they must Sacrifice to the LORD : and therefore it was necessary their Flocks and Herds should go with them. And they being to hold a Feast unto the LORD, none of them were to be absent from the Solemnity.

Hold a Feast unto the LORD.] It appears from V. 1, 3. that it was to be a Feast upon a Sacrifice : of which every one was to be a partaker.

Ver. 10. *And he said unto them, Let the LORD be so with you, as I will let you go, &c.]* Most take this for a form of Imprecation ; as if he had said, *I wish*

Chap. 10. *wish you may prosper no better, than I will accord to your desire.* But some look upon it as an *Irrision* or *Jeer*; as if he had said, you trust in the LORD, let him do all he can to deliver you, as I am resolved to keep you here. This justifies the truth of their Observation, who say, that *Pharaoh* at the first behaved himself like a *prond Phantastick Humoriſt*, who slighted all that *Moses* said or did; but since the *Plague of Murrain* on the Cattle, and *Blains* upon the *Egyptians*, like a *fantastick distracted Bedlam*, who raved, as if his Brains had been blasted (to use *Dr. Jackson's* Phrase) with the Fumes of his seared Conscience.

Look you to it, for evil is before you.] It is uncertain, whether he meant *evil*, that they designed against him; or, which he designed against them. The former best agrees with what follows; as if he had said, *you intend a Rebellion*; therefore I will let none but the Men go. Or, more plainly, *it is visible you design some evil*: i. e. you have conspired to be gone, and make a Revolt. Or, it is plain and manifest by your very Countenances, that you intend some evil. If we take it the other way, for *evil* which he threatned to them, the meaning must be, *Mark what I say, I will take a course with you, unless you be content to go and Sacrifice upon my terms*; i. e. the Men only.

Ver. 11. *Not so.*] You shall not have your will.

Go now ye that are Men and serve the LORD, for that you did desire.] So he Interprets their Demand, V. 1. pretending that Women and Children needed not to attend upon Sacrifices.

And they were driven out from Pharaoh's presence.] It is likely he said, *I have no more to say to you*; or, *you know my mind*, and therefore get you gone: and then

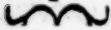
then commanded his Officers to thrust them out of Chap. 10. Doors; which they did with some violence. This shows he was in a fury; which made him neither regard God, nor Man: but reject the good Counsel his own Servants had given him, (v. 7.) as well as the Commands which *Moses* from God had delivered to him.

Ver. 12. *And the LORD said unto Moses, stretch out thine hand, &c.*] Upon this, the Lord immediately ordered *Moses* to Execute the Judgment he had denounced. Which, as I said before, was threatned about the seventh day, and inflicted upon the next; and removed on the ninth day of *Abib*. Compare v. 4, 13, 19.

Ver. 13. *And Moses stretched forth his Rod over the Land of Egypt.*] See VIII. 6.

And the LORD brought an East wind, &c.] Though the Hebrew word *kadim* doth properly signify the *East*, yet it is sometimes used for the *South*, as *Bochart* hath demonstrated, P. II. *Hieroz.* L. I. c. 15. and so the LXX. here understood it. For though in *Arabia*, which lay *East* of *Egypt*, there were great store of Locusts, yet not such Numbers as were in *Ethiopia*, which lay *South* of it; and abounded with them more than any Country in the World. Some People there, lived upon nothing else but Locusts; which were brought thither in the Spring, about the *Vernal Equinox*, in vast quantities; partly by the Western, and partly by the Southern Winds, as the same *Bochart* shows out of good Authors, L. IV. c. 3. And now it was about that time of the year, when by a Wind blowing from those parts, they were brought into *Egypt*. See LXXVIII. *Psal.* 26.

Chap. 10.

 Ver. 14. *And the Locusts went up over all the Land of Egypt.*] Being lifted up by the Wind (as *Pliny* speaks) they fly in the Air in a great Cloud ; which now it seems spread it self over all the Land of *Egypt*, *solicite spectantibus populis*, &c. (as the same Author speaks) People looking on them in great fear, lest they fall down and cover their Country; as the words following tell us they did here in *Egypt*.

And rested in all the Coasts of Egypt.] After they had hovered a while in the Air over the whole Country, they came down and settled upon the Ground in every part of it.

Very grievous were they.] By their vast Numbers. For so the word *Caved*, I have often observed, signifies: and so the *Vulgar Latin* here translates, *innumerable*.

Before them there were no such Locusts.] See v. 6.

Neither after them shall be such.] i. e. Not in the Land of *Egypt*; though in other Countries there might; particularly in *Judea*, when God brought this Plague upon it, I *Joel* 2.

Ver. 15. *For they covered the Face of the whole Earth, &c.*] The word in the Hebrew which we translate *Face*, signifying properly *the Eye*, it induced *Onkelos* to translate this Passage, *they covered the Sun*; which is the Eye of the Earth: That is, there was such a thick Cloud of them before they fell, that they darkned the Sun; as when they were fall'n, *they darkned the Land*, as it here follows. Or, the meaning is, there were such Numbers that they not only covered the Earth, but the Sun also. For many Authors mentions such prodigious Clouds of them, as have so thickned the Sky, that the Day hath been turned into Night. See *Bochart. P. II. Hieroz. L. IV. c. 5.*

And

And they did eat every Herb of the Land, &c.] See Chap. 10. v. 5.

Ver. 16. *Then Pharaoh called for Moses and Aaron in haste.] This Dr. Jackson not improperly calls, another raving fit, or phrenetical symptom ; into which this new Calamity threw him.*

I have sinned against the L O R D your God, and against you.] Whom he had lately caused to be driven out of his Presence, (v. 11.) but now humbles himself before them, more than he had done at any time before. For this was such a Plague as all Men accounted, a manifest Token of the Divine Displeasure. According to that of Pliny, L.XI.c.29. Deorum iræ pestis ea intelligitur. This is taken for a Plague of the Anger of the Gods : or, as some Copies have it, Mira pestis, a wonderful Plague sent from above.

Ver. 17. *Now therefore, forgive, I pray you, my sin only this once, &c.] Nothing could be spoken more humbly, and seemingly penitent, than this Supplication ; which includes in it also a Promise never to offend again. But there was no Sincerity in it, being the effect only of a great fright, which extorted this Confession and Submission from him, without any serious meaning to continue in this Resolution. ' Thus we all naturally think of Repenting (as Pellicanus here piously reflects) when we are in great ' straits ; nay, and promise it too, till we are out of ' danger : when we perform little of what we promised, as our whole Life testifies.*

That he may take away from me this death only.] We cannot gather from hence, that the Locusts killed Men and Women, as the Hail did : for the Fields, and the Trees, &c. are said to die, as well as Men,

Chap. 10. XLVII Gen. 19. XIV Job 8, &c. But the Locusts, destroying the Supports of Life (by eating up the Corn, and the Grass, &c.) might, by consequence, be said to kill the People. In both which regards, Pharaoh might call them deadly Locusts.

Ver. 18. *And he went out from Pharaoh, and intreated the LORD.*] Both Moses and Aaron were called to Pharaoh; and therefore now went both out: But one only is mentioned, viz. Moses, because by his Prayers this Plague was removed.

Ver. 19. *And the LORD turned.*] This is supposed to be done the next day, as I observed v. 12. according to what is said VIII. 29.

A mighty strong West-wind.] Strong Winds are the only Remedy to free a Country from this Plague, as Pliny hath observed. For if they die in those Fields on which they settle, the Air is so corrupted by the stench, that it breeds Pestilential Diseases.

Which took away the Locusts, and cast them into the Red-sea.] That which we call the Red-sea, the Hebrews call the Sea of Suph, i. e. of Flags; as we translate the word Suph, in the second Chapter of this Book, v. 3. because it was full of a certain Weed (which the Latines call *alga*, and the Greeks *quilon*) which some Travellers have affirmed to be of a red Colour, and to make the Water appear as if it were red also: from whence some fancy it was called the Red-sea. Certain it is, it had the Hebrew Name of Suph from hence; there being such abundance of this Weed in that Sea, that the Inhabitants of the Coast, plucking it up out of the Water, and laying it in heaps to be dried by the Sun, it becomes so compact, that they build Houses of it, as Bochartus hath observed in his *Phaleg*. L. IV. c. 29. But it is most likely

to

to have had the Name of the Red-sea from this: that Chap. 10.
what the Hebrews called the Sea of Suph, the nearer Neighbours called the Sea of Edom, from the Country which it washed, viz. Idumæa, 1 Kings IX. 26. XXI Numb. 4. From whence, the Greeks, who knew not the reason of the Name, called it *ἑρυθρὸν θάλασσαν*, the Red-sea; because Edom, in Hebrew, signifies red, as we find XXV Gen. 29. Now this Sea (which late Writers call *Sinus Arabicus*) lies East of Egypt: and therefore a West wind was most proper to drive the Locusts thither.

There remained not one Locust in all the Land of Egypt.] The Power of God appeared no less in sweeping them all away, than in bringing them upon the Country: for both were done at the instance of Moses.

Ver. 20. *But the LORD hardened Pharaoh's heart,* &c.] See IX. 12. He left him to himself; and did not move him to persist in his late good Resolution.

Ver. 21. *And the LORD said unto Moses.*] He left off now to treat with Pharaoh; and only proceeds in the Execution of the Sentence of utter Destruction, which he had decreed against him.

Stretch out thine hand towards Heaven.] See IX. 22.

That there may be Darknes over the Land of Egypt.] So that they should not see any thing at Noon-day.

Even Darknes that may be felt.] In the next Verse he calls it *thick Darknes*: which was made, I suppose, by such clammy Foggs, that they sensibly affected the Egyptians.

Ver.

Chap. 10. Ver. 22. *And there was thick Darknes in all the Land of Egypt three days.*] Some think, that during this *three days* Darknes the *Israelites* were Circumcised; when the *Egyptians*, by reason of the great Horrour they were in all that time, could take no Advantage of them. And so Dr. *Lightfoot* expounds CV *Psal.* 28. *They rebelled not against his word*; but submitted to be Circumcised. For the words seem to signifie some special piece of Obedience, which they then performed. The Author of *The Life and Death of Moses*, will have it, that they punished and cut off several wicked People among the *Israelites* themselves; which they did at this time, that the *Egyptians* might not know it, and rejoyce at it. But that which is more certain, is, that if the former Plague ended on the *ninth* day, this Judgment was ordered upon the *tenth* of the Month *Abib*. On which day they begun to prepare for the Passover, by taking up the Lamb which was to be then slain *four* days after. And God appointed this to be the *first* Month of the Year, which hitherto had been the *seventh*, XII. 2,3,4.

Ver. 23. *They saw not one another.* We may well look upon this, as an Emblem of the Blindness of their Minds; which was so great, that they had not the least discerning of their approaching Destruction. Some of the *Romans* mention such Darknes for a short time, as was counted prodigious, by *Livy* and *Julius Obsequens*. Particularly at the Death of the Emperour *Carus*, there was such a Mist, that *one man could not know another*, (See more Examples in *Huetius*, L. II. *Alnet. Quæst.* c. 12. p. 203, &c.) But of such a Darknes as this, which continued to obscure all things *three days* together, there is no Record, but in this Sacred Story. Which no Man hath the least reason

reason to disbelieve; it being as easie for God to Chap. 10.
continue it for three days, as for one hour; there being also a very great reason for it, both to punish the
Egyptians, and relieve the *Israelites*.

Neither rose any from his place.] None stir'd out of their Houses; for they could not see one another within Doors: no, not by the help of a Candle, or a Fire, as the Author of the *Book of Wisdom* understood it, XVII. 5. where he also supposes, that they were affrighted with Apparitions; and their own evil Consciences were also a great Terrour to them, while they remained Prisoners so long in dismal Darkness. And the *Psalmist* justifies him, in part, when instead of mentioning this Plague of Darkness (as he doth the rest which were inflicted on the *Egyptians*) he saith, God sent evil Angels among them, LXXVIII *Psal.* 49.

But all the Children of Israel had light in their dwellings.] Whereby they were inabled to go about their business, and get all things ready for their departure, without any notice of the *Egyptians*, much less any hindrance from them; who were in a Mist, and could not see what they were a doing.

Ver. 24. *And Pharaoh called unto Moses.*] He was so terrified by the horrible Apparitions he had seen, that at the end of the three days of Darkness, he sent a Messenger to call *Moses*: for before that time none could find their way to him. Or perhaps, the meaning may be, that in his ravening fit, he called for *Moses*, as if he had been near him.

And said.] When *Moses* came, he made his former Confession a little larger: but had not the heart to comply intirely.

Chap. 10. *Go ye, serve the LORD; only let the Flocks and the Herds be stayed, &c.*] It was a perfect infatuation to higgler (as we speak) with Moses, and still drive his Bargain as low as he could, when he was reduced to such Distress, that he was upon the brink of Destruction. But this was the effect of his Covetousness, which was incurable; and would not suffer him to part with them, but still to keep a Pawn for their Return to his Servitude.

Let your little ones go with you.] His Blindness made him think this a great Condescension, because he had denied it before, v. 10.

Ver. 25. *And Moses said, Thou must give us also Sacrifices and Burnt-offerings, that we may Sacrifice, &c.*] The difference between Sacrifices, and Burnt-offerings, See XVIII. 12. As they were to Sacrifice to the LORD their God, which was the Service he required, so they were to hold a Feast unto him; at which both Sacrifices and Burnt-offerings were necessary.

Ver. 26. *Our Cattle also shall go with us.*] i.e. Therefore we cannot leave our Cattle here, because we must use them in Sacrifices, &c.

There shall not an Hoof be left behind.] i.e. The smallest thing. For this was a Proverbial Speech in the Eastern Countries, as appears by the like saying among the *Arabians*; which was first used about Horses, and afterwards translated to other things; *Present Money even to an Hoof*: That is, they would not part with an Horse (or any other Commodity) till the Buyer had laid down the price of it, to a Farthing, as we now speak. Or, according to the present German Language, the *Hoof* may be put for the whole Beast; and the meaning be, we will not leave
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so much as one behind us. So *Contr. Pellicanus.* Chap. 10.

For thereof must we take to serve the LORD our God.] To offer Sacrifice to him.

And we know not with what we must serve the LORD, &c.] Who was to appoint his own Sacrifices: as he afterwards did, when they came into the Wilderness.

Ver. 27. *But the LORD hardened Pharaoh's heart, &c.]* He did not incline Pharaoh to comply with this motion; but suffered him to persist in his Obstinate Resolution, not quite to part with them. See v. 20.

Ver. 28. *And Pharaoh said unto him, Get thee from me.]* This sounds, as if he intended again to have him driven from his Presence, (as v. 11.) so soon did he forget his own humble Confessions and Supplications to him, v. 16, 17. and returned to his frantick Rage and Fury against him.

Take heed to thy self, see my face no more: for in that day thou seest my face, thou shalt die.] A Speech more foolish than proud, (as Dr. Jackson observes) to come from a Man whom the LORD had so much impoverished, and so often humbled; and given sufficient Proofs of his Power, not only to bring greater Plagues immediately upon him, but to cut him off.

Ver. 29. *And Moses said, Thou hast spoken well, I will see thy face again no more.]* That is, unless I be called for; as one would think he was; because Moses did deliver one Message more to him, XI. 4, 8. Though we may suppose he delivered it now; or, that he did not deliver it himself, but by some other Person. But that doth not agree with the last words of v. 8. of the next Chapter. And we read also, XII. 31. that

A a

Pharaoh

Chap. II. Pharaoh called for Moses and Aaron by night : who perhaps did not go, but only receive his Message.

C H A P. XI.

Verse 1. **A**ND the LORD said unto Moses.] It is uncertain, when the LORD spake this. I suppose it was, as soon as he came out from Pharaoh, at the end of the three days Darkness : which continued the eleventh, twelfth and thirteenth of the Month Abib ; and on the fourteenth, in the Morning, Moses received this new Revelation.

Yet I will bring one Plague more upon Pharaoh and upon Egypt.] The killing of their First-born ; which was the last Plague inflicted on them in Egypt.

Afterwards he will let you go hence, &c.] Not only consent to dismiss you intirely ; but be earnest with you, and urge you to depart. So we find it came to pass XII. 31, 33.

Thrust you out altogether.] Perfectly and completely, with some kind of compulsion.

Ver. 2. Speak now in the ears of the Children of Israel.] Give order therefore to the Israelites, as I formerly promised to direct, III. 21, 22.

And let every Man borrow of his Neighbour, &c.] See III. 21, 22. Unto which this may be added, that some of the ancient Fathers lookt upon this as a piece of Justice, that they should be paid their Wages, for the Labour they had undergone, in the Service of the Egyptians ; which God orders in this manner. So Epiphanius in his Ancoratus, Num. CXII, CXIII. where he gives this account of the Israelites spoiling the Egyptians, that they had served them a long time for Nothing,

Nothing (he makes account CCXV. years) and Chap. II. therefore *ἐκ τῆς ἡλικίας τοῦ πατρὸς αὐτοῦ ἐκ τῆς ἀνθρώπου*, &c. *ΛXXV* was it not just, both before God and Man, that their Wages should be paid them before they left the Country? See *Petavius* on that place. And *Heref.* LXVI, LXXI, LXXXIII. and *Irinæus* L. IV. c. 49. *Tertull.* adv. *Marcion* L. II. c. 20. And so the Author of the *Book of Wisdom* took it, X. 17. where he saith, the Lord gave the *Israelites* the Goods of the *Egyptians*, *μισθὸν κατὰ τὴν αὐτῶν*, the Reward of their Labours. See more XII. 35.

Ver. 3. *And the LORD gave the People favour in the sight of the Egyptians.*] According to his Promise III. 21.

Moreover the man Moses was very great, &c.] This seems to be given as a reason, both why the Court durst not meddle with *Moses*, though he had brought so many Plagues upon them; and why the People were forward to grant the *Israelites* what they desired, because they all highly esteemed him, and had him in great reverence, as a Person that had extraordinary power with God: From whence some think it credible, that their Posterity might give him Divine Honours, as is reported by some ancient Writers.

Ver. 4. *And Moses said, Thus saith the LORD.*] It is manifest (from v. 8.) that these words were spoken from the LORD to *Pharaoh*; but it is a great question, when they were spoken. It is commonly thought that *Moses* said this, when he last parted with *Pharaoh*, and told him, he would see his face no more, X. 29. And then the first words of this Chapter, must be translated in the time past, *the LORD had said unto Moses*, that he would bring one Plague more upon the *Egyptians*: which he now denounced

Chap. II. to Pharaoh, because he said he should not have the liberty of being admitted to him again. Or else Pharaoh, contrary to his peremptory Resolution, sent once more to speak with Moses; as it is plain he did, after the First-born were slain, XII. 31.

About midnight.] About the midst of the following Night. For they having kept the Passover, in the Evening of this *fourteenth* day of *Abib*, the First-born were slain in the middle of that Night. Not precisely (the Hebrew indicates) but it might be a little before or after Midnight. See *Theodorick Hæspan*, of such kind of Speeches. *Disput. de locut. Sacris*. N. IV.


Will I go out.] By an Angel, who was sent from the SCHECHINAH, (which resided in some part of the Land of *Goshen*) and ordered to go and do this Execution.

Into the midst of Egypt.] Perhaps he means the Royal City; where he began this Execution, and then smote the whole Country round about.

Ver. 5. *And all the First-born in the Land of Egypt shall die.*] This was the forest Plague that had been hitherto inflicted; Nothing being so dear to Parents as their Children, especially their *First-born*.

From the First-born of Pharaoh, &c.] i. e. From the highest to the meanest Person in the Kingdom.

That sitteth upon his Throne.] It is uncertain whether this relate to Pharaoh, or to his *First-born*. The LXX. seem to incline to the former; having left out the Pronoun *his*, and simply translated it, *that sitteth upon the Throne*. But the Chaldees determines it to the latter, by translating it, *who is to sit upon the Throne* of

of his Kingdom ; i. e. to be Pharaoh's Successor, the Chap. 11.
Heir of the Kingdom of Egypt. 

The Maid-servant that is behind the Mill.] None were more miserable than those Slaves, whose Work it was to turn a Mill with their Hands, and grind Corn perpetually ; especially when they were condemned to this in a Prison, nay, in a Dungeon : that so we are to understand this, appears from XII. 29. The ancient *Comedians* often mention this ; and we find an instance of such Drudgery, in the Story of *Sampson*, XVI *Judg.* 21.

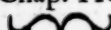
Ver. 6. *And there shall be a great Cry throughout the Land of Egypt, &c.*] The Calamity being general in every House, it made a general and very loud Lamentation : Men, Women, Children and Servants, bewailing the loss of the prime Person in the Family.

Ver. 7. *But against any of the Children of Israel, shall not a Dog move his tongue, &c.*] A great wonder ! that when so many Thousand People were upon their March, with abundance of Cattle, &c. not a Dog should stir ; who, though never so gentle, yet commonly Bark when they hear the least noise, especially in the Night. All Travellers know this.

That ye may know how that the LORD doth put a difference between the Egyptians and Israel.] This was indeed a plain Testimony of God's special Care and Providence over the *Israelites* ; that when there was such a great Cry throughout all the Land of Egypt, (v. 6.) all was quiet, still and silent among them.

Ver. 8. *And all these thy Servants shall come down to me, &c.*] You that now forbid me to come to you (for Pharaoh himself is included, it appears from XII. 31, &c.) shall be forced to come to me ; and submissively

Chap. II. sively intreat; nay, press me to be gone, &c.

 *Come down.*] It was a descent from that part of Egypt where the Court was, unto Goshen: though it may simply signifie, *come to me.*

Get thee out, and all the People that follow thee.] In the Hebrew the words are, *that is at thy feet*: that is, *to the very last man.* For they that bring up the Rear, as we speak, or march last after their Commander, are said in Scripture, to be *at their feet*: As *Wagen-seil* hath observed in his Confutation of R. *Lipman's Carmen Memoriale.* See XLIX Gen. 10.

And after that I will go out.] When you shall think I oblige you, to leave your Country.

And he went out from Pharaoh in a great anger.] It moved the meekest Man on Earth to a just Indignation (which, it's likely, he expressed in his Countenance and Behaviour) to see *Pharaoh* remain so stupidly insensible, as not to regard this Threatning; which he might well think would be as certainly Executed, as all the rest had been.

Ver. 9. *And the LORD said unto Moses, Pharaoh shall not hearken unto you.*] That is, I told thee at the first how it would be, and the reason of it, III. 19, 20. Of which it was very proper to put *Moses* in mind at this time, when he was going to fulfil the last part of those words; *after that* (after this last Plague) *he will let you go.*

That my Wonders may be multiplied in the Land of Egypt.] That he might do one Wonder after another, till he had finished *Pharaoh's* Destruction. See VII. 3.

Ver. 10. *And Moses and Aaron did all these Wonders before Pharaoh.*] This seems to be a Summary of what hath been said hitherto, concerning the wonderful

derful Plagues of Egypt : which, as God designed to inflict upon that Country, so he did, by *Moses* and *Aaron* as his Instruments. Chap. 11.

And the LORD hardened Pharaoh's heart, so that he would not let the Children of Israel go, &c.] The Obstinacy of *Pharaoh* under several severe Judgments is so notorious, that it need be no wonder that the LORD himself hardened his heart, so that he would not suffer the People to depart, till what is here threatned was Executed upon him. There is nothing more agreeable to the Rules of Justice, than to inflict heavy Judgments upon contumacious Offenders; and no Punishment heavier than to let them undo themselves by their own Wickedness, and blindly run on, without any stop, in their evil Courses unto utter Ruin. This was the Case of *Pharaoh*; of which the Heathen had a broken Notion, when they said, *Quos Jupiter vult perdere, prius dementat* : Those whom God intends to destroy, he first infatuates.

C H A P. XII.

Verse 1. **A**ND the LORD spake unto *Moses* and *Aaron*, &c.] We are not told here, when the LORD spake this to them; but it is very likely it was on the Tenth day of this Month; before he brought the Plague of Darkness on the Land; wherein he gave the *Israelites* opportunity to prepare for their Departure: And then he changed this Month from the Seventh (as it was before) to the First, as it here follows.

Ver.

Chap. II. Ver. 2. *This Month.*] Which in process of time was called *Abib*, XIII. 4. XXIII. 15. because then the Corn was eared, and grew towards ripeness (for *Abib* signifies an *Ear of Corn*) and was in after Ages called *Nisan*, II *Nehem.* 1. III *Esth.* 7. which is a *Chaldee* word, denoting this to be the Month wherein they went out to War; from *Nissin*, which signifies Ensigns or Banners (as *Bochart* probably conjectures) which at that Season were usually advanced; viz. in the Spring time. So the Hebrews understand that place, 2 *Sam.* XI. 1.

Shall be unto you the beginning of Months.] i.e. The principal Month of the Year.

It shall be the first Month of the Year to you.] And therefore was hereafter to begin the Year. Which is a plain intimation that the Year had another beginning before this time, which was in the Month they called *Tisri*, about Autumn; but was now translated unto the Spring. And so we find that all the ancient Nations began their Year, after their Harvest and Vintage, which were the conclusion of their Year. But from hence forward the Jewish Computation, was from this Month of *Abib*; at least, as to their Feasts and Things Sacred; though their Civil Year still began where it did before. For after this, we find the old account continued, as appears from the XXIII. 16. where the Harvest is said to be *in the end of the Year*. And yet the Author of *Meor E Najim* (as *Guliel. Vorstius* shows in his Observation upon *R. D. Ganz*) affirms, that the ancient Hebrews followed this new Account from the time of their going out of *Egypt*, till the building of the Temple (in all their Contracts and Affairs using this *Æra* of *Exodus*, in memory of that illustrious Deliverance) as after that time

time till the Captivity of *Babylon*, they dated all their Writings from the Building of the Temple. Chap. 12.

Ver. 3. *In the Tenth day of this Month.*] This is a Law which hath respect to all future Ages, as well as to this present Time; that they should begin to prepare for the *Passover*, four days before: For which the Jews give such Reasons as these: *viz.* It was necessary when they went out of *Egypt* to make this preparation, lest a multitude of Business, when they were pressed to be gone in haste, should have made them neglect it. And it was necessary afterwards, that they might more narrowly observe, if there were any Blemish in the Lamb; and that they might be put in mind to dispose themselves for so great a Solemnity.

And it is observable that our Blessed Saviour (the true Paschal Lamb) came to *Jerusalem* on this very day (*viz.* the *Tenth* of *Nisan*) four days before he was offered, XII *Joh.* 1, 12. Yet there are those who think, that this Precept was peculiar to this Time of their Departure out of *Egypt*. For they that came, in after Ages, out of all parts of the Country to worship God at this Feast, could not so well observe it; unless we suppose them to have come some days before to *Jerusalem* (as its certain some did, XI *Joh.* 55.) or to have sent before hand thither, to have a Lamb prepared for them, which is not unlikely.

They also, who think the *Egyptians* now worshipped such kind of Creatures, imagine withal, that this day was chosen in opposition to them: who, because the Sun entred then into *Aries*, began on this day the Solemn Worship of this Creature, and of that Celestial Sign. Thus the Author of the *Chronicon Orientale*, in express words: *This was the day in which the Sun entred the first Sign of Aries, and was most Solemn among the*

B b


Egyptians.

Chap. 12. Egyptians. And therefore God commanded the *Israelites* to Sacrifice that Creature which they worshipped. But there is no certainty of this, nor of what the Author of *Tzeror Hamor* observes, that the Feast of the *Egyptians* being at its height on the *fourteenth* day, God ordered the killing of this Lamb at that time: which was the greatest contempt of their *Coiniger Ammon* (whom they worshipped then with the greatest Honours) showing he could be no God, whom the *Israelites* eat.

They shall take to them every Man a Lamb.] The word *Seb* signifies a *Kid* as well as a *Lamb*, XV Numb. 11. XIV Deut. 4. and it is evident, from the *fifth* Verse of this Chapter, that they might take either of them for this Sacrifice. But commonly they made choice of a Lamb, as the fittest of the two; being of a more mild and innocent Nature. They that are of opinion, the *Egyptians* now worshipped such Creatures, imagine also this was ordained to preserve the *Israelites* from their Idolatry, by commanding them to kill such Beasts as they adored. So *R. Levi ben Gersom*, God intended by this, to expel out of the Minds of the *Israelites*, the evil opinion of the *Egyptians*, &c.

A Lamb for an House.] Some translate it for a *Family*. But that is not true: For as *Tribes* were divided into *Families*, so were *Families* into *Houses*: and when many Lambs were few enow for a whole Family, some Houses were so small that they could not eat one, and therefore were to call in the assistance of their Neighbours, as it follows in the next Verse.

Ver. 4. *And if the household be too little for the Lamb, let him and his Neighbour, &c.*] They were not to be fewer than *Ten* Persons, nor more than *Twenty*, to the

the eating of one Lamb. At which meal, Men, Women, and Children, Masters and Servants (if Circumcised) were entertained, and every one did eat a piece, at least as big as an Olive, if we may believe the Hebrew Doctors. 

Every Man, according to his eating, shall make your count for the Lamb.] That is, every Master of a House, shall take such a number of Persons to him, as will be sufficient for the eating of the Lamb.

Ver. 5. *The Lamb shall be without blemish.*] In the Hebrew, *perfect*, or without defect. There are ten Blemishes mentioned in XXII *Levit.* 22, 23, 24. which made a Sacrifice unfit for the Altar. About which the Heathen themselves were very curious, as I noted above out of *Herodotus*: who relates how exact and scrupulous the *Egyptian* Priests were in their Scrutiny, whether a Beast were fit to be offered. See VIII. 26.

A Male.] Because the Male was counted more excellent than the Female, I *Malachi* 14. and therefore all whole Burnt-offerings (which were the most perfect sort of Sacrifices) were to be Males only, I *Lev.* 3, 6. From hence this Custom (as *Bochart* thinks) was derived to the *Egyptians*; who offered only Males, as he proves out of *Herodotus*, P. I. *Hierox.* L. III. c. 33, 50. But whatsoever the *Egyptians* did, the *Romans* did otherwise. For *Servius* saith (in VIII *Æneid.*) *In omnibus Sacris feminini generis plus valent vitime*; that Sacrifices of the Female kind, were of greatest value in all their Holy Offices. Such different fancies there were in the World in after Ages: but what Opinions they had in *Moses* his time, none can certainly resolve.

Chap. 12. *Of the first year.*] It doth not signifie that the Lamb was to be a year old (for then it was incapable to be offered) but under a year old. It was fit for Sacrifice at eight days old, though not before, XXII 30. XXII *Lev.* 27. (which Laws, *Maimonides* saith, were observed in the Paschal Lamb, as they were in the Daily Sacrifice, XXIX *Exod.* 38. XXXVIII *Numb.* 3. and in others, XXIII *Lev.* 18, 19.) and so it continued fit from that time, till it was a year old: after which it was not accepted. For which *Bochart* gives a very likely reason in the fore-named Book, P. I. L. II. c. 50. p. 585.

Ver. 6. *And ye shall keep it until the fourteenth day of the same Month.*] When it was to be offered to God by all the People, as our Saviour was upon the very same day. Which the Jews expected, as appears by a memorable passage which *Andr. Masius* (in V *Josh.* 10.) quotes out of that Tract in the *Talmud* called *Rosch Hashanah*, where they say it was a famous and old opinion among the ancient Jews, that the day of the New Year, which was the beginning of the Israelites deliverance out of Egypt, should in future time be the beginning of their Redemption by the Messiah. Which was wonderfully fulfilled in our Lord and Saviour; who keeping the Passover the day before the Rulers of the Jews observed it, it fell out that he, the true Lamb of God, was offered on that very day, which *Moses* here appointed for the Offering this Typical Sacrifice.

And the whole Assembly of the Congregation of Israel shall kill it.] God here grants a Liberty to any Man among the Israelites to kill the Passover. Which act did not make him a Priest (whose work it was to offer the Blood) for in other Sacrifices any Man that brought

brought them might do the same, I Lev. 3, 4, 5. And Chap. 12. this is given as a reason, why the People did not kill the Passover in *Hezekiah's* time, because they were unclean; and therefore the *Levites* had the charge of it, II Chron. XXX. 17.

But besides this, *Moses* seems to mean, that all the Company who were to eat, were to be present at the Sacrifice: By which means, *the whole Assembly of the Congregation of Israel* were engaged in this Service. And this was exactly also fulfilled in our Blessed Saviour (whom the Apostle calls *our Passover*) against whom the Priests, and Scribes, and Pharisees, and all the People, conspired to take away his Life.

In the Evening.] In the Hebrew the words are (as is noted in the Margin of our Bibles) *between the two Evenings*. The *first* of which began, when the Sun began to decline from its Noon-tide point, and lasted till Sun set. Then began the *second Evening*, and lasted till Night. Between these *two Evenings*, about the middle of them, was the Passover offered. For after the offering of Incense, they began on this day to kill the daily Evening Sacrifice, between two and three in the Afternoon (a little sooner than on other days) and having finished that, and trimmed the Lamps (as *Maimonides* in his Treatise on this Subject, Cap. I. Sect. 4. describes the order of it) they went about the *Paschal* Sacrifice; which continued till Sun-setting. That is, there were about two hours and an half, for the dispatch of all the Lambs. For the daily Evening Sacrifice, and all belonging to it, being over in an hours time (by half an hour after three) all the rest of the day till Sun-set (which was two hours and an half at this time of the Year) remained for the killing of the *Paschal* Lambs. See *Bochart*.

Chap. 12. *chart. Hieroz. P. I. L. II. c. 50. p. 558.* and our Learned Dr. *Lightfoot*, in his *Gleanings on Exodus*. Now our three a Clock in the Afternoon, being the same with the Jews *ninth hour*, it is evident our blessed Saviour offered up himself to God for our Redemption, about the same time that this Lamb was slain, for their deliverance out of Egypt, XV Mark 34, 37.

Ver. 7. *And they shall take of the Blood.*] Which was the Means that God now appointed for their Preservation.

And strike it.] By dipping a bunch of Hyssop into it, v. 22.

On the two Side-posts.] Upon which Folding-doors moved. For from thence, *Bochart* thinks, they had their Name in the Hebrew.

And on the upper Door-posts.] The Hebrew word *Makuph* is no where to be found, but in this Chapter; and its carrying in it a signification of *looking-through*, may induce us to think they had Lattices at the top of their Doors, through which they could peep, to see who knockt, before they opened them. Both these were sprinkled with the Blood, but not the Threshold, lest any Body should tread upon it, which had been prophane, this being an holy thing. This striking or sprinkling of the Blood upon the Posts, seems to have been peculiar to the first *Passover*, at their going out of Egypt; and not to have been used in after Times: when there was not the same occasion for it, viz. to distinguish their Houses from the *Egyptians*, for their preservation from the destroying Angel.

In the Houses wherein they shall eat it.] In which the whole Nation was gathered together; and so all delivered.

Ver. 8. *And they shall eat the Flesh in that Night.* Chap. 12. For it was not lawful to let any of it remain till the Morning, v. 10. And the Hebrews say, they were to eat it after they had Supped, and were well filled with other Meat.

Rost with Fire.] Neither raw, nor sodden (as it follows in the next Verse) for it might be sooner rosted than sodden : and they were in haste to be gone, when it was offered.

And unleavened Bread.] Partly to put them in mind of their hardships in Egypt (for unleavened Bread is heavy and unsavoury) and partly to commemorate their Deliverance from thence in such haste, that they had not time to leaven it, v. 39. XVI Dent. 3.

And with bitter Herbs.] They were used for the same end, to put them in mind of their hard Bondage in Egypt, which made their Lives bitter to them, I. 14. Maimonides says, there were five of these Herbs, whose Names he mentions : but it is hard for us to tell what they were. That great Man Bochart hath given some guesses at them ; and thinks the first of them was wild Lettice, which is extream bitter. See Hierozoic. P. I. L. II. c. 50. p. 603, &c. and his Canaan L. II. c. 15. p. 857.

Ver. 9. *Eat not of it raw.*] i. e. Half roasted ; when some of the Blood remains still in it. So Maimonides expounds it : and see Hottinger in his Smogma Orient. p. 169. For it doth not seem necessary to forbid them to eat it quite raw, Mankind generally abhorring such Food ; unless we suppose there were such barbarous Customs now, as there were in after times ; when in some of the Gentile Feasts (particularly those of Bacchus) which had their original

Chap. 12. ginal in Egypt, as *Herodotus* tells us, *L. II. c. 49.* and *Plutarch* also *L. de Isid. & Osir.*) they tore the Members of Living Creatures in pieces, and did eat them, the Blood running about their Mouths, as *Julius Firmicus* observes. But the opinion of *Theodoret* seems to me probable (*Serm. X. Περὶ ξενουῶν*) that in old time, the wicked Dæmons were in love with the Sacrificing of Men to them: but when they saw Mankind began to abhor such Sacrifices, and to abstain from them, as abominable Cruelty, then they invented τὰς διαμαστιγώσεις καὶ ὀμοπαγίας, &c. Scourgings and Whippings, Eating of raw Flesh, and of other such like Rites, *Tom. IV. p. 625.*

Nor sodden at all with Water.] It seems superfluous to say sodden, or boil'd, with water: there being no other way of boiling things. But the Hebrew word *bashal* signifying to roast, as well as to boil, according as the matter is, *Moses* takes away that ambiguity, by adding with water: and also by expressly naming the opposite to it, but roast with fire. Which was ordained in opposition to some Gentile Customs in the Eastern Countries (if they were so ancient as the times of *Moses*) where they boiled the Flesh of their Sacrifices, when they prayed to their Gods against Drought, by the scorching Heat of the Sun. So *Athenæus* relates out of *Philocorus*, that the *Athenians* did, in their Sacrifices to the Ἑρμῆ, who came, in all likelyhood, from the Egyptian *Horus*, which signifies *Apollo* or the Sun. The *Zabii* also were wont to boil Kids in Milk.

Roast with fire.] Contrary to the manner in all other *Peace-Offerings*, whose Flesh, that was allowed to be eaten, either by Priest or People, was to be sodden; even in the Feast of the *Passover*: as we read expressly

xpresly 2 Chron. XXXV. 13. where these things are Chap. 12.
accurately distinguished. And *Maimonides* gives this as the reason of it (why they are commanded to eat it roasted) because they went out in great haste, and had not time to Boil it, P. III. *More Nev.* c. 46. Some of the Gentiles in after-times roasted their Meat in the Sun, as *Heliodorus* tells us, L. I. *Æthiopic.* And some Grecian Women (as *Plutarch* tells us) did the same in their Feast called *Θυμορυσία*.

His Head with his Legs, and the Purtenance thereof.] They were to roast the Lamb whole: to avoid perhaps the Superstition of the Gentiles; who were wont to rake into the Bowels of their Sacrifices, to make curious observations; and also (in the *Θυμορυσία* of *Bacchus*) thought themselves full of their Deity, when they ate the Entrails of their Sacrifices, with the Blood running about their Mouths, as *Arnobius* tells us.

Ver. 10. *And ye shall let nothing of it remain until the Morning.*] This was a Law about *Eucharistical Sacrifices*, XXII *Lev.* 30. and before that VII *Lev.* 15. (only there is an Exception in the two following Verses, 16, 17. for Sacrifices that were a *Vow*, or a *voluntary Offering*) by which God provided that Holy Things should not be in danger to be corrupted, or put to prophane Uses; and that they might not lose their just Estimation; as even common Meat doth, which is not so much valued, when it is kept till the next day; for Men desire that which is fresh and newly dressed.

In this *Paschal* Sacrifice also, it was the more necessary it should not remain, lest they should have been forced, either to carry it away with them, which might have been troublesome; or if they left it be-

Chap. 12. hind them, it might have been profaned, and exposed to contempt by the *Egyptians*, or at least have been corrupted, which would not have beseemed so holy a Meat. Besides, there might have been danger also of turning such Reliques to Superstitious Uses, as the brazen Serpent was : God working as great a Deliverance by the one, as by the other. And this we may the rather think, because it is certain the ancient Idolaters were wont to save some part of their Sacrifices for Superstitious Purposes, as appears from VI *Baruch* 27. *Herodotus* testifies the same concerning the ancient *Persians*, L. I. c. 132. Which the Hebrews might have been easily inclined to do, if they had left any Remains of this Sacrifice, which had such wonderful Effects for their Preservation.

And that which remaineth of it till the Morning, ye shall burn with fire.] We read in *Macrobius* of such a Custom among the ancient *Romans*, in a Feast called *Protervia* : where the manner was (as *Flavianus* there saith) *ut si quid ex epulis superfuisset, igne consumeretur* : that if any thing was left of the good Cheer, it should be consumed with Fire, L. II. *Saturnal. Cap. 2.*

Ver. 11. *And thus shall ye eat it.]* He here orders the Habit and Posture wherein they should partake of the *Passover* : which was like Travellers, or like those who were going about some laborious Work. So the three following Particulars plainly import.

With your Loins girt.] They wearing long and loose Garments, in the Eastern Countries, it was necessary to tie them up, and gird them about their Loins, whensoever they either went a Journey, or undertook, as I said, any great Labour ; that so their Garments might not be an Impediment to them, as they

they would have been, if they had hung down about their Heels. See 2 *Kings* IV. 29. Chap. 12.

Your Shoes on your feet.] Many fancy this refers to the ancient Custom of putting off their Shoes (which God now forbids) when they went to eat, lest they should make the Beds dirty, on which they lay leaning. But *Bochart* hath demonstrated that this Custom was not so ancient; but that in *Moses* his time, and after, they sat at their Tables as we do now: of which there are many Instances, in the Book of *Genesis*, and elsewhere. And therefore it is more likely the Jews were wont to go without Shoes, when they were in *Egypt*; for anciently Men did so; and that being an hot Country, there was no need of them. And besides, they were so oppressed, that they may well be supposed to want many such Conveniencies of Life. But now God commands them to put on Shoes, being to travel a long Journey. See his *Hierozoicon*, P. I. L. 2. c. 50. p. 508.

And your Staff in your hand.] Still the Posture of Travellers, who never went without a Staff; both to support them in slippery places, and to defend them against Assaults, XXXII *Gen.* 10. They seem now to have eaten the Lamb, leaning on their Staves; and therefore stood all the time, as Men ready to depart. But these were things peculiar only to that *Passover* which they kept in *Egypt*: afterwards they were not tied to them.

Ye shall eat it in haste.] As Men expecting every moment to begin their Journey. This was the Foundation of many of the Laws about the *Passover*, as *Maimonides* observes P. III. *More Nev.* c. 46.

Chap. 12. *It is the LORD's Passover.*] To be kept in memory of his wonderful Mercy in sparing the *Israelites*, when he destroyed the *Egyptians*; and delivering them from their cruel Bondage.

Ver. 12. *For I will pass through the Land of Egypt this Night.*] See XI. 4.

And will smite all the First-born, &c.] A most grievous Judgment; all Children being very dear to their Parents, especially their First-born; and those more especially who are their only Children, as it is likely they were to many in *Egypt*. It was the sorer Plague also, because no Man's Children were spared, that he might comfort his Neighbours: but they were all at the same time bewailing their loss. It is not certain, by what sort of Death they were smitten; but it was sudden, and extinguish'd them all in the same moment.

And against all the Gods of Egypt I will execute Judgment.] And so *Moses* tells us he did, XXXIII Numb. 4. From whence it appears that the *Egyptians* were Idolaters in *Moses* his days; and the Jewish Doctors will have it, that all their Idols were destroyed this Night. So *Jonathan* in his Paraphrase; *Their molten Images were dissolved and melted down; their Images of Stone were dash'd in pieces; their Images made of Earth were crumbled into bits, and their Wooden ones reduced to Ashes.* Of the truth of which we cannot be assured; though we meet with it not only in *Pirke Eliezer*, c. 48. but in the Author of *Di-bre hajamim*, &c. or, *The Life and Death of Moses*: whose words are these; *All the First-born, both of Man and Beast, were smitten; the Images also and Pictures destroyed; whereupon the Jews borrowing Gold, Silver, and Garments of the Egyptians, they went away*

way laden with Riches, according to what God said to Chap. 12. Abraham, XV Gen. 14. That Nation whom they shall serve, will I judge; and afterward shall they come out with great Substance. This the Heathen seem to have understood (for this Story reached them) as if they had carried away the Gold and Silver and Garments of the Egyptian Idols: For so *Trogus* reports it (in *Justin L. XXXVI. c. 2.*) that when *Moses* led the *Israelites* out of Egypt, *Sacra Aegyptiorum furto abstulit*; he stole away the Holy Things of the Egyptians, which he makes the reason why *Pharaoh* pursued them. *Artapanus* also in *Eusebius* saith, that most of their Temples were overthrown by an Earthquake, I. IX. *Præpar. Evang. c. 27.*

There are those, who by *Elohim* understand nothing but their Princes or Judges, the great Men of the Kingdom, upon whom the Judgment of God was now executed. But another place in this Book, XX. 23. plainly determines it to signifie Images.

I am the LORD.] There is no other God but me: as he had said he would make both the *Israelites* and *Pharaoh* also to know, X. 2. XI. 7.

Ver. 13. *And the Blood shall be to you for a Token.*] Or a Sign, by which the *Israelites* were assured of Safety and Deliverance from the destroying Angel. Of which Token, if we may believe *Epiphanius*, there was a Memorial preserved even among the *Egyptians* themselves, though they were ignorant of the Original of their own Rites. For at the *Aequinox* (which was the time of the *Passover*) they mark't their Cattle, and their Trees, and one another, *καυδαντες*, with red Oker, or some such thing, which they fancied would be a Preservative to them.

And

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And when I see the Blood.] Wheresoever my Angel finds this Blood upon the Door-posts.

I will pass over you, &c.] Here is the reason of the Name of *Pesach*, as the Hebrews call it; or *Pischa*, or *Pascha*, as it is called by the *Chaldees*: because God ordered his Angel to *pass over*, or *pass by* the Children of *Israel*, and not to smite any body in their Families, when he smote every First-born of the *Egyptians*, v. 23.

Ver. 14. *And this day shall be unto you for a memorial.*] To preserve in mind God's wonderful Works, which he made to be remembered, CXI *Psal.* 4. that is, ordered and disposed things in such a manner, that they should not be forgotten: particularly, by instituting a Festival Solemnity upon this day, as it here follows.

And you shall keep it a Feast to the LORD, &c.] Called the Feast of the *Passover*: the Rites of which are all manifestly contrived to preserve a Memory of the Benefits they now received.

An Ordinance for ever.] To the end of that *Occoromy*. For it often signifies only a long Duration, as XV *Dent.* 17. And here imports no more, but that they should keep this Ordinance, not only now, but when they came into the Land of *Canaan*.

Ver. 15. *Seven days shall ye eat unleavened Bread.*] The seven days following the Feast of the *Passover*, were observed as a distinct Festival, and called *The Feast of unleavened Bread*, v. 17. because no Bread that had any leaven in it, might be eaten all that time. Which the Jews expound thus: Not that they were bound to eat unleavened Bread all those seven days (which was necessary only on that Night when the *Passover* was killed) but only not to eat leavened

leavened Bread. That was utterly unlawful ; but Chap. 12. they might eat Rice, or parched Corn, or any such thing. See *Petavius in Epiphani. Heres. LXX. N. XI.*

At their march indeed out of *Egypt*, they were forced to eat unleavened Bread (having none else to eat) not only for *seven days*, but for a *whole month*: that is, from the *fifteenth* of the first Month, to the *fifteenth* and *sixteenth* of the next; when God gave them *Manna* and *Quails*; XVI. 1, 12, 13. But necessity, as I said, compelled them to this; they having nothing else to support them in the Wilderness during that time; because, through haste, they were constrained to bring their Dough out of *Egypt* unleavened, v. 39.

Even the first day ye shall put leaven out of your Houses.] Which they searched with great diligence the Evening before; that the smallest Crumb might not be left behind. So their Doctors tell us, particularly *Maimonides* in his Treatise on this Subject. See *Buxtorf. Synagog. Judaic. c. 17.*

That Soul shall be cut off from Israel.] See concerning this *Cereth* (or cutting off) which is often mentioned in these Books, XVII *Gen. 14.* Most think it a Punishment by the Hand of God, and not of Man.

Ver. 16. *And in the first day there shall be an holy Convocation, and in the seventh day, &c.*] The first and the last days of the *Feast of unleavened Bread* were kept holy (the other five were working days) because, as God delivered them from their cruel Bondage in *Egypt* upon the *first day*, so he overthrew *Pharaoh* and his Host in the Red-sea upon the *seventh*.

Chap. 12. *No manner of work shall be done in them.*] No manner of Servile Work. See XXIII Lev. 7, 8.

Save only that which every man must eat, &c.] He that did any other Work, was to be beaten. For they equal these days with the *Sabbath* in this regard; that whatsoever Work was forbidden on the *Sabbath*, might not be done on any such days as these, which they call *good days*. But they might provide good Cheer on these days; though not more than could be eaten. See *Buxtorf. Synag. Jud. c. 19.* where he shows at large what things might be done, and what not on these days, according to the Opinion of their Doctors.

Ver. 17. *And ye shall observe the Feast of unleavened Bread, &c.*] He repeats it again; because it was a thing of great moment, to have these *seven* days observed intirely, and not only the *Passover* upon the *fourteenth* day in the Evening: that they might every year think so long of God's great Goodness, in delivering them from their miserable Condition in *Egypt*, as not to let the sense of so singular a Benefit slip at any time quite out of their Minds.

By an Ordinance for ever.] See v. 14.

Ver. 18. *In the first Month, on the fourteenth day of the Month at Even, &c.*] The *Passover* was celebrated in the Conclusion of the *fourteenth* day of this Month; just before the beginning of the *fifteenth* day. For the next Morning, when the *Israelites*, immediately after they had eaten the Lamb, were hastned out of *Egypt*, was not part of the *fourteenth* day, but of the *fifteenth*: as we read XXXII Numb. 3.

Until the one and twentieth day of the Month at Even.] That is, for *seven* days (as was said before, v. 15. and again is repeated v. 19.) which began immediately after the eating the Paschal Lamb, in the
end



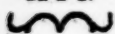
end of the *fourteenth* day. For if they should be reckoned from the beginning of the *fourteenth* day, there would be not *seven*, but *eight* days of unleavened Bread.

Ver. 19. *Seven days shall there be no Leaven found in your Houses.*] This still makes the Precept stricter; that they were not only to abstain from any thing leavened, but not so much as to have it in their Habitations. Accordingly the Jews tell us, of an exact Search which every one was bound to make, with lighted Wax-Candles, lest it should remain in any Corner or Crevice of the House. Their Scrupulosity in this matter is exactly described by *Buxtorf*, in his *Synag. Jud. cap. 17. p. 394, &c.*

Whether he be a stranger, &c.] That is, one of another Nation; but had embrac'd the Jewish Religion, by receiving Circumcision. For none else were admitted to eat of the *Passover*, v. 48. Such a Person was called by the Greeks, a *Proselyte*.

Ver. 20. *Ye shall eat nothing leavened.*] This, according to the Jews, explains what follows, *in all your Habitations shall ye eat unleavened Bread.* That is, if they eat any Bread at all, it was to be without leaven. See v. 15. Accordingly, on the day before the *Passover*, they were very busie in making Cakes, which they call *Mazzoth*, without any Butter, or Oyl, or so much as Salt in them; of meer Water and Flowre. Which being very insipid, some made bold (as their Authors tells us) to add Eggs and Sugar; and sometimes the Richer sort made them of meer Almonds; both for the honour of the Feast (as they pretended) and for the comfort of sick and infirm People, as well as to render them more plea-

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fant. Yet on the first day of the Feast, they would eat none of these, but only the *Bread of Affliction*, (as they called it) made merely of Meal and Water.

Ver. 21. *Then Moses called for all the Elders of Israel.*] Immediately after he had received the Command from God, he summoned them to deliver it to the People, that it might be put in Execution. Concerning *Elders*, see III. 16.

Draw out, and take you a Lamb.] It is thus expounded by *Jonathan* in his Paraphrase, *Withdraw your hands from the Idols of Egypt, and take a Lamb to your Families, &c.* By which it appears, he thought this was opposed to the Rites of the *Egyptians*: but I know not on what ground; for the *Israelites* offered no Sacrifices there.

According to your Families.] See v. 3.

And kill the Passover.] It belonged to every Man to do it (as was said v. 6.) and now there was no Priest, as yet, ordained: but every Father of a Family exercised that Office. I need not mention the manner, after which the Jewish Writers say it was to be slain.

The Passover.] The Hebrew word *Pesach* signifies principally, the Angel's *passing by* the *Israelites* when he slew the *Egyptian* Children. From whence it came to signify also the *Lamb* that was offered in memory of this Deliverance; and was a means of it at this time. So it signifies here, and in many other places. And likewise it signifies all the Sacrifices which were wont to accompany this Lamb, and were offered to God with it, at this Festival, XVI *Dent.* 2. And (*lastly*) the Feast it self is called by this Name, XXII *Luke* 1.

And

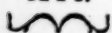
And here it may be fit to note, that the Lamb being first killed in *Egypt*, it was killed in every Man's House, for they had no Altar there, nor any other place where they had liberty to kill it. But after they came to the Land of *Canaan*, it was not lawful to Sacrifice it any where, but in the place which God appointed for his Worship, XVI *Dent.* 2. From whence *Maimonides* concludes, that whatsoever they did with other Sacrifices; yet this could not be offered in the *High Places*, but only at the *Temple*. And it is likely they did so in the Wilderness, the Tabernacle being newly erected at the keeping of the second Passover, IX *Numb.* 5.

Ver. 22. *And ye shall take a bunch of Hyssop.*] So the Leper was to be cleansed, and the House infected with Leprosie, XIV *Lev.* 6, 7, 49, 50, &c. and so the Prophet *David* prays to be purged from his sin, LI *Psal.* 9. Whence it is that *Hesychius* calls this Herb *βοτάνη καθάρουσα*, an Absterfive and Purging Herb, because it was appointed by the Law of *Moses* for this purpose; otherwise, there is nothing Absterfive in its Nature.

And dip it in the Blood that is in the Basin.] The Hebrew word *Saph*, which is here translated *Basin*, is translated *Cup* in XII *Zach.* 2. but the LXX. and Vulgar take it to signifie the *Door*, or *Threshold* of the House, where some suppose the Lamb was killed. Certain it is, that some of the Vessels of the Sanctuary are called in the Plural Number *Sippim* and *Sippoth*, I *Kings* VII. 50. LII *Jer.* 19. though the Vessels which received the Blood of the Beast at the Altar of Burnt-offerings, are called by another name. See XXVII *Exod.* 3. There were no such now, and therefore they received the Blood at present in a common *Basin* or *Cup*.

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And strike the Lintel, &c.] Or sprinkle it, as many understand it. For there being, as yet, no Altar, the Blood is ordered to be sprinkled in this manner; having in it something of the Nature of a Propitiation. Because by this sprinkling of the Blood, God's displeasure was turned away from the Israelites, when it fell upon those Houses where this Blood was not seen.

And the two Side-posts.] See v. 7.

And none of you shall go out of the Door of his House.] The destroying Angel could have discerned an Israelite from an Egyptian, though he had met him in the Street: But this was required, to teach them that their Safety consisted, in being under the protection of the Blood of this Lamb, which was shed to save their Blood from being spilt. Thus in the Flood there was no Safety but in the Ark: nor could Rahab have been saved, when Jericho was destroyed, out of the House where the scarlet thred was tied.

Until the Morning.] When they were importuned by the Egyptians very early (not long after Midnight, v. 31, &c.) to be gone with all they had, out of their Country.

Ver. 32 For the LORD will pass through to smite the Egyptians.] As he had threatned v. 12. For he rehearseth to the Elders what God had told him.

And he seeth the Blood, &c. the LORD shall pass over the Door, &c.] So he had promised before, v. 13. Maimonides, being of the Opinion that the Zabij and other Idolaters abhor'd the killing of such Creatures, thinks that God ordained this killing of the Lamb, &c. both to purge the Minds of the Jews from such false Opinions, and make profession of the contrary;

trary ; and to perswade Men that that Action which they accounted deadly, preserved from Death ; according to these words, *The LORD shall pass over the Door,* &c. P.III. *More Necho. c. 46.*

Ver. 24. *And ye shall observe this thing, &c.]* Keep this Feast, by Sacrificing a Lamb, and eating no leavened Bread : though some of the Ceremonies wherewith it was now observed, in after times were not necessary.

Ver. 25. *When you be come to the Land, which the LORD shall give you, &c.]* This Deliverance is not to be forgotten when God hath given you rest, in the Land he hath promised you. But there you are most carefully to preserve the memory of it, by keeping this Feast every year. And indeed, most think they were not bound to keep it till they came thither : but what they did in the Wilderness the next year, was by a special Direction, not by virtue of the Command in this Chapter, IX Numb. 1, 2, &c.

Ye shall keep this Service.] In all things, except what was proper and peculiar to their coming out of Egypt.

Ver. 26. *When your Children shall say unto you, What mean you by this Service ?]* When Children were Twelve years old, their Parents were bound to bring them to the Temple ; where, seeing what was done at this Festival, they would be apt to enquire into the meaning of it. At every Feast also of the Passover, the eldest Person at the Table instructed all the younger sort, that were there present, in the reason of this Institution, rehearsing these very words, as *Conradus Pellicanus* observes ; *This is the Sacrifice of the Passover, in remembrance that the LORD passed over the Houses of the Children of Israel in Egypt, when*
he

Chapter *he smote the Egyptians and delivered our Houses.*

XII. Ver. 27. *It is the Sacrifice of the LORD's Passover.]*
 Or, the Sacrifice of the Passover to the LORD: i.e. in honour of the LORD, who passed over the *Israelites*, when he smote the *Egyptians*. It is frequently called by the Name of a *Sacrifice*, XXIII. 18. XXXIV. 25. XVI *Dent.* 4, 5, 6. and it is call'd *Corban*; which is a Name given only to those things, which were brought to be offered up to God. See IX *Numb.* 13. where, as it is called *Corban*, so the same word is used for *bringing it*, which is commonly used about other Sacrifices. And it further appears to have been properly a *Sacrifice*, by the Rites belonging to it: For the Blood of it was sprinkled by the Priests, 2 *Chron.* XXX. 16. XXXV. 11. Which, though it could not be done here, because they had no Altar in *Egypt*; yet the Posts of their Houses (as I observed before) were sprinkled with it; and it had an effect accordingly.

And the People.] To whom the *Elders* (v. 21.) reported these things from *Moses*.

Bowed the Head and worshipped.] Expressed their belief of what *Moses* had said; and humbly acknowledge God's goodness to them.

Ver. 28. *And the Children of Israel went away.]* To their several Habitations.

And did as the LORD had commanded Moses and Aaron.] (v. 1.) They kept the Passover.

So did they.] According to all the fore-named Rites belonging to it.

Ver. 29. *And it came to pass that at Midnight the LORD smote, &c.]* According to the fore-going threatening, XI. 4, 5. See there.

The Captive that was in the Dungeon.] The Pit or Hole under Ground. For the Hebrew signifies the lowest part of the Prison. See XI. 5.

Ver. 30. *And Pharaoh rose up in the Night, he and all his Servants, and all the Egyptians.]* I suppose the Angel made a great noise when he came to give the blow; which made the *Egyptians* start out of their sleep, and behold the Calamity which was come upon them. Or perhaps the First-born gave such a lamentable *Shriek*, when they were struck, that it awakened the whole Family.

And there was a great cry in Egypt.] It is no improbable Conjecture, which was made a great while ago by *Fortunatus Seacchus* in his *Myrothec. Ebæochrism*, L. I. c. 6. that the Solemn Feast among the *Egyptians*, wherein they went about with Candles in the Night, seeking for *Osiris* with Tears and great Lamentations, took its Original from *Pharaoh's* rising up out of his Bed at Midnight, and all the *Egyptians* with him; who lighting Candles, and finding their Children dead, bewailed them with loud Cries. And it is not unreasonable to think, as he doth, that *Pharaoh's* eldest Son, who was now slain, had the Name of *Osiris*: whose sudden Death by this stroke, all Posterity lamented in one Night of the year. Which was when the Moon was at full, as he observes out of *Apuleius*: which still confirms this Conjecture, it being at a full Moon when this Slaughter was made, and the *Israelites* delivered out of *Egypt*.

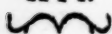
For there was not an House, where there was not one dead.] If there were any Children in it.

Ver. 31. *And he called for Moses and Aaron.]* By some of his Servants whom he sent to them; as v. 33. seems to signify.

By

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By Night.] He durst not stay till the next Morning, for fear he should have been cut off also before that time.

And said, Rise up.] One would think by this that they found them sleeping securely in their Beds, when this deadly blow was given to the *Egyptians*.

And get you forth from amongst my People, both you and the Children of Israel, &c.] For he was sorely afraid, if they staid any longer, they would bring some greater Mischief upon him.

Go, serve the LORD, as ye have said.] He had several times made this Concession ; but was never so much in earnest as now.

Ver. 32. *Also take your Flocks and your Herds, &c.*] Though his heart had been often hardened, yet this Slaughter of all their First-born made such a deep impression upon him, that he comes fully up to their Terms, yielding for the present to all they had desired; though he did not continue constant in this mind, but soon revolted.

And blefs me also.] Pray for me, as the *Chaldee* translates it.

Ver. 33. *And the Egyptians were urgent upon the People.*] They that brought from *Pharaoh* a grant of all the *Israelites* desired (and others also who had lost their Children) pressed very hard upon them to accept it, and that with all speed: not out of love to the *Israelites*, but for fear they should perish themselves, if they did not leave their Country. *Pharaoh* especially, seeing his First-born, the Heir of his Crown, struck suddenly dead, had reason to conclude the next blow would be at his own Life.

To

To send them out of the Land of Egypt.] This shows they were not merely dismissed, but intreated, nay importuned to depart. Such a change had this Slaughter, and the general *Outcry* that followed upon it, made in their hearts.

In haste.] They that were unwilling before to hearken to the *Israelites* Petition, now make their Petitions to them: and were so glad to be rid of them, that they would not suffer them to delay their departure: Nay, made a *Golden-bridge* (as we speak) for their speedy passage out of *Egypt*, v. 35, 36.

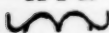
For they said, we be all dead men.] They were desirous the *Israelites* should enjoy their *Liberty*, rather than lose their own *Lives*.

Ver. 34. *And the People took their Dough, before it was leavened.]* They seem to have newly mixed their Flowre and Water together, and kneaded it into a Paste or *Dough*, as we translate it; but had not put any leaven into it; nor had time to make it into Cakes, and bake them.

Their kneading-troughs.] The Hebrew word comprehends both the *Dough*, and the Thing wherein it was contained: which in VIII. 3. we translate *Ovens*, and here *Kneading-troughs*, in which their *Dough* was carried.

Being bound up in their Clothes.] The Hebrew word for *Clothes*, signifies any thing that covers another; or, wherein it is wrapt: as the *Dough* was in Linnen-clothes, it is most likely, (for that is usual) to keep it from the cold Air, which was sharp in the Night, and would have hindred its rising.

On their shoulders.] For we do not read of any Wagons or Horses they had, for the Carriage of their Goods out of *Egypt*.

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Ver. 35. *And the Children of Israel did according to the word of Moses.*] Who had commanded them from God, to do as it here follows, (XI. 1, 2.) which was their warrant, and justified the Fact.

And they borrowed of the Egyptians, &c.] So most understand it: though some think it was a free gift which the *Egyptians* bestowed upon them; when they were very desirous (as we read before) to have them gone out of their Country; which made them not only intreat, but hire them to depart. So *Jacobus Capellus ad A.M. 2503.* They that had denied them leave to go away for a few days (saith he) now press them to depart with all speed; *quin & precibus Israelitas demulcent, ac donis onerant Egyptii.* See III. 23. But it is commonly thought, that the *Egyptians* imagined the *Israelites* only desired to appear as well adorned as they could before their God, at the great Feast they were to hold in the Wilderness: and so readily lent them these Jewels and fine Clothes to deck themselves withal; which they hoped would be restored to them again as soon as the Sacrifice was over.

Ver. 36. *And the LORD gave the People favour, &c.*] As he had promised III. 21. and see XI. 3.

So that they lent them such things as they required.] Though the Men borrowed as well as the Women, (XI. 3.) yet the Women are only mentioned, III. 23. because they borrowed most: and the Women and Maidens of *Egypt* might be the more willing to bestow their Jewels and Earrings upon them, that they might woo their Husbands, Children and Relations to be gone with all speed.

And



And they spoiled the Egyptians.] God hath a Supreme Right to all things ; and there was a just cause why he should transfer the Right of the *Egyptians* unto the *Israelites*. See XI. 2. Unto which add this Story, which is told in the *Gemara* of the *Sanhedrin* ; that in the time of *Alexander* the Great, the *Egyptians* brought an Action against the *Israelites*, desiring they might have the Land of *Canaan*, in satisfaction for all that they borrowed of them when they went out of *Egypt*. To which *Gibeah ben Kosam*, who was Advocate for the Jews, replied, That before they made this Demand, they must prove what they alleged, that the *Israelites* borrowed any thing of their Ancestors. Unto which the *Egyptians* thought it sufficient to say, That they found it Recorded in their own Books ; mentioning this place. Well then, said the Advocate, look into the same Book, and you will find the Children of *Israel* lived *four hundred and thirty years* in *Egypt* : pay us for all the labour and toil of so many Thousand People as you employed all that time, and we will restore what we borrowed. To which they had not a word to answer. *Tertullian* mentions such a Controversie, or Plea, between the two Nations, *L. II. advers. Marcion.* where he relates this from an ancient Tradition. See *Mr. Selden, L. VII. de Jure Nat. & Gent. c. 8.* Besides this, it is not impertinent to observe, that the *Egyptians* were declared Enemies to the Jews : now it is not unlawful to spoil an Enemy ; nor ought this, upon that account, to be called a Theft. This reason *Clemens Alexandrinus* joyns to the former ; See *L. I. Stromat. p. 345. D.* But no body, I think, hath expressed this in better words, and more full of sense, than our famous *Dr. Jackson*, Book X. upon the *Creed*, Chap. 40. where

Chapter XII. considering God, as become the *King* of this People, in a proper and peculiar manner; and considering also, what unsufferable wrongs the King and People of *Egypt* had done unto this People of God, who were now become his peculiar Subjects, or *Proprietary Leiges*; he concludes that this Fact, even by the Course of Human Law, or Law of Nations, was more justifiable, than Royal Grants of Letters of Mart, or other like Remedies, are, against such other Nations as have wrong'd their Subjects, or suffered them to be wrong'd by any under their Command, without Restitution, when they solemnly or by way of Embassy demanded it. In short, whatsoever the *Hebrew Women* took from the *Egyptians*, they took and possessed, *by the Law of Reprisal*: that is, by virtue of a Special Warrant granted, by the LORD himself, as he was now become, in Special, not only the God of his People, but their *King*.

Ver. 36. *And the Children of Israel journeyed from Rameses.*] Whether this were a City or a Country, the *Israelites* seem in this place to have made a general *Rendezvous* (as we now speak) it being well known to them; for they were thereabout first planted, XLVII Gen. II.

Unto Succoth.] This day being the *fifteenth* of *Nisan*, they began to keep the Feast of Unleavened Bread at this place; called *Succoth* from the *Booths* or *Tents* which were here first erected (no Houses being there) wherein they continued while they lived in the Wilderness; and many preferred them before Houses, when they came to *Canaan*. Whence we read, so often, such Expressions as these, *To thy Tents, O Israel*, or, *They went every Man to his Tent*.

It is an idle fancy of R. Solomon upon this place, that they travelled this day an CXX. miles, and that in an hour, because it is said XIX. 4. that God carried them on Eagles wings. Some will have this place called *Succoth*, because the Cloud of Glory began here first to overspread them.

About six hundred thousand on foot that were Men.] i.e. Were Twenty years old and upward; all fit for War.

Besides Children.] If we reckon all under Twenty years of Age, with all the Women and old Men, there could not be less than *fifteen hundred thousand persons*. A vast increase in the space of a little more than two hundred years, from LXX. Persons that went down into Egypt.

Ver. 38. *And a mixed multitude went up also with them.*] Some think these were only a Rabble, that marcht along with them; imagining they would return at three days end. Which when they saw they did not, they began to mutiny, and quarrelled with Moses, &c. as the Author of *Dibre Hajamim* tells the Story. Others think that many *Israelites* had made Marriages with the *Egyptians* (as some it is plain did, XXIV Lev. 10.) who now accompanied them at their Departure, being loth to leave their Relations. But it is most probable they were Profelytes of the Gate (as the Jews call them) who had renounced Idolatry, but were not entred into the Covenant, by being Circumcised. See Selden L.I. de Synedrion, c. 3. It is uncertain what number there was of these; but it appears they were a *multitude*.

And Flocks and Herds and very much Cattle.] Some of which perhaps belonged to the mixed Multitude: for they among the *Egyptians* that feared the LORD's word,

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word, preserved their Cattle from the stroke of the Hail, which destroyed all that was in the Field, IX. 20.

Ver. 39. *And they baked.*] When they came to *Succoth*.

Unleavened Cakes, &c.] The Scripture often mentions such Bread, XVIII Gen. 6. XI Numb. 8. I Kings XVII. 12. *for it was not leavened.* They could not stay till it was leavened ; being thrust out in haste as they were preparing it, v. 33. which doth not signifie that they put Leaven to it, when they came to *Succoth* (as *Grotius* understands it) for that was inconsistent with the *Feast of Unleavened Bread*; which they were commanded to keep, v. 15. and which it is reasonable to suppose they now observed, as well as killed and eat the Paschal Lamb, v. 6, 28.

Neither had they prepared themselves any victuals.] This justifies what I observed upon v. 15. that they lived a whole Month upon unleavened Bread, till God sent them Manna to eat.

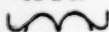
Ver. 40. *Now the sojourning.*] So the Hebrew word *Moshab* most certainly signifies ; not meerly dwelling (as the *Vulgar Latine* renders it) but dwelling like Strangers, who are not in their own Country. Thus *Abraham* is said to *sojourn*, XX Gen. 1. and *Isaac* and *Jacob*, XXVIII. 4. And therefore, whereas the *Roman Copy* of the LXX. reads here *κατοικουσιν*, the *habitation*, the *Alexandrian Copy* hath *παροικουσιν*, the *perigrination* or *sojourning*, as we well translate it.

Of the Children of Israel.] These words comprehend their Fathers, *Abraham*, *Isaac* and *Jacob* ; as is evident from hence : that otherwise *Israel* himself should not be included in this *sojourning*; who was the Person

Person that brought them into *Egypt*, and lived there, with his Family, *seventeen* years. Nor is any thing more ordinary in Scripture, than under the Name of the Father to comprehend all his Posterity; and likewise, when the Posterity is only mentioned to intend also their Fathers: there being such a near Union between Parents and Children, that they are considered as one Person, XXVI *Dent.* 5,9. X *Judg.* 11, 12. XII *Hosea* 4. and many other places. And therefore the *Samaritan* Copy here rightly reads, *The Habitation of the Children of Israel, and of their Fathers, &c.* Which is not to be taken for a Translation of these words, but an Interpretation. And so some Copies of the LXX. had it, as St. *Austin* observes, anciently; and *Drusius* lately mentions an Edition, wherein it was thus paraphrased, αὐτοὶ καὶ οἱ πατέρες αὐτῶν, *they and their Fathers.*

Who dwelt in Egypt.] Here also the *Samaritan* Copy hath it (as an Explication, no doubt, not a literal Translation) *who dwelt in the Land of Canaan and in Egypt.* And so the *Vatican* Edition of the LXX. *The Habitation of the Children of Israel, which dwelt in the Land of Egypt and in Canaan.* Which is no late Addition, but was in ancient Copies; for *Aben Ezra* testifies, in his Commentary on this place, that they thus explained it, *Which dwelt in Egypt and in other Countries:* as *Drusius* observes in his *Quæsitæ per Epistolam* 51.

Was four hundred years.] That is, from the time of *Abraham's* coming from *Charran* into the Land of *Canaan* (when this *sojourning* began) till their going out of *Egypt*, was just *four hundred and thirty years.* For from *Abraham's* coming to sojourn in *Canaan*, to the birth of *Isaac*, was *twenty five years*; and *Isaac*
was

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was *sixty* years old when he begat *Jacob* ; who was an *hundred and thirty* years old when he went down into *Egypt* : which Numbers put together, make *two hundred and fifteen* years. And from his Families coming into *Egypt*, till their departure, was just as many more. Which agrees perfectly with what the Apostle saith, that the Promise made by God to *Abraham* and his Seed, could not be made void by the Law, which was *four hundred and thirty* years after, III *Galat.* 16, 17. Now the first Promise made to *Abraham* was, when God bad him go to *Canaan*, XII *Gen.* 3. See XV *Gen.* 13. There are some indeed that reckon their stay in *Egypt*, to have been only *two hundred and ten* years ; and then they took in the *five* years *Abraham* stay'd at *Charran*, after he left *Ur* of the *Chaldees*, to make up these *four hundred and thirty* years : of which Opinion is *Drusus*, in the place above mentioned. But *Josephus* saith expressly, that they departed out of *Egypt*, *διανοήσας περὶ τοῖς διχό-πεντε ἐνιαυτοῖς ὕστερον*, *Two hundred and fifty years after Jacob came into it*, L. II. *Antiq.* c. 5.

All the Difficulties that have been raised by Commentators in the Exposition of these words, are avoided by this Interpretation. If we admit, that is, only these two *Synechdoche's* (the figure of part for the whole) *first*, that under the Name of the *Children of Israel*, is comprehended *Israel* himself, with his Father and Grandfather : and *secondly*, that their *sojourning* comprehends the whole time that this Nation dwelt in a Land that was not theirs ; half of which time, at least, was spent in *Egypt*. See *Guil. Vorstius* in his Notes upon *Tzemach David*, p. 200. & 205. *Ludov. Capellus Chron. Sacra.* p. 135. But especially our most Learned Primate *Usher*, *Chron. Sacr.* c. 8. where
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he largely confutes the contrary Opinion ; which if any one desire to see defended, I know none that hath done it better than *Gerhardus J. Vossius*, in his *Isagogue Chronologica Dissert.* VII. c. 1, &c. where he fairly represents the Arguments on both sides ; but inclines himself to think the Children of *Israel* dwelt CCCCXXX years in *Egypt* ; and indeavours to answer those who assert that Interpretation which I have given, *Cap.* 12. But acknowledges ingenuously (*Cap.* 6.) that it is the sense, not only of the ancient Jews, but of the ancient Christians, (such as *Eusebius*, *Epiphanius*, and *St. Chrysostom* among the Greeks, and *St. Hierom*, *St. Austin*, &c. among the *Latines*) and of a vast number of later Writers.

Ver. 41. *And it came to pass, at the end of the four hundred and thirty years.*] These years (says *St. Hierom* in *III Galat.*) are to be computed, *ab eo tempore, quo Deus ad Abrahamum locutus est*, &c. from the time, when God said to *Abraham*, *In thy Seed shall all Nations be blessed*, i. e. when he went first to *Canaan*.

Even the self same day it came to pass.] They all went out on one day ; or, they went out that very day *four hundred and thirty years*, after *Abraham* came to *Canaan*. So faithful was God in his Promise to his faithful Servant.

That all the Hosts of the LORD, &c.] So they are called, for the LORD was become their King (as I observed *III. 10.*) and now led them forth as their Captain General. And this word *Hosts* imports that they went out not confusedly, but in good order, (See *XIII. 18.*) which is the more wonderful ; there being such a vast number of them (*v.* 37, 38.) that one would think they could not so soon get to-

Chapter together, especially in any order: But *Josephus* hath well resolved this; That *Moses*, having notice of God's Intentions some days before, (See v. 1.) had disposed them for their Departure, & *Moses* his people; and distributing them into several Companies, had appointed them the place of general Rendevouz, as we now speak: or at least directed who should march first, and what order they should observe, that they might not hinder one another in their March.

Ver. 42. *It is a Night to be much observed.*] In the Hebrew (as the Margin notes) a Night of Observations. That is, a very remarkable Night; or a Night in which there were many Precepts to be observed, as some will have it. Or, as *Conradus Pellicanus*, a Night in which the LORD, after a special manner, watched over the Children of *Israel*. For which reason the Jews expect their Messiah to come in this Night; foolishly imagining he will then find them all most ready to follow him to *Jerusalem*. For they have now corrupted an ancient Tradition, which (I observed before v. 6.) was remarkably fulfilled in our Saviour's suffering that very Evening, when the Paschal Lamb was killed, and the Children of *Israel* redeemed from the Egyptian Bondage.

Unto the LORD.] In honour of him, who had graciously begun to fulfil his Promise made to their Fore-fathers, VI. 2, 3, 4. This is that Night of the LORD, &c.] Which God hath commanded to be observed; because they came out at that Season (XVI. Dent. 6.) under his Conduct from the Egyptian Bondage. Or, it may be called that Night of the LORD, because his Power and Mercy and Faithfulness to his Promises so signally appeared that Night.

Ver.

Ver. 43. *And the LORD said unto Moses and Aaron.*] At the same time, I suppose, that he instituted the Passover, (v. 1.) he added this Caution about it. Chapter XII.

This is the Ordinance of the Passover.] A further Rule to be observed at this Feast.

There shall no Stranger eat thereof.] Several of the Jewish Doctors, by *the Son of a Stranger*, understand an Apostate from the Religion of *Israel* to strange Worship, i. e. Idolatry; as Mr. Selden observes, *Lit. de Synedr. c. 12. p. 479.* But it is not to be so restrained, as appears from the next Verse: which is a further Explication of this. Wherein he ordains, that no Man who did not embrace their Faith and Religion, should eat of the Passover, though he was a Profelyte so far, as to be permitted to live among them. For this being a Commemoration of the great Deliverance bestowed upon the *Israelites*, none but they were to partake of it; unless they would be Circumcised, and thereby come into the Covenant made with *Abraham*. Which gave them a title to all the Priviledges of his Children; and obliged them, as well as the Natural *Israelites*, to give Publick Thanks for this Work of their Redemption from Egyptian Bondage; to Worship and Serve their God according as he directed.

Ver. 44. *And every Man-servant that is bought for money.*] As many were in those Times and Countries; who became their Masters proper Goods, as much as their Cattle.

When thou hast Circumcised him, then shall he eat thereof.] He was not to be Circumcised against his Will: but if he refused, after a years trial (as *Maimonides* expounds it) to receive Circumcision, his

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Master was to sell him again. For it is very unreasonable to think, that he was to be compelled to be Circumcised, as those Hebrew Doctors seem to understand it, who say, *That both Master and Servant were forbid to eat of it, till the Servant was Circumcised.* See Selden, L. II. de Synedr. c. 1. Where he shows at large, that, according to the Hebrew Doctors, no Man was to be admitted a Profelyte, to partake of the Paschal Lamb, unless his whole Family was Circumcised with him; both Children and Servants.

Ver. 45. *A Foreigner.*] The Hebrew word *Toschab* literally signifies a *Dweller* or *Inhabitant*: by which Name those pious Gentiles were called who renounced Idolatry, though they did not embrace the Jewish Religion; because they were permitted to settle among them, and dwell in their Country, which was not allowed to other Foreigners, who continued Idolaters. See Selden, L. II. de Jure N. & G. c. 3. & c. 5. Where he observes *Maimonides* makes this Exception, That no such Persons might dwell in *Jerusalem*, because of the singular Holiness of that City; but any where else they might, with the Profession of Judaism.

And no hired Servant.] Some of them were Servants to the Jews, and so dwelt in the same House with them; and were called *Hirelings* when they bound themselves to serve their Masters for three years: as the Jews gather from XVI *Isa.* 14.

Ver. 46. *In one House shall it be eaten, &c.*] In the first Night wherein this Sacrifice was slain, they were enjoined not to stir out of Doors, v. 22. and therefore not to carry forth ought of the Flesh abroad into another House. Besides, they were in such haste, that they had no time to send Messengers from one House

to

to another; which *Maimonides* makes the ground of this Precept, *More Nev. P. III. c. 46.* In after-times also, that Law being in force (v. 4.) that lesser Houſholds, who had not Company enough to eat the Lamb up, ſhould joyn with ſome other; it is here explain'd that, for maintenance of Friendly Society, they ſhould not divide the Lamb, and carry half of it to another Houſe, but all meet together in one, and feaſt upon it. Which the ancient Fathers looked upon, as a Figure of the Unity of the Church of Chriſt.

This ſeems to be the moſt natural Interpretation, that it ſhould be eaten under one Roof. But *R. Si-meon* ſaith, That God only bound them, to eat in one Company or Society, not in two; but it was lawful for that Family or Society to eat it in two places, if they pleaſed, *Halicoth Olam, P. IV. Sect. 3.*

Neither ſhall ye break a Bone thereof.] The Jews fancy, this Law doth not ſpeak of the leſſer Bones; but only of thoſe in which there was ſome Marrow. So *Maimonides* in his Treatiſe on this Subject, c. 10. ſect. 1. And indeed, being eaten in haſte, they could not have time to break the Bones, and ſuck out the Marrow: which in the place before-named (in his *More Nevachim*) he makes the Foundation of this Precept: Which was exactly fulfilled in the true Paſchal Lamb, of which this was a Figure, when he was offered for us, as *St. John* obſerves, XIX. 33, 36.

Ver. 47. All the Congregation of Iſrael ſhall keep it.] Women and Children, as well as Men. In after times indeed; only Men were bound to come up at the three Feaſts, XXIII. 17. XXXIV. 23. XVI *Deut.* 16. But devout People were wont to carry up their Wives and Children with them, as appears by *Elkanah*, I *Sam.*

I. 3, 4.

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1, 3, 4, and by Joseph, who went up with the Blessed Virgin, If *Luke* 41. And that place in *Samuel* informs us, that their Sons and Daughters did eat of the Sacrifice.

Ver. 48. *When a Stranger shall sojourn with thee, and will keep the Passover, &c.* See v. 43, 44.

No uncircumcised Person shall eat thereof.] Which is the reason, some have thought, why they observed no Passover, as far as we can find, after that in the very next year that followed their coming out of Egypt; because they were generally Uncircumcised. But this seems to relate to Men of another Nation; who though they were not admitted to eat of the Lamb, unless they received Circumcision; yet having renounced Idolatry, the Jews say they might eat of the unleavened Bread, and of the bitter Herbs.

Ver. 49. *One Law shall be to him that is home-born, &c.*] Nothing could be more equal than this, that no Man should enjoy this Priviledge, who was not of their Religion: but whosoever embraced it should partake of the same Benefits.

Ver. 50. *Thus did all the Children of Israel.*] They kept this Passover; and afterwards another, by a special direction IX. *Numb.* but afterward, during their stay in the Wilderness, they seem to have omitted it; because they omitted Circumcision, without which (v. 48.) they were not capable to partake of it.

As the LORD commanded Moles and Aaron, so did they.] Observed it according to all the Rites here enjoined: though in future Ages several of them were omitted, as peculiar to this time.

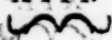
Ver. 51. *And it came to pass the self same day, &c.*] On the day after they celebrated the Passover, they began their March out of Egypt. Which was a thing

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so notorious, that the memory of it was preserved in Nations far distant from them: though the Story was much corrupted, for want of the Knowledge of these Sacred Records. For *Strabo* mentions it, (to name no more) but saith the Report was, that the *Jews* were descended from the *Egyptians*, (which might be believed by Strangers, because they dwelt so long in that Country) and that *Moses* was an *Egyptian Priest*, who had a certain part of that Country; but being dissatisfied with the present state of things, forsook it, and many Worshippers of God (*πολλοὶ μιῶντες τὸ θεῖον*) followed him. For he affirmed and taught that the *Egyptians* had not right Conceptions, who likened God to wild Beasts and Cattle: nor did the *Africans* or *Greeks* conceive of him better, who represented him like to Men: ἐν γὰρ ἐν τῷ μόνῳ θεῷ τὸ πᾶν ἡμᾶς ἀπ᾿ αὐτοῦ ἐστὶν, ἀλλὰ πᾶν ἐκείνου ἐξουσίαν ἔχοντα. For there is but this one only God, that which comprehends us all, and the Earth and the Sea, which we call Heaven, and the World, &c. In which words, he makes *Moses* not so foolish as the *Egyptians* and other Nations, but attributes a senseless Opinion to him, (that the World, which we see, is God) if this be the right reading of his words. But I rather think the place is corrupted, and it should be, εἰς ἑνὸς μόνου θεοῦ ἐκείνου τὸ πᾶν ἡμᾶς, &c. For this is *Moses* his true Opinion, with which he begins his Books, that he only is God who made the Heaven and the Earth. And this perfectly agrees with what follows in *Strabo*, That no Image can be made of this God, and therefore a Temple without any Image must be erected to him, &c. Which is not true, if we take the visible World to be God; for the Image of the Heaven and the Earth may

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may be made, as well as of a Man or a Beast. However, it is true which he adds, That *Moses* perswaded many good Men, and brought them into that Country, where *Jerusalem* is the chief City; where they lived a long time happily, διγαίοντες καὶ δειοσέβεις ὡς ἀλλόθις ὅλως, doing justly, and being sincerely Religious. Which is a notable Testimony from a Pagan, to be noted *aureis literis*, with Letters of Gold, as *Casaubon* speaks in his *Annotations* on this place, L. XVI. p. 760, 761.

C H A P. XIII.

Verse 1. **A**ND the LORD spake unto Moses, saying.] After they came to *Succoth*: where I suppose the *SCHECHINAH* appeared to him, as it had done in *Midian* and in *Egypt*; to direct him in his Conduct.

Ver. 2. *Sanctifie unto me the First-born.*] Separate, or set apart, from common uses; for I appropriate them to my self, as it follows in the end of the Verse. This word (*Sanctifie*) as our Mr. Mede observes, signifies differently in several Conjugations. Sometimes it signifies to devote, and consecrate to the Service of God; and sometimes to use a thing as holy, being already devoted to him. And thus he reconciles this place, where he bids him sanctifie all the First-born (*i. e.* look upon them as things separated to his own use, and therefore not to be used by them) with another place, XXVII Lev. 26. where he saith concerning the First-born, *No Man shall sanctifie it, it is the LORD's*; *i. e.* the LORD hath already set it apart to himself, and therefore no Man is to Consecrate

secrete that again, which God hath already Consecrated, that is, taken for his own. See *L. II. de Sanctuario Dei*, p. 552. Chapter XIII.

First-born.] There were two sorts of *First-born*. Some who were the First-born of the Father, called *the beginning of his Strength*, XXI *Dent.* 17. The other, the First-born of the Mother, which are called here, *whatsoever openeth the Womb*. The Hebrews make a great difference between these two; and say, That to the former sort belong the Prerogatives, both of having the *Inheritance* of his Father, and also the *Priesthood*: but to the latter only belongs one of these Prerogatives, *viz.* the *Priesthood*. And they gather it from this very place, *Whatsoever openeth the Womb* (which is the First-born of the Mother) *is mine*; i. e. shall be employed in my Service. But instead of these, God took the *Levites* to attend upon him, III *Numb.* 12. After which, the First-born were to be redeemed at a certain Rate, which was part of the Priests maintenance, XVIII *Numb.* 15, 16. See *Selden de Successionibus ad Leg. Hebr. c. 7.*

Among the Children of Israel.] Whom this Precept concerned peculiarly, but no other People. Therefore the *Jews* say, that if one of them and a Gentile had any Beast in Common between them, the First-born was free, (as their Phrase is) because it is here said, *among the Children of Israel*, not the *Gentiles*. See *Buxtorf. Synag. Jud. c. 38.*

Both of Man and Beast.] As is further directed and explained, v. 12, 13.

It is mine.] And therefore was to be offered to God, if it were a Male of any Beast; only an Ass was to be redeemed, XXXIV. 19, 20. God intended by this Law to teach them (saith *R. Levi Barzelonita*)

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Chapter XIII. that the whole World was his; and that Men had nothing in it, but by his gracious Grant: who challenged the First-born of every thing to himself, because all was his. For the First-born Male was dearer to a Man, saith he, than the Apple of his Eye, (as no doubt he was) yet he was bound to Consecrate him to God. But the plainest reason of this Law was, to put them in mind of God's miraculous Providence, in sparing their First-born, when those of the *Egyptians* were all killed. To which the Jewish Doctors add a more ancient right God had to them: being the Persons who Sacrificed to God, before Priests were ordained by the Law of *Moses*. So *Onkelos* takes the *young men*, XXIV. 5. to have been the *First-born*; and the *Priests* mentioned XIX. 22. (*Aben Ezra* also upon XVI *Numb.* 1. saith the same) the truth of which I shall examine there.

Ver. 3. *And Moses said unto the People.*] God seems to have commanded *Moses* at the same time he gave this Precept, to repeat here at *Succoth*, what he had said to them in *Egypt*, concerning the Observation of the *Passover*, and of the *Feast of Unleavened Bread*. It being of great moment to have the Benefits hereby Commemorated, in perpetual remembrance.

Remember this day, &c.] Which was the first day of Unleavened Bread; commanded to be kept holy, XII. 16.

For by strength of hand the LORD brought you out.] That is, by a miraculous Power; which constrained *Pharaoh* to let you go, much against his will. So God promised at his first appearance to *Moses*, III. 19.

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There shall no leavened Bread be eaten.] Unleavened Bread was to be eaten on the Passover Night, and afterwards no leavened Bread. See XII. 15, &c. where this is represented as the Sense of the *Jews*: but the *sixth* and *seventh* Verse following seem to say otherwise.

Ver. 4. *This day came ye out.*] In the Morning of this Day they began their March.

In the Month of Abib.] This word *Abib* signifies an *Ear of Corn*: for then Barley began to ear. The *Syriack* word *hababa* hath something of its sound, which signifies a *flower*: and so they here translate it, *The Month of Flowers*. Whence *Macarius* saith, God brought *Israel* out of *Egypt*, *in the month of flowers*, in the Month of Flowers; when the pleasant Spring first appeared. See XXIII. 15.

Ver. 5. *And it shall be when the LORD shall bring thee into the Land, &c.*] From hence they conclude, this Precept did not oblige them in the Wilderness: but it was by a special Direction and Command that they observed it the year after this, IX Numb. 1, 2, &c. See XII. 25, 50. In confirmation of which the XII Deut. 1. is alledged, where he begins to recapitulate all the Laws they were to observe in *Canaan*; among which this is one, XII. 5, 6. yet this alone would not have been sufficient to prove this, (for he might be thought now only to reinforce his Laws, at their entrance into *Canaan*) if he had not added v. 8. *Ye shall not do after all the things ye do here this day, &c.* Which supposes, that in the unsettled Condition wherein they were in the Wilderness, they had not kept themselves to all those Rules which follow, and had been formerly delivered.

Chapter XIII. *Which he sware unto thy Fathers to give thee, &c.]*
 XV Gen. 18, 19, &c.

Te shall keep this Service in this Month.] Both the
 Passover, and Feast of Unleavened Bread, XII. 25.

Ver. 6. Seven days shalt thou eat unleavened Bread.]
 This seems to confute what the Jews say, that they
 were not bound to eat unleavened Bread, but only
 when they ate the Passover. See XII. 15.

*And in the seventh day shall be a Feast unto the
 LORD.]* As the first day was holy (v. 3.) so was
 the last, (XII. 16.) that they might not fail in their
 Gratitude for so great a Benefit , as they now Com-
 memorated.

Ver. 7. Unleavened Bread shall be eaten seven days.]
 This seems still to make the Injunction plainer, that
 for seven days together they should eat *unleavened
 Bread*. Which is so often repeated , because this
 made them sensible, more than any thing else, of the
 wonderful Hand of God in bringing them out of
Egypt ; which was so sudden and hasty, that they
 had not time to bake the Dough they had prepared,
 nor so much as put Leaven to it , XII. 39.

There shall no leavened Bread be seen with thee.] From
 whence the Jews conclude, That not only all such
 Bread is to be carefully sought for, and thrown out
 of their Houses, but all their Vessels that have been
 used the year before, thoroughly scoured ; least any
 thing should remain, in them, that might give a tin-
 cture of acidity to the Bread, that might be made in
 them. In which work they spend some days before
 the Passover, as *Buxtorf* observes in his *Synag. Jud.*
 c. 17.

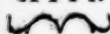
Neither

Neither shall there be Leaven seen with thee, &c.] For which Cause, as he there observes, they abstain, all the time of this Feast, from all such things as may possibly have some Leaven in them. As from *Honey and Sugar*, which are often adulterated with Flowre, &c.

Ver. 8. And thou shalt shew thy Son in that day, &c.] That is, on the first day of Unleavened Bread, it was to be a part of their Religion, to instruct their Children in the meaning of their Killing the Lamb, and their Abstinence from Leaven. This the Jewish Doctors make one of the DCXIII. Precepts, that Parents should tell the whole Story of their going out of *Egypt* on the *fifteenth* day of *Nisan*: when every one, according to his Ability, was bound in his own Language, to bless and praise the Name of God, for all his Miracles, which he wrought for them. They are the words of *R. Levi of Barcelona*.

Ver. 9. And it shall be for a Sign unto thee.] These seem to be still the words that the Parents were to say to their Children upon these Festivals; whereby they taught them to look upon this Observation, as a Token or Memorial of what God had done for their Forefathers, when he brought them out of *Egypt*.

Upon thy hand, and for a memorial between thine eyes.] To make thee as sensible of God's Goodness, as of that which thou hast in thy Hand; or of a Thing that is continually before thine Eyes. The Jewish Superstition about their *Phylacteries* took its rise from hence, but without any good ground: it being evident he speaks not of tying Parchments, or any thing else, about their Wrists, &c. but of teaching their Children the meaning of their Holy Rites. And some of themselves have expounded it; particularly the

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the forementioned R. Levi of Barcelona : who gives this reason why such abundant care was taken to have these things remembred ; *Because, saith he, this is the Foundation of our Law and of our Religion : for which Cause, in all our Blessings and Prayers, we Commemorate our coming out of Egypt ; because it is a Sign to us, and a perfect Demonstration of the Creation of the World, and that our Lord God is the Author of all Creatures, and doth what he pleases, &c. For who but he could change the Course of Nature, and work such great and unheard of Signs as he did ? This is sufficient to convince those that deny the Creation of the World ; and to establish us in the belief of God most blessed : and to persuade both that there is a Providence, and that his Power extends to all things, both in general and particular. So he. See v. 16.*

That the LORD's Law may be in thy mouth.] That their Children might be able to declare to their Posterity, the Law of the LORD about these Matters.

For with a strong Hand hath the LORD brought thee out of Egypt.] By slaying all their First-born in one Night. See III. 19.

Ver. 10. Thou shalt therefore keep this Ordinance.] Of the Passover ; and of the Feast of Unleavened Bread.

In this season from year to year.] On the fourteenth, and the seven following days of the first Month.

Ver. 11. And it shall be, when the LORD shall bring thee into the Land of the Canaanites, &c.] Under the Name of Canaanites he comprehends all the rest of the seven Nations. And these words seem to import, that the Law of the First-born was not to take place, till they came into the Promised Land. Yet we

we find III Numb. 12, 13. that God demanded all the *First-born* of them, though he took the *Levites* in their stead: And both being numbred, and there being *Two hundred seventy three First-born Males*, more than there were *Levites*, (v. 41, 42, 43.) he required them to be redeemed at *five Shekels apiece*; and the Money to be given to the Priests, v. 46, 47, 48. But perhaps after this, the Law was not observed till they came to *Canaan*.

Which he sware unto thy Fathers, &c.] See v. 5.

Ver. 12. *That thou shalt set apart unto the LORD all that openeth the Matrix.]* Here he shows what he means by that *Sanctification* of the *First-born*, which was mentioned v. 2. and for what end and reason this was ordained. For that which is called *Sanctifying* there, is here called *setting apart*, or separating it from the rest of that kind of Creatures, for another use, viz. to be Sacrificed to the LORD. For the word *heevarta*, which we translate *set apart*, is in the Hebrew, *make to pass over*. Which is explained XXII. 30. *Thou shalt give it unto me*, viz. to be offered at the Altar.

The Males.] The *First-born* are only mentioned, v. 2. but here it is explained to signify only the Males. If a Female came first, and afterward a Male; that Male was not devoted unto God, because it did not open the Womb, a Female coming before it.

Shall be the LORD's.] And therefore *set apart* from common uses, to be employed in his Service. That is, every firstling Male of a *Cow*, *Sheep*, or *Goat* was to be offered in Sacrifice; and the Blood being sprinkled on the Altar, the Flesh of them was given to the Priests. See XVIII Numb. 17, 18. where what is here briefly delivered, is there more largely explained.

Ver.

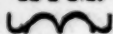
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Ver. 8. *And every firstling of an Ass.*] There was the same reason for *Horses* and *Camels* : but an *Ass* is only mentioned, because abundance of *Asses* were bred in *Judea* ; where there were few *Horses* or *Camels*. And therefore XVIII Numb. 15. it is said in general, *The firstlings of unclean Beasts thou shalt redeem.*

Thou shalt redeem with a Lamb.] Which was to be Sacrificed to God. If a Man had not a Lamb, he was to give the price of one. And because all Lambs were not of an equal price, (some being worth more than others) the *Rabbins* say, that a good eye, i. e. a liberal Man gave a Shekel ; an evil eye half as much ; and a middle sort of Men gave three quarters. It was to be redeemed also within thirty days.

If thou wilt not redeem it, then thou shalt break (or cut off) its neck.] It was to die, one way or other, and not to be employed in common use : but thus to be disposed of, if they would not give a Lamb, or its value, in exchange for it. Which Men might sometimes be unwilling to do, because *Asses* being so plentiful in that Country, they might not be worth so much as a Lamb. It is no improbable Conjecture of Mr. *Selden*, that from this Law of redeeming *Asses*, the Gentiles took up a fancy, which was common among them, that the Jews worshipped an *Asses* Head. See L. II. de Jure Nat. & Gent. c. I. Which was one of their Calumnies also of Christians (whom they took to be the same with the Jews) as we read in *Minutius Felix*, *Tertullian* and others.

All the First-born of Man among thy Children shalt thou redeem.] See v. II. Humane Sacrifices were not



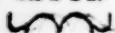
not acceptable to God. For though he once commanded *Abraham* to offer his Son, yet it was not actually done; and here he declares he did not approve of such Sacrifices, by commanding them not to offer their First-born to him, as they did the Firstlings of clean Beasts; but to redeem them. For the way of the Gentile World, even in those days, was to offer their Children to *Moloch*, as appears from XX *Lev.* 2. where he orders him to be put to death, who gives any of his Seed to Moloch. The very same Phrase which is used (as I observed v. 12.) concerning Sacrificing the Firstlings of their Oxen, &c. And in the XVIII *Lev.* 21. he uses both Phrases, saying, *Thou shalt not give any of thy Seed to pass through to Moloch, or to pass over to Moloch.* The very same word, which we here translate v. 13. *set apart.* And it was but necessary to give such Precepts; for, notwithstanding these Prohibitions, the *Israelites* fell into this barbarous way of Worship, as we read CVI *Psalms* 37, 38.

Now this Redemption of their First-born, was not long after ordered by God himself; who took the *Levites* instead of them, (as we read *Numb.* III.) where a certain Sum of Money was paid for all the rest of the First-born, that were above the number of the *Levites*. Which Sum, they who were born after that time, paid to the Priest.

Nor was this a thing unknown to the Gentiles. For *Paulus Venetus* saith, L. I. c. 45. that the Inhabitants of that Region in *India*, called *Tanguth*, redeemed their Sons with a Ram, which they offered after the manner of the *Hebrews*: which makes it probable that this Law of *Moses* had reached them; there being several Remainders of the Hebrew Lan-

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guage upon those Coasts; as *Huetius* observes in his *Demonstr. Evang. Propos. IV. c. 6.*

Ver. 14. *When thy Son asketh thee, in time to come, What is this?*] Desires to know the meaning of this; or whence this Custom of Offering or Redeeming the First-born Males, is derived.

That thou shalt say unto him.] Great care was taken for the Instruction of Children in the Rites of their Religion; it appears by this, and by v. 8. where they are commanded to teach them the reason of eating unleavened Bread, as here of their Consecrating the First-born.

That by strength of hand, &c.] See III. 19.

Ver. 15. *And it came to pass when Pharaoh would hardly let us go.*] Obstinately persisted in his Resolutions to keep us in slavery, or *hardned his heart* (as it may be translated by adding the word *libbo*) against all the Monitions had been given him, and the Plagues inflicted on him.

That the LORD slew all the First-born in the Land of Egypt, &c.] Which struck such a terrour into him, that immediately he dismissed us, XII. 30, 31, &c.

Therefore I sacrifice unto the LORD all that openeth the Womb, &c.] Because when he slew all their First-born, he spared ours, XII. 13, 23, 27.

Ver. 16. *And it shall be for a token upon thine hand.*] By this means there was a perpetual remembrance preserved, of God's gracious Deliverance of them, when the First-born of *Egypt* were slain. For nothing else can be meant by these words, but that they should endeavour by Consecrating their First-born, to keep that Divine Benefit in mind as carefully, as if they had put a Sign upon their Hand, or bound it upon their



their Forehead before their Eyes, to help their Memory. For it is a plain allusion to those, who having frail Memories, are wont to tie a Thrid, or some such thing upon their Finger, that they may not forget what they desire to remember: That which is upon their Hand, being continually in view, and so not easily forgotten.

And for frontlets between thine eyes.] Whatsoever be the Original of the Hebrew word *Totaphot*, which we translate *Frontlets*, it is certain it signifies no more than *Zicaron* in the *ninth* Verse: a *Memorial*, or *Monument*, as the *Vulgar* translates it. And so *Aben Ezra* expounds it, *kenu Zicaron*, as it were a *Memorial*; and that *immoveable*, as the *LXX.* take it. Yet from hence the *Talmudists* have extracted their *Phylacteries* (or pieces of Parchment, wherein this and other Texts were written) which they fancied were a kind of *Amulets* to defend them from dangers. For so they are said to be in the *Gemara Schabath*: and therefore used in their Prayers, to drive away Evil Spirits, as *J. Braunnus*, and many others have observed. I shall only note further, that this word is found but *three* times in the Law, and yet the *Vulgar* translates it three several ways; which shows how little the Original of it is understood, though the Sense of it is plain and certain. See *Petitus* his *Var. Lectiones*, c. 20.

For by strength of hand the LORD brought us out of Egypt.] This hath been often mentioned in this very Chapter (v. 3, 9, 14.) and now here repeated again, to make them very sensible; both that they owed their Deliverance intirely to God, and that nothing was too hard for him to accomplish.

Ver. 17. *God led them not through the way of the*

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Land of the Philistines, &c.] That was the nearest way from *Egypt* to *Canaan*, by the Mediterranean, to the River of *Egypt*, (as the Scripture calls it) and so to *Azotus* and *Gaza*: which was a Journey of not above three days, as *Philo* says; others say of ten. But certainly it was no great way, for the Sons of *Jacob* went it often to and fro, XLII, XLIII, &c. *Gen.*

Lest peradventure the People repent when they see war, &c.] The *Philistines*, being a very warlike People, would, in all likelyhood, have opposed their Passage: and God knew the temper of the *Israelites* to be so timorous, that they would run away, and rather return to *Egypt* than fight their way to *Canaan*. For all People grow cowardly by being kept long in slavery; which breaks their Spirits, and sinks them as low as their Condition. They fought indeed about forty days after this with *Amalek*; but it was only one Battle; and then they were provided with Arms (which they had not now) from the *Egyptians*, whom they found dead on the Sea-shore. But their base temper appeared too plainly the next year, when they heard the Report of the Spies concerning the Inhabitants of *Canaan*: which put the whole Congregation into a fit of Despair, and made them think of returning to *Egypt*, XIV Numb. 1, 2, &c.

Ver. 17. *But God led the People about.]* The Pillar of Cloud mentioned v. 21. in which the LORD was, conducted them in a way further about.

Through the way of the Wilderness.] He led them to the right hand toward the Red-sea, and the Desert of *Arabia*.

Of the Red-sea.] See X. 19.

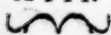
And the Children of Israel went up harnessed.] Or in Mi-

Military order : for though it is not likely the Egyptians suffered them to have any Arms, yet, they did not go away tumultuously, like Fugitives; but marcht like Soldiers in good order; and, as in our Margin it is translated, *five in a Rank*. Which is the interpretation of *Theodotion* anciently, and of *Montanus* and others lately. But *Hottinger* translates it, *in the form of an Army*. For the Arabick word *Chamis* (from whence it is likely comes the word *Chamuschim* here used) signifies *exercitus πελαγες*, an Army consisting of five parts; which are the Front, the main Battle, the right Wing and the left, and the Rear. *Smegma. Orient. p. 71.* And so *David Chytraeus* long before him, *quinque agminibus*, in five Bodies, as we now speak. But the interpretation of *Aben Ezra* seems to be the most proper of all others, who simply expounds it, *girt about their Loins*; i. e. expedite or ready, as *Onkelos* expresses it. For the Hebrew word *Chomasch*, signifying those parts that are under the five small Ribs, about which Men were wont to be girt, when they went to fight or to travel; this word may well be rendred *ἄνωτοι*, *well girt*, as the LXX. translate it, *I Job. 14. IV. 13.* Here indeed they translate it; *πέμνη ἡ γενεὰ ἀνέστην*, *they went up in the fifth Generation*, (which *St. Austin* follows) taking *Jacob* for the first; *Levi* the second; *Coath* the third; *Anram* the fourth; and *Moses* the fifth. But as this Exposition doth not agree with the Hebrew word, which doth not signifie the *fifth*, but *in fives*; so it cannot be said of the Children of *Israel* in general; for all the Tribes were not yet come to the *fifth Generation*. Our *Nic. Fuller* hath a learned Discourse upon this word in his *Miscellan. L. V. c. 2.*

Ver.

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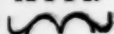
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Ver. 19. *And Moses took the bones of Joseph with him.*] And of the rest of the Patriarchs, it is very probable. See L *Gen.* 25. To which add that the Jews say, every Tribe took care of the Body of the Founder of their Family. Which is far more likely, than the Story which the Author of *The Life and Death of Moses* tells, that he carried *Josephus's* Coffin out of *Egypt* upon his own shoulders: it being more probable that some of that Tribe undertook the care of it. That it was buried in the bottom of *Nile*, is not affirmed only by him, but by *Jonathan*: though others say in the Banks of *Nile*. And they seem all to have it out of the *Talmud*; where in the *Gemara* of the Title *Sota*, c. 1. sect. 47. they say the *Egyptians* themselves buried their Relations in the *Nile*, to make the Waters prosperous. And tell a vain Story, how a Woman called *Serach*, told *Moses* where the Body was, when he was at a loss where to find it, after he had searched for it three days, (as the fore-named Author tells the Tale, while the Jews were borrowing Jewels of Gold and Silver of the *Egyptians*) and that he called it up from thence, throwing (as he adds) the ineffable Name into the River; which brought it up presently, though in a Leaden, or as others say, a Marble Coffin.

For he had straitly sworn the Children of Israel, saying, &c.] See L *Gen.* 25. From whence *Gaulmy* L. II. c. 2. *Annot. in Vit. Mos.* not improbably conjectures, that the Custom was derived, of carrying the Ashes of their Ancestors into their own Country; first by *Hercules* among the *Greeks*, and long before by the *Egyptians* and *Chaldeans*: whom the *Arabians*, as he shows, imitated in following Ages.

Ver.



Ver. 20. *And they took their journey from Succoth.*] They stayed but one day at *Succoth*, (as *Jac. Capellus* supposes) where *Moses* gave the foregoing Directions to them: And upon the XVI. of *Nisan* they marched to *Ethan*.

And encamped in Ethan.] So called, he thinks, because the way here was very rugged and craggy.

In the Edge of the Wilderness.] Next to the Red-sea, called the Wilderness of *Shur*, XV. 22.

Ver. 21. *And the LORD went before them.*] By the LORD we are here to understand the SCHECHINAH, or *Divine Majesty*, which appeared to *Moses* in the Bush, III. 2. when he gave him Commission to bring his People out of *Egypt*; and directed him all along in his Embassy to *Pharaoh*, and his Treaty with him, VI. 1, &c. and now appeared in a glorious Cloud to conduct them, and assure them that he would take care of them. For this Cloud was a *Symbol* of his gracious Presence with them, and special Providence over them. It being an *Emanation* from him (saith *R. Levi ben Gerson*) which was a *Sign* (as others of the Jews speak) that God was Night and Day with them, to keep them from all evil. To which the Prophets allude, LII *Isa.* 12. II *Micah* 13. And though his going before them, be not mentioned before this time, yet it is most likely he appeared in this Cloud, as their Conductor from their first coming out of *Egypt*, and led them to *Succoth*, and then to *Ethan*; as he did afterward to their several Stations, X *Numb.* 11, 12, &c. Which doth not signify that God himself moved from place to place (for he is always every where) but this Cloud was moved by him from whom
it

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it came, as a Token that he was present, by his special Favour, Care and Providence, wheresoever it went.

By day in the pillar of a Cloud.] It appeared from Heaven, I suppose, in the form of a great long Pillar; which below spread it self abroad, and covered the whole Host of *Israel*. For it is certain, it was not only their Guide, *to lead them the way* (as it here follows) but also was a covering to them, whereby they were assured of the Divine Protection. For so we are informed X *Numb.* 34. XIV. 14. CV *Psalms* 39. I *Corinth.* X. 1. And I can see no reason to think these were different Clouds, since one and the same would serve for both purposes.

And by night in a pillar of Fire.] The same Pillar appeared in the Night like Fire, which in the Day was like a Cloud. The reason of which follows:

To give them light.] That they might be able (as the next words tell us) to travel by Night, as well as by Day. Which made the *Psalmist* say, he went before them *all the night, with the light of fire*, LXXVIII. 14. This flaming Light I take to have been a glorious appearance of Angels from the SCHECHINAH; for they always attend upon the Divine Majesty, *who maketh his Angels Spirits, his Ministers a flaming fire*, CIV *Psalms* 4. Some fancy there were two distinct Pillars, as these words, and the next Verse seem to import: but it is plain by other places, it was but one and the same Pillar, which had these different Appearances. See the next Chapter, XIV. 19, 24. I *Deut.* 33. Therefore *Salvian* rightly describes it *L. I. de Gubern. Dei*, where he calls it, *Mobilem columnam nubilam die, igneam nocte, congruas colorum diversitates pro temporum diversitate sumentem*; sc.



sc. ut & diei lucem lutea obscuritate distingueret, & caliginem noctis flammeo splendore claritatis radiaret. And see Greg. Nyssen de Vita Moſis, p. 175.

Now that the SCHECHINAH, or, the *Glory of God*, was in this Cloud, appears from hence; that it was the same Cloud which afterwards rested upon the Tabernacle, as soon as it was set up, and is called *the Cloud of the LORD*, XL Exod. 38. X Numb. 34. For *the Glory of the LORD* was within the Tabernacle, as the Cloud was without it, XL Exod. 34, 35, &c. And it is there also described just as it is here, that it appeared as a Cloud upon the Tabernacle by Day, and as a Fire by Night, XL. ult. And so it is also IX Numb. 15, 16. *At Even there was upon the Tabernacle, as it were the appearance of Fire till the Morning. So it was alway, the Cloud covered it by Day, and the appearance of Fire by Night.* And then it conducted them in their Journeys, as it did now, XL Exod. 36. IX Numb. 17, 18, &c. Which shows that this Cloud, which now conducted them out of Egypt, was the very same with that which afterwards settled upon the Tabernacle: And the *Glory of the LORD* being in that, I make no doubt it was so in this. Which is the reason that the *LORD* is said to *go before them*, and to *lead them by this Cloud*. For though the *LORD* of all doth not go from place to place, yet this visible *Glory*, which represented him as in a special manner present with them (and therefore called *the Glory of the LORD*) did go along with them in the Cloud, to their several Stations, whither they removed.

It is no improbable Conjecture of Tanbman, in his Notes upon *Virgil*, that from hence it was, that the Poets never make a Deity to appear but in a Cloud

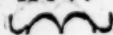
Chapter with a brightness in it. *Ad hoc exemplum credo Poetas sancivisse nullum Numen mortalibus apparere sine Nimbo.* Est autem Nimbus, nubes divina, seu fluidum lumen, quod Deorum capita tingit.

Ver. 22. He took not away the pillar of the Cloud by day, and the pillar of Fire by night, from before the People.] That is, it continued with them as long as Moses lived, till they came to pass over Jordan into Canaan; when not this Cloud, but the Ark was their Guide. And it need not seem incredible, saith *Clemens Alexandrinus* (*L. I. Stromat. p. 348.*) that they were thus led by a Pillar of Fire, when the Greeks consider that *Thrasylbus*, they believe, was thus directed, Πῦρ ἑαχέτω προηγούμενον, &c. by a Fire which went before him, and conducted him in a dark Winter Night through unknown ways, when he brought back the *Athenian* Exiles to their Country. The wonder was, that this Fire continued to lead the *Israelites* forty years in the Wilderness; whereas that of *Thrasylbus* (if it be true) was but a short appearance. As that Light also was, which they say shone from Heaven to bring *Timoleon* unto his Port, when he sailed to *Italy*.

This Pillar also the same *Clemens* thinks (in the place now named) signified τὸ ἀνεκτίκτον τῷ Θεῷ, that no Image could be made of God. From whence he thinks likewise, it was that the ancient Heathen, before they learnt to make Images, set up Pillars and worshipped them, ὡς ἀπιδεύματα Θεῶν, as Representatives of God. Which *Huetius* hath lately made out in many Examples (in his *Quæstiones Alnetanae*, p. 205, 206.) and thinks that from this Pillar, which had two Appearances, the two Pillars were erected

erected to *Hercules* in his Temple at *Tyre*; and two likewise set up in the Temple of the *Sun* in *Egypt*.

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CHAP. XIV.

Verse 1. **A**ND the LORD spake unto Moses.] Out of the Cloud (where the SCHECHINAH was) from whence he afterwards gave all his Laws.

Ver. 2. *Speak to the Children of Israel, that they turn.*] They were going directly towards *Horeb*: unto which they askt leave to go, three days Journey. And might have reached it this Night, if they had proceeded forward on the left hand, into the Wilderness. But by this Order they turned to the right hand, into a Road that led them towards the Red-sea; which made *Pharaoh* think they had lost their way.

And encamp before Pihahiroth.] Before the Straits of two great Mountains; full of dangerous holes; as many think the word *hiroth* imports. And *Pi* in Hebrew signifying a Mouth, this word *Pihahiroth* may properly be translated in our Language, the Chops of *Hiroth*. The former day, they had marched about eight miles; but now they doubled their pace, and marched sixteen miles from *Etham* hither.

Between Migdol and the Sea.] Some take *Migdol* to have been a Tower or Fortrefs (for the word carries that signification in it) upon the top of one of the Mountains before mentioned. But there was a Tower called *Mázḡdal* by *Herodotus* and *Hecataeus*,

Chapter XIV. and others; which *Bochart* probably conjectures was this place. Certain it is, there was a City in Egypt called *Migdol*, *XLIV Jerem. I.* And *Stephanns de Urb.* expressly saith, that *Μάγδαλ* was *πόλις Αιγύπτου*; but whether the same with this place, I cannot determine.

Over against Baal-zephon.] This, I doubt not, was the name of a Town also, or City; as *Ezekiel* the *Tragedian* expressly calls it. For *Baal* was the name of a City, *1 Chron. IV. 33.* and it is likely there being more of the same Name, this was called *Zephon*, to distinguish it from some other *Baal* in those parts. Either because it lay *North*; or had an eminent *Watch-Towre* in it. There are those indeed, who following the Jewish Doctors (See *Selden de Diis Syr. Syntagm. I. c. 3.*) imagine there was an Image of *Baal* set up by the Magicians of Egypt, by *Pharaoh's* order, near this *Arabian Gulf*, to hinder the *Israelites* in their Passage. And *Varenius* doth not quite disallow this: for he takes *Baalzephon* to have been a great Plain, into which they were to enter, by the Chops of *Pihabiroth*: in which an Idol was worshipped, which looking from the Red-sea toward the North, was called *the Lord of the North*; as *Baalzephon* imports. And *Kircher* seriously maintains, it had a power of Fascination, to stop the *Israelites* in their Journey; which there is no ground to believe. For such Images made under a certain Constellation, to avert evil things, &c. were not now in use: being no older, there are good reasons to think, than the time of *Apollonius Tyanæus*, who was the first Inventor of them.

Ver. 3. *For Pharaoh will say of the Children of Israel.*] Here he gives the reason for this Order; that *Pharaoh* might be enticed to pursue them, imagining they were in such Difficulties, that they could not avoid falling into his hands.

They are entangled in the Land.] Perplexed, or dubious; not knowing which way to go.

The Wilderness hath shut them in.] They were cooped up, he thought, by the Sea, and by craggy Mountains, which it was impossible for them to pass; especially being incumbered with a multitude of Women, Children and Cattle.

Ver. 4. *And I will harden Pharaoh's heart.*] He had hardned it before, IX. 12. X. 1. But now ordered things so, that he was more senseless than ever he had been. For having lately felt such an heavy stroke upon all the First-born, as mollified his heart for the present, and moved him to let *Israel* go; it was the highest degree of Infatuation not to fear (as formerly they had done, XII. 33.) that the next blow (if he pursued them) would be at himself and his followers.

And I will be honoured upon Pharaoh, and upon all his Host.] Show my Power and Justice in their Destruction. Which would not have been so visible, had they died of the Pestilence, when the Cattle died of the Murrain, and *Pharaoh's* heart was first hardned; as it was by hardning him so far as to follow the *Israelites* into the Red-sea, where he and his whole Host was overthrown: which made the terrour of the LORD's Wrath manifest to all the World.

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*That the Egyptians may know that I am the LORD.]* Have the greatest demonstration of my irresistible Power, VII. 5. For the more strange the Infatuation was, which led *Pharaoh* and his Host to such an ignominious Death, the more apt the hearts of the People that remain'd would be, to acknowledge the Hand of God therein.

*And they did so.]* They marched to this place on the XVII<sup>th</sup> day of *Nisan*; which was their third days Journey. *Jacobus Capellus* thinks they rested this day, being the Sabbath, and came not hither till the XVIII<sup>th</sup>.

Ver. 5. *And it was told the King of Egypt that the People fled.]* Some of the mixt Multitude that went along with them, (XII. 38.) seeing this strange turn, it is likely forsook the *Israelites*, and returned to *Pharaoh*, to inform him that they had lost their way; and were shifting for themselves by flight into dangerous places. Or, as it is commonly interpreted, some Spies which *Pharaoh* had upon them, seeing them leave the way to *Horeb*; whither they desired to go three days Journey to offer Sacrifice; concluded they never intended to return to *Egypt*, but would run quite away from them. This news, we may suppose, was brought to *Pharaoh* on the XVIII<sup>th</sup> day.

*And the heart of Pharaoh, and of his Servants, was turned against the People.]* They had quite forgot their late Fears (XII. 33.) which made such a change in them, they would not suffer the *Israelites* to stay any longer in their Country: but those Fears being vanished, their Minds altered again, and they repented they had dismissed them.

And

*And said, what have we done that we have let Israel go from serving us? ]* What a gross Errour have we committed, in losing the Labour of so many Slaves? Covetousness, as I have observed often, had a principal hand in hardning Pharaoh's heart.

*Ver. 6. And he made ready his Chariot. ]* Caused it immediately to be made ready: which we may suppose was done on the XIX<sup>th</sup> day, when he began to pursue them.

*And took his People with him. ]* All that were wont to attend him, on such occasions.

*7. And he took six hundred chosen Chariots. ]* The best Chariots in Egypt, which were always ready prepared for such Expeditions.

*And all the Chariots of Egypt. ]* That could be got ready on a sudden; for he had not time to muster all his force; but made all the haste possible, lest the *Israelites* should get out of the straits wherein they were, and go so far away that he could not overtake them. For which reason he pursued them with Chariots and Horsemen, who could make larger marches than the *Israelites* on foot. The strength also of this Kingdom consisted in Chariots, which carried Men in them, who fought out of them. And every one knows that Egypt abounded with Horses, as well as Chariots; and that they were accounted very strong in these, XXXI Isa. 1. yet *Bocharius* thinks all besides the six hundred Chariots Royal, were only Carriages for their Baggage. *Herozotic. P. I. L. II. c. 9.*

*And Captains over every one of them. ]* This shows there were Men in them, and that to every Chariot there Belonged a Troop of Horsemen (we know not of what number) who were commanded by a Captain.



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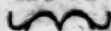
tain. The *Hebrews* say there were Fifty thousand Horsemen ; the *Arabians* make them as many more.

Ver. 8. *And the LORD hardened the heart of Pharaoh King of Egypt.*] As he said he would, v. 4.

*And he pursued after the Children of Israel.*] Of all the infatuated Resolutions ( to use the words of a famous Divine of our own, Dr. Jackson , Book X. chap. 11.) that either King or People adventured on, the pursuing of the *Israelites* with such a mighty Army, after they had most earnestly intreated and urged them to leave their Country, may well seem to every indifferent Reader, the most stupid. And so the *Author of the Book of Wisdom* justly censures it; XIX. 3. *For whilst they were yet mourning and making Lamentations at the Graves of the Dead, they added another foolish device, and pursued them as Fugitives, whom they had intreated to be gone.* Yet *Josephus* gives good hints, that even this effect of Divine Infatuation, was but such as hath seized upon worldly wise Princes, and States-men in former Ages , and may hereafter be inflicted upon more.

*And the Children of Israel went out with an high hand.*] Boldly and with assured confidence ; not sneakingly, like Slaves or Fugitives. So *Onkelos* understood it, when he translated it *bare-headed*, i. e. confidently, fearing nothing : having been delivered and conducted by the powerful hand of God ; as it is often repeated, XIII. 9, 14, 16. unto which some refer this Phrase, and not to the *Israelites*. See *Drusius* L. XVI. *Observat. c. 2.*

Ver. 9. *But the Egyptians pursued after them.*] This did not discourage *Pharaoh* and his Servants : who, perhaps, were of the same mind with the *Syrians* ;  
who



who fancied the God of *Israel* might not be alike powerful in all places; but though he was stronger than their Gods in the Hills, yet they might be too hard for him in the Plain, 1 *Kings* XX. 23. So the *Egyptians*, who had seen how much superiour *Moses* was to their *Magicians*, might possibly thus reason with themselves, (as the same Learned Dr. expresses it) 'Who knows whether all this Power was given 'unto *Moses* to be exercised only within the *Meridian* 'or *Climes* of *Egypt*; or whether his Commission extend over *Palestine* and *Midian*? They presumed at least, that the *LORD* God of the *Hebrews*; had not granted *Moses* such a Command over the Armies or Host of Men (though he had done Wonders among reasonless Creatures) as the King of *Egypt* had: because the *Israelites*, they knew, had no skill in Feats of Arms, no Captains of Infantry, and no Cavalry at all, no Weapons or Engines of War; of all which the *Egyptians* had great abundance. Upon these, or some such like Presumptions, and vain Collections, they became fool-hardy, and desperately resolute to be revenged upon the Children of *Israel*, for all the losses they had sustained by their Leaders, *Moses* and *Aaron*.

*All the Horses and Chariots of Pharaoh, and his Horsemen and his Army.*] By this it appears that there were both Horse and Foot, who pursued them; though it is likely the Foot were mounted, to make the greater speed.

*And overtook them incamping by the Sea, &c.*] On the XX<sup>th</sup> day of *Nisan*, towards Evening, they had got within sight of the *Israelites*, who were just settling their Camp where God directed them, (v.2.) having had no time to rest themselves after so long a march.

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Ver. 10. *And when Pharaoh drew nigh, &c.*] So that the *Israelites* could discern with how great a force the *Egyptians* were about to attack them.

*They were sore afraid.*] They who had marched hither, with a *high band*, (v. 8.) full of Alacrity and Courage; now on a sudden were so dismayed, that their Spirits sunk within them. For they had not a settled Confidence and Resolution wrought in them, by all the Wonders God had done for them: But, though whilst they thought *Pharaoh* disheartned to meddle any more with them, they went on boldly; now their hearts began to fail them, when they saw him at their backs. For they were unfit for War, weary also, and in a very bad place.

*And the Children of Israel cried out unto the LORD.*] This had been the proper Remedy against their Fear, if in a thankful Remembrance of what God had often done for them, they had humbly beseeched him to deliver them in this great strait: which was as easie for him to do, as to work all the Miracles they had seen in *Egypt*. But these cries seem, by what follows, to have been rather the effect of Despair, than of hope in God: such Shrieks as naturally proceed from Men, when they are ready to perish. *Pellicanus* indeed thinks, that by the *Children of Israel* is meant such as were good among them, who fell to their Prayers, when the rest fell to Railing, as it follows in the Verse. But such words comprehend the generality of the People, and not only the better sort.

Ver. 11. *Because there were no Graves in Egypt, hast thou taken us away to die in the Wilderness?*] This is very sarcastical and reproachful Language; arguing the height of Discontent, or rather of Rage against

gainst their Deliverer. From whence we may learn, the wicked temper of those who are ungrateful and unmindful of Benefits.

*Wherefore hast thou dealt thus with us, to carry us out of Egypt?* ] They seem to have been of the very same temper with the *Egyptians*, who had no remembrance what they had lately felt, nor made any reflections on what God had done in a wonderful manner among them. This neglect of God bred such a hardness of heart in them and their Posterity, as was in *Pharaoh* and his People; which provoked God to harden them, in the same manner, to their utter destruction. For, as the Apostle observes, *God hath mercy on whom he will have mercy, and whom he will he hardneth*, IX Rom. 18. His Mercy, that is, was not so tied to them, because they were *Abraham's Seed*, but he could and would harden them, as he had done *Pharaoh*; if they proved as obstinate as he was.

Ver. 12. *Is not this the word that we did tell thee in Egypt, saying, let us alone, &c.* ] Do not increase our Miseries, by attempting in vain to deliver us. This they seem to have said, after the first Message *Moses* and *Aaron* delivered to *Pharaoh*: which only moved him to lay greater Burdens on them, V. 21. VI. 9.

*For it had been better for us to serve the Egyptians, then that we should die in the Wilderness.* ] This is the Language of base and servile Spirits; who chose rather to live miserably, than die gloriously in pursuit of their Liberty.

Ver. 13. *And Moses said unto the People, fear ye not.* ] These words argue a most admirable Spirit that was in *Moses*; who was neither angry with them, nor dismayed at the approach of *Pharaoh*: But meekly

Chapter XIV. and sedately Exhorts them to be of good Courage, and to trust in God; who he assured them, would perfect what he had begun for them.

*Stand still, &c.*] I do not desire you should do any thing else, but only hope in God; and wait to see what he will do for you, before this day be done.

*For the Egyptians whom you have seen to day, ye shall see them again no more for ever.*] Never see them more, as they saw them now, alive; though they saw them lye dead (*v.* 30.) after their overthrow in the Sea. For the Power of *Egypt* was so shattered by that loss, and they were so confounded by it, that we never read of the least inclination in them, to attempt any thing upon the *Israelites*, though they wandered forty years in the Wilderness.

*Ver. 14. The LORD shall fight for you.*] He would not have them discouraged for want of Arms, because they should have no need of them: God himself undertaking to defend them, and to discomfit their Enemies.

*And ye shall hold your peace.*] Be still, and do nothing: not so much as strike one stroke. Or, as some understand it, do you forbear your Cries. Or, he will silence all your Murmurings.

*Ver. 15. And the LORD said unto Moses.*] See *v.* 1.

*Wherefore criest thou unto me?*] He doth not blame him for crying unto him for help; but bids him continue his Prayer no longer, for he would do as he desired. *Greg. Nyssen* calls this ἀλάλητος κενυχή a cry without a voice; a silent cry without speaking a word; *de Vita Moysis*, p. 175.

Speak.

*Speak to the Children of Israel, that they go forward.]* Toward the Sea, before which they lay encamped, v. 2, 9.

Ver. 16. *But lift thou up thy Rod, and stretch out thine hand over the Sea.]* By that Rod wherewith he had done such Wonders in *Egypt*, he bids him believe he would work a Passage for them, even through the Sea.

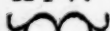
*And divide it.]* Command that it be divided, and I will effect it. For so it is explained v. 21. nor could it be done by any Power but God's.

*And the Children of Israel shall go on dry ground, through the midst of the Sea.]* See v. 21, 22.

Ver. 17. *And I, behold I, will harden the hearts of the Egyptians, and they shall follow them.]* The LORD would have this noted, as a special Judgment of his upon them. For of all the hardnings or infatuations which had possessed the hearts of the *Egyptians*, this was the greatest and strongest, that they should adventure to follow the *Israelites*, when they saw, or might have perceived the Red-sea to open her bosom, to give the Children of *Israel* a passage.

*And I will get me honour upon Pharaoh, and upon all his Host, &c.]* By giving them such an overthrow, as shall magnifie both my Power and my Justice in their Destruction. All the former Judgments upon their Cattle, or Corn, and the Annoyances on their Bodies by Frogs and Lice and Blains, were the just Awards (as the fore-named Dr. Jackson speaks) of God's punitive Justice upon Pharaoh and his Servants, for the Wrongs that he had done to his People, by bringing them into undeserved Bondage. But he had not yet called them to an exact account, for making away so many Infant-males of the *Hebrews*, as they drowned in the River.

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River. For that innocent Blood he reckons with them now, and made them the Executioners of his Vengeance on themselves; by giving them over to their own proud Presumptions of good Success, in pursuing those whom they had lately beseeched to depart out of their Land.

Ver. 18. *And the Egyptians shall know that I am the LORD.*] See v. 4.

*When I have gotten me honour upon Pharaoh, upon his Chariots, &c.*] By overthrowing them in the Red-sea; that the Blood of the Hebrew Infants might be required of them, according to the *Law of Retaliation*, or most exquisite Rule (as the above-mentioned Author speaks) of *Punitive Justice*.

Ver. 19. *And the Angel of the LORD which went before the Camp, removed and went behind them.*] The LORD himself is said to go before them, XIII. 21. (See there.) But we must understand that where the LORD is, he is attended by his Angels. Some of which were sent from the SCHECHINAH which was in the Cloud, to conduct the *Israelites*, and take care of them. The Jews take this Angel to have been *Michael*, as we read in *Pirke Eliezer*, c. 42. *He sent Michael the great Prince, &c.* for so he is called XII Dan. 1. Others say it was *Gabriel*. But which soever of them it was, he was only the Commander of that Host, which by the LORD's Commandment went before the *Israelites* to fight for them. The Jews call him by the proper Name of *Metatron*; because he markt out their Camp for them where they were to stay; and described their way in their Journey to their several Stations; especially here in the Red-sea. Vid. *Buxtorf. Histor. Aræ. c. 14. p. 131. &c.*

*And*



*And the pillar of the Cloud went from before their face, &c.]* This, it is evident, was done in the day time, before the night came: for the Cloud appeared only in the day; in the night there was the appearance of Fire.

*And stood behind them.]* To protect them from the Egyptians, who were at their backs, v. 9, 10. but, by the intervention of this Cloud, quite lost the sight of them; as it follows v. 20.

It may be noted here therefore once for all, that there were several uses of this Cloud. *First*, to guide them in their Journeys. *Secondly*, to prevent them from the heat of the Sun in the Wilderness; where there were few Trees, and no Houses to shelter them. *Thirdly*, to defend them from their Enemies, that they might not assault them. And *lastly*, God from hence, when there was occasion, spake with Moses. For, it is plain, he appeared in this Cloud, XXXI Dent. 15. And from thence talked with Moses, XXXIII Exod. 9, 10. And out of it called for Aaron and Miriam to come before him, XII Numb. 5.

Ver. 20. *And it came to pass between the Camp of the Egyptians, and the Camp of Israel.]* This was done, as I said, in the day time: and in the next words Moses informs us, how it appeared in the night.

*And it was a Cloud and Darknes to them.]* i.e. To the Egyptians.

*But it gave light by night to these.]* To the Israelites.

It was at the same time both a Cloud and a Fire: being dark on the one side, next to the Egyptians; but bright and shining on the other side, next the Israelites. So that they might see their way, and the Egyptians not see them, nor come near them (as it here follows) all the night.

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Ver. 21. *And Moses stretched out his hand over the Sea.*] Having his Rod in his hand, v. 16. This was done in the beginning of the Night.

*And the LORD caused the Sea to go back.*] By this it is evident, that the SCHECHINAH, or Divine Majesty, was present, and imployed his Angel (v. 19.) in this work. As it is well explain'd by Pirke Eliezer, c. 42. *The holy blessed God appeared in his Glory upon the Sea, and it fled back, &c.* So the Psalmist understood it, LXXVII. 16. *The Waters saw thee, O God, the Waters saw thee: they were afraid, &c.* and v. 19. *Thy way is in the Sea, and thy paths in the great Waters, &c.*

*By a strong East-wind.*] Or rather a South-wind, as the LXX translate the Hebrew word *kadim*. Which though it properly signifie the *East*, yet in many places it is used, as Bochart hath demonstrated, for the South, P. II. Hierozoic. L. I. c. 15.

*All that Night.*] All the forepart of the Night.

*And made the Sea dry Land, and the Waters were divided.*] Or rather, *after the Waters were divided*, as Bochart shows it should be translated. Thus LXIV Isa. 5. *Thou art wroth, and we have sinned; the meaning is, for we have sinned;* as Kimchi, and we our selves also there translate it, Hieroz. P. II. L. III. c. 2. p. 409.

*Dry Land.*] The memory of this was preserved by the Heathen, as we find in *Diodorus Siculus*, L. III. Περὶ τῶν τοῖς ἀνθρώποις καὶ τοῖς ἰχθυοῦσι παραδομένη λόγος, &c. 'There is a Tradition among the Ichthyophagi, who border upon the Red-sea, which they had received ἐκ προγόνων, from their Progenitors, and was preserved unto that time; how that upon a great recess of the Sea, every place of that Gulf' (κόλπος)

“(καλπς) was quite dry, and the Sea falling to the opposite part, the bottom of it appeared green, (from the Weeds, I suppose, that were in it) but returning back with a mighty force, possessed again its former place. No Man is so blind as not to see, that this is a Description of the miraculous Work of God for the Israelites: the memory of which those barbarous People did not suffer to perish, but propagated it to their Posterity: as Bochart well observes in his *Phaleg. L. IV. c. 29.* The Egyptians indeed, we may well think endeavoured to blot out the memory of this shameful Overthrow, and kept no Record of it; for *Diodorus*, it seems, could learn nothing of it among them (though he lived a considerable time there) but received this Intelligence from the poor *Iethyophagi*, among whom this Tradition was carefully preserved.

*The Waters were divided.*] Into twelve paths (εἰς δώδεκα ὁδούς) according to the number of their Tribes, as the Tradition is in *Epiphanius Hæres. LXIV. n. 6, 9.* which he had from the Hebrews, who affirm the same in *Pirke Eliefer, c. 42.* And *Kimchi* mentions it upon *CXXXVI Psal. 13.* where because God is said to have divided the Red-sea into parts, they fancy there were twelve Divisions; every one defended with a Wall of Water. But there is no foundation for this in these words, nor in *LXXVII Psal. 19.* where paths being in the Plural Number, they thence also deduce the same Conceit, of a several path to every Tribe. See *Simeon de Muis* on that place.

Ver. 22. *And the Israelites went in to the midst of the Sea.*] About the second Watch of the Night (which was at Midnight) and about break of Day, they were got quite through.

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*Upon the dry ground.*] This was not lookt upon by the ancient Heathen as incredible: For *Homer* makes *Neptune* driving his Chariot upon the Waves; and the Sea withdrawing its Waters. And the Waters of *Scamander* being swell'd to destroy *Achilles*, he makes to be dried up by *Vulcan*. As *Nonnus* also makes *Bacchus* drying up *Hydaspes*; and smiting *Orontes* with his *Thyrus* to have gone over it. See the Learned *Huetius* in his *Questiones Alnetanae*, p. 206, &c.

*And the Waters were a Wall unto them on the right hand, and on the left.*] The strong East-wind contributed, no doubt, to the cutting of the Waters in two; though not without the help of Angelical Powers. But I do not see, how it could do any thing to the compacting of the Waters to such a degree, that they were no longer fluid, but firm as a Wall or Bank on each side of them, (See XV.8.) which was effected wholly by the Angelical Ministry; who upheld the Waters in that solid posture, till the *Israelites* were got quite out of the Sea.

It hath been an old Question, Whether they went quite cross the Red-sea, or only fetcht a compass, and came out upon the same Shore, from which they went in. The Hebrew Doctors are of opinion, that they did not go over to the opposite Shore: but making a kind of *Semi-circle*, found themselves, when they came out, in the same Country where they were before: Their reasons are, because they could not in so small a time have marcht so far; for in the narrowest place, that Gulf is XII. or XV. German Miles over; so that they could not all have passed through, in less than three or four days, as *David Chytræus* makes the computation. But especially, because *Moses* expressly makes

makes their next Station to be in the Wilderness of *Etham*, XXXIII Numb. 8. in which place they were the day before they came to the Sea, XHI Exod. 20. Therefore they were still in the same Wilderness.

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Ver. 23. *And the Egyptians pursued, and went in after them into the midst of the Sea, &c.*] Imagining perhaps they were still upon the Land, or on the Shore where the Sea was retired; the darkness of the Night not suffering them to see the Mountains of Water on each side: or rather, their Minds being so intent to overtake the *Israelites*, that they regarded nothing else: For when Men are engaged in a fierce chase of any thing; with eager desires and confident hopes of it, it takes up all their thoughts, and makes them overlook what lies before their eyes. Thus by their own violent Passions, and proud Imaginations, God blinded their Minds, and hardened their hearts (as he said he would, v. 17.) to rush into their own destruction.

Ver. 24. *And it came to pass that in the morning watch.*] The *Romans*, and the *Hebrews* also, divided the Night into four parts, containing three hours apiece. At the beginning of which the Guard of Soldiers, who kept watch by Night, was changed; and thence they were called *Watches*. Two of them we find mentioned by *St. Luke* XII. 38. and *St. Mark* mentions them all, XIII. 35. and particularly the fourth Watch, VI *Mark* 48, called here the Morning Watch; which was the last of them: between Day-break and the Morning.

*The LORD looked unto the Host of the Egyptians.*] He frowned upon them; as we speak now in our Language. For in Scripture, God is said sometimes to look upon those, whom he is about to punish,

Chapter CIV Psalm 32. IX Amos 4. III Habakkuk 6.

XIV. *Through the pillar of fire and the Cloud.*] By this it is manifest there was but one Pillar, which had different Appearances: and that the SCHECHINAH, or Divine Majesty was in it. It seems to me also very probable, that whereas the cloudy part of the Pillar had been towards the Egyptians hitherto; now it turned the other side toward them: and the fiery part appearing, let them see the danger wherein they were; and by its amazing brightness perfectly confounded them. So Philo seems to have understood it, when he saith (*L. III. de Vita Mosi*) that from the Cloud that was in the Rear of the Israelites, there shone a fiery Appearance of the Deity. Which may well be the meaning of the L O R D's looking through the Pillar of Fire.

*And troubled the Host of the Egyptians.*] This glorious Light, I suppose, flashing in their Faces, put them into a Consternation. But Josephus adds, in the conclusion of his *Second Book of Antiquities*, that there was a dreadful Storm or Tempest, with Thunder, Lightning and Hailstones from the Cloud, which put them into the greatest disorder; as it follows in the next Verse. Hither Dr. Hammond refers those words of the Psalmist, LXXVII. 17, 18: *The Clouds poured out Water; the Skies sent out a sound: thine Arrows also went abroad. The Voice of thy Thunder was in the Heaven: the Lightnings lightened the World, the Earth trembled and shook, &c.*

Ver. 25. *And took off their Chariot wheels.*] Some of their Wheels were broken by the Hail-stones, or burnt with Lightning: with which, its likely, their Horses were so affrighted, that they fell into disorder; and one Chariot running against another, some of their Wheels were taken off,

That



*That they drave heavily.]* They could scarce move, or but very slowly, when their Wheels were broken, or taken off: And those Wheels that remained sunk deep into the Sand, when the Waters returned upon it.

*So that the Egyptians said, &c.]* They cried one to another, Let us give over the pursuit.

*For the LORD fighteth for them, &c.]* Now Moses his words were made good, (v. 14.) and the Egyptians themselves acknowledged it, v. 18.

Ver. 26. *And the LORD said unto Moses.]* He spake to him out of the Cloud, where the SCHECHINAH was; as I have often said.

*Stretch out thy hand over the Sea, that the Waters may return again upon the Egyptians, &c.]* God was pleased to use the Ministry of Moses in the drowning of the Egyptians, as he had done in the Preservation of the Israelites in the Sea, (v. 16; 21.) that all the People might honour and reverence him, and be obedient to his direction.

Ver. 27. *And the Sea returned to its strength.]* The sense is truly expressed by the Vulgar, *the Sea returned to its former place.* The great Walls, or heaps of Water which were on either side of them, falling down, and rushing upon them with a mighty force, overwhelmed them, and filled the whole Channel as before.

*When the Morning appeared.]* When it was light: *And the Egyptians fled against it.]* They were so frightened by the Light which shone in their Faces, and by the Thunder and Hail, &c. that they turned back; and, like Men distracted, run and met the Waters, which came tumbling down upon them.

*And the LORD overthrew the Egyptians in the midst.*



Chapter *midst of the Sea.*] The Hebrew word imports throw-  
 XIV. ing down with violence and precipitation : and may  
 be translated, *threw them headlong.* *Artapanus* in  
*Eusebius* (L. IX. *Prepar. Evang.* c. 27. tell this Story  
 from the *Heliopolitans*, after the same manner that  
*Moses* doth : only he makes some of them to have  
 been killed with Lightning, and the rest drown-  
 ed.

Ver. 28. *And the Waters returned and covered the  
 Chariots, &c.*] The Sea returned to its former depth ;  
 so that they were swallowed up.

*And all the Host of Pharaoh that came into the Sea  
 after them.*] Some have fancied that all the Host of  
*Pharaoh* did not perish ; but only so many of them  
 as pursued the *Israelites* into the Sea ; which they fan-  
 cy this place intimates some did not. But the plain  
 meaning is, that they all *came into the Sea* after the  
*Israelites*, and were all drowned in it. It is a wilder  
 fancy, that *Pharaoh* alone was saved by the Angels,  
*Michael* and *Gabriel* ; because he cried out, as he had  
 done heretofore, IX. 27. *The LORD is righteous,  
 and I and my People are wicked.* Thus the Author of  
*Dibre Hajamim* ( or *The Life and Death of Moses* )  
 who says they transported him to *Nineveh*, where he  
 reigned as long as the *Israelites* wandred in the Wil-  
 derness. The same is related by other such fabulous  
 Writers, who are soberly confuted by *Aben Ezra* from  
 the following words, *There remained not so much as  
 one of them* : and from XV. 4, 19. where *Moses* in  
 his Song plainly makes *Pharaoh* to have perished a-  
 mong the rest. And with him an old *Midrash* saith,  
 that *Jannes* and *Jambres* were drown'd, who had been  
 the great Instruments of hardning *Pharaoh's* heart.  
 See our Learned J. Gregory. *Observ.* c. 15.

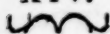
Ver.

Ver. 29. *But the Children of Israel walked on dry Land, &c.]* Or, *Had walked:* for it seems to be a meer fancy, that they were still in the Sea, and had not passed quite through it, when *Pharaoh* and his Host were drowned. For which there is no ground but this word *walked*; which may as well be translated in the time perfectly past, as in the present. And so, I doubt not, *Moses* meant, that the *Israelites* were safe on Shore, when the Sea returned upon the *Egyptians*.

*And the Waters were a Wall unto them, &c.]* See v. 22.

Ver. 30. *Thus the LORD saved Israel.]* As he had promised v. 13.

*That day.]* Which was the XXI<sup>st</sup> of *Nisan*; and the last day of the Feast of Unleavened Bread; which, by God's command, was to be kept holy, XII. 16. And now there was a very great reason for it; and for that triumphant Hymn which they sung upon this Solemnity, Chap. XV. *Mr. Mede* will have this Day to have been that which they afterward kept for their Sabbath, in memory of their Redemption out of the Land of *Egypt*, and the House of Bondage. This he gathers from the Repetition of the *Decalogue* in the *Fifth* of *Deuteronomy*; where leaving out the reason for this Commandment, from the Creation of the World, *Moses* inserts this other of their Redemption out of *Egypt*, as the ground of observing that *Seventh* day rather than any other, v. 15. *Therefore the LORD commanded thee to keep the Sabbath*; namely, not for the *quotum* of one day in seven (of that there was another reason, from the Example of God in the Creation) but for the designation of that day, after the preceding six days,

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X-IV.

days rather than any other, *Discourse XV. p. 74.*  
*And Israel saw the Egyptians dead upon the Sea-shore.]*

It may be interpreted, that, as they stood upon the Sea-shore, they saw their dead Bodies floating upon the Waters. But it is likely also, that by the working of the Sea, and by the Divine Providence, many of their Bodies were cast on shore, that the *Israelites* might have the benefit of the Spoil, and especially of their Arms, which they wanted, and were now by this overthrow furnished withal.

This Shore was inhabited by the *Ichthyophagi*, among whom the memory of this Recess and Return of the Sea was preserved, (as I observed upon *v. 21.*) and unto whom the dead Bodies were given for food, as the *Psalmist* saith, *LXXIV. 14.* that is, to the Beasts and Birds of Prey, which peopled the neighbouring Wilderness. This was done by the righteous Judgment of the *LORD God of the Hebrews*: who made this proud Prince, his States-men and Army a Prey, not only to the Fishes and Sea-monsters; but a *visible booty* (as *Dr. Jackson* speaks) to the promiscuous sorts of ravenous Creatures which inhabit the Deserts.

*Ver. 31. And Israel saw that great work, &c.]* Of making a path for them to walk on dry Ground in the middle of the Sea; and then drowning the *Egyptians* when they followed them in the same path.

*And the People feared the LORD.]* They beholding and considering the powerful hand of God, which appeared in this great work; it begat in them, for the present, high and awful Thoughts of him, and devout Affections to him. For the fear of the *LORD* includes all Religion. Or, if we take the word

word *fear* in a restrained sense, for a dread of the Divine Majesty; the meaning is, they were sensible how dangerous, as well as vain, it is, to oppose his Authority, to set themselves against his Will, or slight his Warnings, as *Pharaoh* and the *Egyptians* did.

*And believed the L O R D, and his Servant Moses.*] Believed the Promises which God had made them by *Moses*, of bringing them into the Land of *Canaan*, (III. 17.) looking upon *Moses* as a Servant of his, who faithfully declared the Mind and Will of God unto them.

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### C H A P. XV.

Verse 1. **T***hen sang Moses and the Children of Israel, &c.*] Upon the XXI<sup>a</sup> of *Nisan*, as I said before, which was the last day of Unleavened Bread; when they came safe through the Sea, and saw the *Egyptians* drown'd, they sang this Song of Praise to God, for their wonderful Deliverance. So the constant Tradition of the Hebrews is, and there is great ground for it.

*This Song.*] Called *the Song of Moses the servant of the L O R D*, (XV Rev. 3.) because he composed it by a Divine Inspiration, to be sung by all the People. And it is the most ancient Song of which there is any memory.

*Unto the L O R D.*] In praise of the Divine Power and Goodness; which remarkably appeared in this Deliverance.

M m

*Josephus*

## Chapter

## XV.

*Josephus*, L. II. *antiquities*, saith that this Song is composed *ἐν ἑξαμέτρον*, of Hexameter Verse; which *Eusebius* represents as the Opinion of many others, L. XI. *de Prepar. Evang.* c. 3. But I do not see how this can be made out; nor what *St. Hierom* saith concerning such Songs, in many places. And after all the pains that *Franc. Gomarus* hath taken in his *Lyra Davidis*, to find of what sort of Numbers this, and other Songs in Scripture consists, he hath not given any satisfaction to Learned Men. Who think (as *Ludow. Capellus* doth in his *Animadversions* on that Book) that all the Bible may be made Verse according to his method: Nay, by his way of resolving Sentences, all the Orations of *Tully* and *Demosthenes* may be turned into Verse, of some sort or other. The Author of *Sepher Cosri* seems to me to deal ingenuously, who, when the King of *Cosar* objects to them, that the Songs in the Bible are not artificially composed, according to Numbers and Quantities of Feet and Syllables, makes the *Jew* answer, That the Scripture Poetry was of a nobler sort, not formed to tickle the Ear, but affect the Heart, by the great height and elevation of the Sense, together with lofty Expressions, whereby Men were moved to attend to it, and to keep it in mind; P. II. *Seck.* 69. &c. And so much *Abarbinel* acknowledges upon this place, 'That no such Verses, consisting in the number and quantity of Syllables, are to be found either in the Bible, or in the Talmud, (either in the *Mischna* or the *Gemara*) but are of later invention among the Jews, in imitation of the *Arabians* and other Nations among whom they dwell in this long Captivity. Yet in the Scripture Poetry, there is a certain disposition of words, which make them melodious

'loious, and fit to be sung to Musical Instruments; and so sententious that they might be more easily remembered than simple Narrations: though now, after so many Ages, they cannot reduce this Poetry to Rules. He tries indeed to bring this Song under certain Regulations; fancying that it consists of eight Orders or Ranks, (as he calls them) two of which are very short, and two very long; and four of a middle size: which he prosecutes with much Subtilty, but with little Satisfaction.

*And spake, saying, I will sing unto the LORD, &c. ]* Every one joyned in this Song of Praise; which may be thus Paraphrased.

Ver. 1. *We will joyfully praise the LORD; for he hath in a most illustrious and magnificent manner shewn his Power; by throwing Horse and Men, when they little thought of it, into the Sea.*

Ver. 2. *It is he who hath given us this Victory, and therefore he is to be praised and acknowledged as our Deliverer. He is our most gracious and mighty God; for whom we will prepare a Tabernacle wherein to Worship him. Our Fathers had great Experience of his Goodness, and therefore we are the more bound to make him our most thankful Acknowledgments, and give him the highest Praises.*

Ver. 3. *There is none can stand before the LORD, who hath perfectly subdued our Enemies; and faithfully fulfilled his Promises to his Servants.*

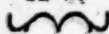
Ver. 4. *For he hath cast Pharaoh, and all his Chariots, and great Commanders, into the Sea, as easily as one sends an Arrow out of a Bow.*

Ver. 5. *They are buried; and shall rise up no more.*



## Chapter

## XV.



Ver. 6. Thou hast manifested thy Omnipotence, O LORD, most magnificently: it was thy irresistible Power, O LORD, which dashed in pieces such mighty Enemies.

Ver. 7. It was a work of thy most excellent Power; which will be ever magnified in the overthrow of such Adversaries: With whom thou no sooner showedst thy self displeased, but they vanished as stubble doth before the flame.

Ver. 8. Thou didst but give the Command; and by a vehement Wind the Waters of the Sea were divided and heaped up, so that they swelled into little Mountains: and were compact like a Wall, which was upheld from falling down, till the People passed through the midst of the Sea.

Ver. 9. Our Enemies pursued us with a full confidence, that they should overtake, and make a prey of us; and after they had satisfied their Revenge upon us, as certainly reduce us under their yoke, as they drew their Swords against us.

Ver. 10. But with a turn of the Wind all their vain hopes sunk on a sudden, together with themselves, to the bottom of the Sea.

Ver. 11. There are none among all that are called Gods, in Heaven or in Earth, that are comparable to thee, O LORD, whose Perfections infinitely transcend all other: and therefore art to be praised with the greatest fear and reverence; for thy very works are wonderful, and to be had in admiration.

Ver. 12. By thy mighty Power they were buried in the bottom of the Sea; into which they sank.

Ver. 13. And in great mercy thou hast preserved thy People, whom thou hast brought out of Egypt, and rescued from cruel Servitude: and conducted, by a mighty Providence,



Providence, towards the holy Land which thou hast promised to them, there to dwell among them.

Ver. 14. And why should we doubt of our coming thither? The fame of this wonder shall go before us, and strike a terrour into the most valiant Inhabitants of that Country.

Ver. 15. Nay, all their Neighbours, as well as they, shall find their hearts fail them, and become as weak as Water.

Ver. 16. Such a terrour shall fall upon them, that they shall be no more able to stir than a stone, when they hear of this dreadful Execution: but suffer thy People, O LORD, to pass to their Inheritance, which thou hast prepared for them.

Ver. 17. Thither shalt thou bring them, and there make them to take root in the highest Mountains of that Country: where thou hast designed a place for thine own Dwelling; of which thy Power also will lay the Foundation.

Ver. 18. And thou shalt do more Wonders; since thy Dominion and Power endures to all Ages.

Ver. 19. For who can dethrone Thee? Who in the same Sea hast made a Grave to bury the Egyptians, and a Path for thy People Israel to walk in, as if they had been on dry Ground.

And now having given the sense of the Song in this Paraphrase; it may be proper to confirm it, by the Explication of some Phrases in it.

Ver. 1. *Hath he thrown into the Sea.* ] The Hebrew word *ramah* signifies a sudden Precipitation; when they were in the height of their hopes to overtake and subdue the Israelites.

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Ver. 2. *He is my God.*] Though some think the word *El* to be a Contraction of *Elohim*; yet it seems to be derived from *ajal*, and is generally thought to import *might* and *strength*. But I have taken in the other Notion of *goodness* also. See v. 11.

Ver. 3. *Prepare him an habitation.*] As if they thought a Cloud, too mean an Habitation for the Divine Glory, they resolve to build him a Tabernacle: just as *David*, ashamed he should dwell in a Tabernacle, designed to build him a Temple.

*My Fathers God.*] i. e. *Jacob's*; of whom God took a singular care, both before and after he came into Egypt.

Ver. 3. *The LORD is a Man of War.*] i. e. Gets great Victories, as the *Targum* expresses it. For when the Hebrews would express any eminent quality, they put the word *isch* before it. As in 1 Sam. XVII. 34. we meet with this very Expression concerning *Goliath*, a man of war from his youth; i. e. a great Warrior. And in the foregoing Chapter *David* is called both *isch Milchamah*, a Man of War, and *isch Tzur*, a Man of Form or Beauty; i. e. a beautiful or comely Person, as we translate it, 1 Sam. XVI. 18. And in this very Book, *isch de varim*, a Man of Words, is an Eloquent Man.

*The LORD is his Name.*] He seems to allude unto that which God said to *Moses*, when he first appeared to him, III. 14, 15, 16. VI. 3, 4, 6.

Ver. 4. *Pharaoh's Chariots.*] The Hebrew word *Mercavah* comprehends the Horses by which they were drawn; which were commonly four to each Chariot, as *Matmonides* probably gathers from 1 Kings X. 29. Where a Horse is said to come up out of Egypt at an hundred and fifty shekels, and a Chariot at six hundred;

*ared*; because it comprehended four Hostes, *More* Chapter  
*Nevoch. P. I. c. 70.* XV

*Chosen Captains.*] The Hebrew word *Schalish* im-  
ports something extraordinary; either in their Sta-  
ture, or in their Command, which they had, perhaps,  
over three Squadrons, as we now speak. But *Hen.*  
*Valesius*, a very Learned Man, thinks the LXX. right-  
ly translated the word by *reisarmes*; which he tran-  
slates *three fighting out of a Chariot*. For *reisarmes*  
and *reisarmes* are both words belonging to Military  
Discipline, (which they call *Tacticks*) and *reisarmes*  
he takes to be of the same kind, and rightly rendred  
by *Rufinus ternos statores*, in *Euseb. Histor. Eccles. L.*  
*IX. c. 9. p. 358.*

*Ver. 5. Sank to the bottom as a stone.*] The Waters  
which stood up like a Wall, falling down with great  
violence upon them, they sank under their weight to  
the bottom of the Sea; from whence, after some time,  
they rose up again, and were thrown upon the shore;  
(*XIV. 30.*) though not all of them; but some seem  
to have been buried in the bottom of the Sea. See  
*v. 12.*

*Ver. 6. Right hand.*] Is frequently used for the  
height of Power exerted in the Preservation of good  
Men, or the Destruction of the bad, *XX Psalm 6.*  
*XXI. 8.*

*Ver. 7. In the greatness of thy excellency, &c.*] All  
words being too low to declare the greatness of God's  
Power, which appeared in the overthrow of the *E-*  
*gyptians*; he indeavours to rise higher and higher in  
his Expressions, to show how much he admired it.

*Thou sentest forth thy wrath.*] He seems to allude  
unto God's looking upon them, through the Pillar of  
Fire and of the Cloud, *XIV. 24.* and to the Thun-  
der

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der and Lightning, which are supposed to have come from thence.

Ver. 8. *And with the blast of thy nostrils.*] This may relate to the strong Wind, which drove the Sea back, XIV. 21.

*The waters were gathered together.* This word *Aram*, or *Haram*, signifies to *heap up together*: From whence the *Arabians* call those great Banks, which are raised to keep in Waters from over-flowing a Country, by the name of *Arcm* or *Harem*, as *Bochartus* hath observed in his *Phaleg*. L. II. c. 26. And so the word may be here translated, *the waters were heaped up as banks*, on each side of the *Israelites*.

Ver. 9. *I will divide the spoil.*] It belonged to Kings, and chief Commanders to divide the Spoil; as *Moses*, *David*, and *Joshua* did among the Soldiers.

*My hand shall destroy them.*] Or *repossess them* (as it is in the Margin) bring them back to their Slavery in *Egypt*.

Ver. 10. *They sank like lead.*] It signifies the suddenness of their destruction: for a Talent of Lead sinks in a moment.

Ver. 11. *Who is like unto thee, among the Gods?*] Or, *the mighty ones*, as it is in the Margin. For *Elim* is the Plural of *El*, which comes from *Ejalah* (saith the Author of *Sepher Cosri*) which denotes *fortitude* or *strength*. For from him proceeds all Power and Might; but is himself more Sublime and Eminent, than to be likened to any other Power, according to these words, which he quotes for the proof of it, *Pars IV. Sect. 3.*

*Fearful in Praises.*] I see no solidity in the Gloss of *R. Elieser*, that *Moses* speaks in the Plural Number, because the *Angels* praised God above, when the *Israelites*

*Israelites* praised him below, *Pirke Elies.* c. 42. The plain meaning is, that he ought to be praised with the greatest Reverence; for to him alone (as *Conradus Pellicanus* glosses) belongs all Honour and Glory, who can never enough be praised.

Ver. 12. *The Earth swallowed them.*] They who were drowned in the Sea, are here said to be swallowed up in the Earth; just as *Jonah* saith, when he was in the Sea, that he *went down to the bottom of the Mountains*; and the *Earth with her bars was about him for ever*, II. 6. because the Sea, which swallowed both him and the *Egyptians*, is in the Depths of the Earth. *R. Elieser* thinks that they being thrown upon the Sea-shore, XIV. 30. the Earth opened her Mouth, and swallowed them up. Which is possible; but there is no necessity of so understanding it. Rather after the *Israelites* had spoiled them, the Sea which had cast them on shore, afterwards, as is usual, carried them off again, and buried them in the Sand or Mud.

Ver. 13. *Thy holy habitation.*] The Country where God himself intended to have a dwelling place, v. 17.

Ver. 14. *The Inhabitants of Palestina.*] The *Philistines* seem to have been the most valiant People in that Country, to which the *Israelites* were to go; and therefore here mentioned.

Ver. 15. *The Dukes of Edom.*] Concerning the word *Alluphe*, see XXXVI Gen. 18. By this it appears, that *Idumæa* was at this time under the Government of Dukes; though before *Moses* his Death they had Kings (XX Numb. 14.) For they often changed their Government, as I observed upon XXXVI Gen.

N n

where

Chapter where *Moses* gives an account both of their *Dukes*,  
 X V. and of their *Kings*.

Ver. 16. *Shall be as still as a stone.*] The LXX. translate it *στολιθωθήσασιν*, turned into stones; i. e. so struck with the terrour of the LORD, that they remained unmoveable as stones; having no heart to oppose the passage of the *Israelites* into *Canaan*.

Ver. 17. *The Mountain of thine Inheritance.*] *Moses* seems to have foreseen, by the Spirit of Prophecy, that God would place his Habitation upon Mount *Sion*. Which he understood, perhaps, from the Sacrifice of *Isaac* upon Mount *Moriab*, XXII Gen.

Ver. 18. *The LORD shall reign for ever and ever.*] It may signifie, that when they came thither, they would always acknowledge him for their Sovereign; who had done such mighty things for them.

Ver. 19. *The Horse of Pharaoh went in with his Chariots, &c.*] In this which the *Greeks* call the *Epiphonema* of the Song, *Moses* briefly comprehends the whole matter of it; and makes it end as it began.

Ver. 20. *And Miriam.*] Or, as the LXX. the *Syriac* and others read it, *Mariam*; which some think comes from *Marah*, which signifies *bitterness* (as the *Arabick* word *Marara* doth) and that their cruel usage by *Pharaoh*, especially his Decree that all the Male Children should be slain, was the occasion of this name; for it made their life bitter to them, as the Text saith, I. 14. Thus the Author of *Dibre Hanimim* (or of the *Life of Moses*) and our Dr. *Lightfoot* and others. But *L' Moine* guesses, not unhappily, that it signifies as much as *Mar-jam*, which is in English, a drop of the Sea: from which the Story of *Venus* was framed, among the *Greeks*; who feigned her to

to have been born of the *foth of the Sea*, which gave her the Name of *Aphrodite*. The Fable of *Diana* also, as well as *Venus*, had no other original, but from that which is here said of *Miriam*; as *Huetius* hath probably conjectured in his *Demonstratio Evang. Prop. IV. c. 12. sect. 4.*

*The Prophetess.*] She was called by this Name, I suppose, because she had a Gift of composing Hymns, in praise of the Divine Majesty: which, it is certain, is meant sometimes, by *prophesying* in Scripture. See 1 Sam. X. 5, 6. And thus among the Greeks, a Prophet and a Poet were the same thing: and the Latine word *Vates* signifies both. For, as *Quintilian* saith, L. I. c. 10. Musick was had in such veneration in ancient times, that *iidem Musici, & Vates, & Sapientes judicarentur*. But there are other places of Holy Scripture, which would incline one to think, that she also received Revelations from God, for the direction of the People. Particularly VI Mich. 4. where she is mentioned as one that conducted *Israel* out of *Egypt*: and her own words, with *Aaron's*, XII Numb. 2. *hath not the LORD spoken by us also?* Which the LORD heard, and doth not contradict; but rather allow to be true: though they had not such near Communication with him as *Moses* had, v. 6. Perhaps she instructed the Women, as *Moses* and *Aaron* did the Men.

*The Sister of Aaron.*] And why not of *Moses*? The common Answer is, that *Aaron* and she lived longest together; *Moses* having been absent from them XL. years. Or perhaps, *Moses* was not by the same Mother, which *Aaron* and *Miriam* had. She was married to *Hur*, if we may believe *Josephus*.



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*Took a Timbrel in her hand.*] So the manner was in after-times when they prophesied, 1 *Sam.* X. 5,6. 2 *Kings* III. 15. and when they sang Hymns, XXXIII *Psalms* 2. LVII. 7,8. and upon any occasion of great rejoycing, XI *Judg.* 34. 1 *Sam.* XVIII. 6. From which we may learn, how ancient Musick was in the Service of God: there being nothing in which it can be better employed, than in his Praises. Therefore it was no part of the Gentile Idolatry, that they used such Instruments as these in their Divine Worship; but they honoured false Gods in that manner, that *Moses* and the *Israelites* had done the true. And it ought to have a remark set upon it, that this way of praising God was no part of the *Mosaical* Institution; but derived from more ancient times, before the Law was given.

*And all the Women went out after her.*] To joyn with her in the Praises of God, as the Men did with *Moses* and *Aaron*, with *Timbrels* and *Dances*. As they played with these Instruments in their hands, so their whole Bodies made a decent motion with their feet. Which afterwards tended to lasciviousness, but anciently was very grave, and so becoming, that such Dances were as devout Expressions of Joy, as their solemn Musick. This appears by the Example of *David*, dancing before the Ark, when it was brought up from the House of *Obed-Edom*, in a joyful Procession both of Men and Women, with Vocal and Instrumental Musick, 1 *Chron.* XV. 27, 28, 29. LXVIII *Psalms* 26. From which Patterns all Nations, from the most ancient Times, made Dancing a part of the Worship of their Gods; as *Huetius* observes in his *Demonstr. Evang. Propos.* IV. c. 6. n. 2. who ingeniously conjectures, in another place of that Work, (c. 12. n. 4.) that from this

this Dancing of *Miriam*, and her Companions, on the Sea-shore, *Callimachus*, in his *Hymn to Diana*, ascribes to her *ἑξήνολα χοητρίδας ἀνέκλινας*, three score Dancers, the Daughters of the Ocean. Chapter XV.

Ver. 21. *And Miriam answered them, &c.*] i. e. She and the Women answered *Moses* and the People, Verse by Verse; or after every Verse, sung by *Moses* and the Men, *Miriam* and the Women, interposed and repeated this Verse, (which is the first of the Song) saying, *Sing to the LORD, for he hath triumphed gloriously, &c.* And this was a way of singing in after Times, as appears from the CXXXV Psalm, and III Ezra 11. of which I have given some account in my Preface to the *Paraphrase of the Book of Psalms*. Which justifies, or rather commends our way of Reading, or Chanting the *Psalms* interchangeably, by *Responses*, as we call them, or *Answering* one to another: which certainly, it appears by this place, is the most ancient way of all other. And is represented in VI Isa. 3. as practised by the Angels themselves, in their Worship of the Divine Majesty.

Ver. 22. *So Moses brought Israel from the Red-sea.*] Not without some importunity; they being eagerly bent upon gathering the Spoil of the *Egyptians*. Some such thing the Hebrew word seems to import, which is *jassa*, *he made them to go up*. Which signifies some unwillingness, or backwardness; arising either from that Cause, or from a desire to return to *Egypt* (as some fancy) which now perhaps they thought to be so empty, that they might get it for themselves.

*And they went out.*] From the Station, where they were at the Red-sea.

*Into*

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*Into the Wilderuess of Shur.*] Mentioned XVI Gen. 7. and was a part of the Wilderuess of *Etham*; which was the general Name for this Desert, XXXIII Numb. 8.

*And they went three days in the Wilderuess.*] *Viz.* the XXII, XXIII, and XXIV<sup>th</sup> of *Nisan*.

*And found no Water.*] Which was a very great Trial of them. For their Cattle, as well as they, suffered much by it; and could not afford them Milk sufficient to quench their thirst.

Ver. 23. *And when they came to Marah.*] This was the fourth Station of the *Israelites*, after they came out of *Egypt*; and in the same Wilderuess: which had this Name given it after they came there, from the bitterness or brackishness of the Water.

*They could not drink of the Water, &c.*] This was the more grievous, because they had wanted this refreshment three days.

Ver. 24. *And the People murmured against Moses, saying, What shall we drink?*] It is the conceit of *Abarbinel*, that *Moses* brought them from the Red-sea, without the direction of the Cloud, which conducted them thither: but then left them to his Guidance. Which made the People think it was *Moses* his Fault, that they were in this distress; who did not know how to lead them to the most commodious and likely places, for the finding good Water. And therefore from *Marah* they stirred not, till the Cloud again led them; because it is said XVII. 1. they journeyed from *Sin*, by the Commandment of the LORD. But all this is a meer fancy, to excuse his Forefathers; who should rather have prayed to God, than murmured against *Moses*. For we read expressly, God did not take away the Pillar of the Cloud by day, and

and the Pillar of Fire by night, from before the People, XIII. 22. That is, it constantly guided them in the way wherein they should go, whether they travelled by day or by night. And in that very place, which he builds his Opinion upon, where it is said, they journeyed according to the commandment of the LORD; it is also expressly recorded, that there was no water for the People to drink, XVII. 1.

Ver. 25. *And he cried unto the LORD.*] He did what they should have done; made his earnest Prayer to God to relieve them in this distress: which he instantly vouchsafed to do.

*And the LORD showed him a Tree.*] We are not told what Tree this was; whose Wood being thrown into the Waters, took off their bitterness: but, to increase the Miracle, the Jews will have this to have been a Tree of bitter taste, (which *Jonathan* calls *Ardophne*) which naturally would have made the Waters bitter, if they had been sweet. *Demetrius* mentions this wonderful cure of the Waters, in *Eusebius* his *Præpar. Evang. L. IX. c. 29.*

*Which when he had cast into the water.*] By the order of the LORD, who showed him the Tree. For the Wonder did not consist (as *Huetius* thinks, in his *Quæstiones Alnetanæ*) in curing the Water by throwing the Wood into it, (for that may be done naturally, as *Pliny* shows) but that he found this Wood in the Wilderness, by the direction of God: As *Elisba* found, by the same Divine direction, that the throwing in of Meal would make Water sweet; which the same *Pliny* saith is a natural Remedy.

*There he made for them.*] Propounded to them, or appointed them.

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*A Statute, and an Ordinance.*] This seems to signify, that for their better Government, God now gave them a few Rules to be observed for the present, till he should more fully declare his Will to them from Mount *Sinai*. And it is a most ancient constant Tradition of the Jews, That now he commanded them to observe the *Sabbath* (which they understand by *Statute*) and to do Justice; particularly honour their Parents; which they understand by *Ordinance* or *Judgment*, as the Hebrew word imports. And they instance especially in keeping the *Sabbath*, and honouring of Parents; because those two Commandments are pressed upon them in *Deuteronomy*, with this particular inforcement, *As the LORD commanded thee*, V *Dent.* 12, 16. which they will have to relate unto this command at *Marah*. See Mr. *Selden*, *L. III. de Jure Nat. & Gent.* c.9. p.314, 333, &c. And perhaps these two might be in the number; but it is probable there were more Commands besides these, which were now given them; as the following Verse seems to intimate.

*And there he proved them.*] He began there to make a trial of their Obedience, Whether they would observe these Laws, or no.

*Ver. 26. And said, if thou wilt diligently hearken to the voice of the LORD thy God; &c.*] This was the main thing he required of them, as *Jeremiah* observes, VII. 22, 23. Where he saith, God spake nothing to them, *in the day when he brought them out of Egypt* (i. e. at this time) concerning *Burnt-Offerings and Sacrifices*, but only commanded them, saying, *Obey my voice*. And this *Maimonides* himself confesses in his *More Nevoch.* P. III. c. 32. *It appears from the Scripture, and the Cabala also, that the first Precept which*

which God gave us after we came out of Egypt, was not concerning Burnt-Offerings and Sacrifices; but it was that given us at Marah, If thou wilt diligently hearken to the voice of the LORD thy God: where he gave us a Statute and a Judgment. And it is a certain Tradition, that the Statute was the Sabbath; and the Judgment was, the taking away all iniquity; i. e. doing Justice.

I will put none of those Diseases upon thee, which I have brought upon the Egyptians.] He encourages their Obedience by a gracious Promise, to preserve them from those terrible Plagues, which he inflicted upon the Egyptians for their Disobedience. Which is an Indication withal, that if the Israelites proved like them, they should be punished in the same manner; as he threatens afterwards, XXVIII Deut. 59, &c.

I am the LORD that healeth thee.] There are two parts of a Physicians Office; to cure Men, when they are sick; and to preserve them in health; when they are well. The latter is here chiefly intended: which the Psalmist takes notice of, when he saith, CV. 37. There was not one feeble Person among their Tribes.

Ver. 27. And they came to Elim.] They seem to have stayed but a day at Marah, and on the XXV<sup>th</sup> of Nisan to have come to this place, called Elim, (which signifies Rams) from the good Pasture which was here for the feeding Sheep; as Jacobus Capellus will have it. But Bochartus thinks that El signifies in general a Field; as El-Paran, XIV Gen: 6. he interprets the Field or Plain of Paran: and consequently Elim signifies a part of the Wilderness, where there were large and spacious Plains. Thus I find Ezekiel the Tragædian (mentioned by Eusebius) understood

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it, in his *Exagoge*: where he brings in one talking with *Moses*, and pointing him to this place; where a great Light shone, on a sudden, as a Pillar of Fire, to show it to them. Which he calls *λαμπρὴ καὶ ἰσχυρὴ*, a shady Meadow, and saith it was *δαψιλεὶς γῆς βασις*, an exceeding fertil Ground, L. IX. *Prepar. Evang. c. 29.*

*Where were twelve Wells of Water, and threescore and ten Palm-trees.* ] Twelve Wells of Water, according to the number of the XII. Tribes; and LXX. Palm Trees, according to the number of the Elders of *Israel*, says the *Hierusalem Targum*, and *Jonathan's Paraphrase*. Which *Nachmanides* so much believed, that he saith each Tribe pitched their Tents about one of these Fountains: and the LXX. Elders sat down under the shadow of the Palm Trees; giving thanks to God for the Benefits they now received upon dry Land, as lately they had done in the Sea. But there is no reason to think that the high Court, consisting of so many Elders, was now constituted; as I have observed before: of which see Mr. *Selden*, L. I. de *Synedr. c. 15. p. 626, &c.* There is nothing in the Story neither, to warrant what *Ezekiel* says in the place before-named, that these Twelve Springs all gushed *ἐκ μιᾶς πηγῆς*, out of one Rock, which was in this beautiful Plain. No more, than there is for what follows in him, concerning a marvellous strange Bird, such as no Man ever saw before, as big again as an Eagle, of various Colours, and a most sweet Voice, which appeared to them upon this occasion. Which he seems to have had out of some *Talmudical Fable*.

*Palm*



*Palm-Trees.*] This Tree delights in watery Places; and therefore no wonder so many were planted here by these Fountains. For it is noted by *Pliny*, that *gaudet riguis, & toto anno bibere amat*, the Palm-Tree delights in places well watered, and loves to drink all the year. There were two sorts of these Trees: the common, and that which was called *agavardo*, because it bare *Dates*; as *Salmasius* hath observed in his *Pliniana exercit.* p. 472. 1326. If these were of the latter sort, they gave them the better entertainment.

*And they encamped there by the water.*] To refresh themselves and their Flocks, in this delightful place.

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Verse 1. **A**ND *they took their journey from Elim.*] After they had rested a good while there; as appears by the end of the Verse.

*And all the Congregation came unto the Wilderness of Sin.*] Not directly; but first they went back towards the Red-sea; which was their next Station after they left *Elim*; as *Moses* tells us XXXIII Numb. 10. where he gives an exact account of all their Stations; one of which is here omitted, because nothing remarkable, I suppose, fell out there: and they did not stay long in it. This *Sin* is different from that where *Miriam* died, XX Numb. 1. and written with different Letters.

*Which is between Elim and Sinai.*] So the direct way to *Sinai* had been into this Wilderness of *Sin*; but, for some reason which we know not, they first

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return'd to some part of that Sea, where they had been before.

*On the fifteenth day of the second Month, &c.]* Just a Month after they came out of Egypt. And therefore, it seems, they stayed a good while at *Elim*, where there was plenty of Water, and some shade; which was now very comfortable: this second Month (which they call *Ijar*.) answering to part of our April and May. Or otherwise, we must suppose they spent some time at the Red-sea: whether God conducted them, perhaps, to put them in mind of his late great Mercy to them there; which might incline them to be more obedient to his Commands, mentioned XV. 25, 26.

Ver. 2. *And the whole Congregation of the Children of Israel.]* Their Elders and all are included in these words, they being the same with those v. 1. which certainly comprehend all that came out of Egypt. Though its likely, there were some more pious among them, who were not guilty of what follows; when the generality were so mutinous, that they who were better disposed, could scarce be discerned.

*Murmured against Moses and Aaron.]* This seems to be an higher discontent than the former, XV. 24. because the whole Congregation were engaged in it: whereas there it is only said, the People were concerned in it. And there they quarrelled only with Moses: but here with both their Leaders. And as that was for want of Water, so this for want of Bread: all their Dough which they brought out of Egypt, being now spent. So Josephus, and R. Bechai, which latter saith, the Dough they brought out of Egypt sufficed for a whole Month; from the XV<sup>th</sup> of Nisan, to the XV<sup>th</sup> of Ijar, and the Night of the XVI<sup>th</sup>, they still

still ate of it. And then on the XVI<sup>th</sup>, he thinks, the *Manna* descended : which fell on the first day of the Week, as he argues from those words *v. 5.* when on the *sixth day*, they are commanded to gather twice as much as on other days. Which was, says he, both the *sixth day* of the Week, and of the descent of the *Manna*.

Ver. 3. *Would to God we had died by the hand of the LORD, &c.*] As some of the *Egyptians* did. A strange wish ! proceeding from great ingratitude to God, and forgetfulness of his Benefits.

*When he sat.*] That was the ancient posture of eating, before this time, XXXVII. 25. XLIII. 33. and afterward, XXXII *Exod.* 6. XIX *Judg.* 6.

*By the Flesh-pots, and did eat Bread to the full.* This is not likely ; when they were not only meer Slaves, but under cruel Hardships. But they untruly magnifie their former Condition ; that they may represent their present to be more miserable, than really it was.

*For ye have brought us forth into this Wilderness.*] They were glad to be brought out of *Egypt* ; but their Discontent arose from their being brought into a Wilderness ; where they wanted all Provisions, but what they brought along with them.

*To kill this whole Congregation with hunger.*] There was no danger of their perishing presently ; they having so many Flocks to feed them. But without Bread this would not satisfy them ; and they were loth, it is likely, to lose any of their Stock, which they hoped rather to increase, than to diminish. Or else, they longed for Dainties, as they did afterwards : which moved God to send them great store of Fowl ; as we understand *v. 12.*

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Ver. 4. *Then said the LORD unto Moses.*] He spake to him out of the Cloud of Glory, where the SCHECHINAH was; as I observed above.

*I will rain Bread.*] Send you down that which shall supply the place of Bread, in a very plentiful manner; like drops of Rain from Heaven from above, out of the Clouds. Which was, as Greg. Nyssen speaks, τὸ πᾶντων ἀνθρώπων δαΐμα, ἐκ οὗ γὰρ καὶ τὸ νομομακρον, &c. the most incredible of all Wonders, that Bread should be given them, not as usually out of the Earth, but out of the Air, where no Seed is ever sown, *L. de Vita Moses*, p. 177.

*Every day.*] It came down in daily showres; as much only, as would suffice for one day; that they might be kept in a perpetual thankful dependence upon God's Providence; and that this might more evidently appear to be a miraculous Work of his, who made it fall, at all times of the year alike. The Heathen themselves preserved some Memory of this, in that Fable of Pan (whom Huetius shows to be Moses) finding out Cerer, when she had been long wanting, to give Men bread when they were ready to starve with hunger.

*That I may prove them.*] Some think this relates to what goes before, concerning his sending them Bread every day: which was so ordered, that he might prove, whether they would murmur, because they had not enough at once for a whole year; or humbly hope in his Mercy, for a constant supply. But the following words [*whether they will walk in my law, or no*] direct us to a larger sense; which is, that he tried whether they would be obedient to all his Commands, when he let them want nothing to support and incourage them in his Service.

*Prove*

*Prove them.*] Not as if he was ignorant; but that it might plainly appear to others, and to themselves, what they were. Or, as *Maimonides* interprets it, that it might openly appear to the World, that God sustains him, who follows his Worship and Service, by means that he did not think of. So he expounds this very place, *More Novoch. P. III. c. 24.* *That every one may see and know, whether it be beneficial, to give ones self to the Service of God, or not.*

Ver. 5. *On the sixth day they shall prepare that which they bring in.*] When they had gathered it, and brought it into their Tents; they were to grind and bake it, &c. (v. 23.) and make ready all things that were necessary against the next day; which was to be a Festival (*viz.* the Sabbath) on which they were to do nothing. For the Sabbath was not to be disturbed with such kind of Work: but though on other Festivals they might prepare their Meat, and only abstain from labour; yet on this they might not so much as dress their Meat; but it was to be done the Evening before; on which they were to prepare every thing for the next day. From which preparation this day was called the *Parasceue*, XXIII *Luke* 54. *the preparation for the Sabbath.*

*And it shall be twice as much as they gather daily.*] Enough, that is for two days, *viz.* that sixth day, and the next, which was to be the Sabbath, v. 23. Where, what is here briefly said in general, is more particularly and largely explained.

The *Talmudists* are generally of an opinion, that the XV<sup>th</sup> day of the second Month, when they came hither, (v. 1.) was the seventh day of the week. See Mr. Selden, L. III. de Jure N. & G. c. 11. Which if it

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*Mede* hath observed, that it is altogether uncertain, whether or no, it was the *seventh* day from the Creation. It might possibly fall out so, by the Providence of God, that the *seventh* day, designed by him for their *Sabbath*, might be both the *seventh* in order from the Creation, and also from the day of their deliverance out of *Egypt*. But that which now determined this *seventh* day, after *six* days labour, to be their rest, was their Redemption out of *Egypt*; and the Overwhelming of *Pharaoh* and his Host in the Red Sea: which was upon this very day. The Example of the Creation, was a reason for sanctifying one day in *seven*: but the designation of this *seventh* day, was, as I said, from their wonderful deliverance. See *Discourse XV. Book I.*

Ver. 6. *And Moses and Aaron said unto all the Children of Israel.*] What God spake to *Moses* alone, v. 4. is delivered to the People by *Aaron* also, who was assistant to his Brother in the Government of them.

*At Even.*] On the Evening of this *fifteenth* day, God sent them *Quails*, as we translate v. 13.

*Then ye shall know, that the LORD hath brought you out from the Land of Egypt.*] Be convinced, that it was by the LORD's Direction and Command, that you were brought out of *Egypt*, into this place. And therefore you have no reason to quarrel with us, who did nothing of our selves without his order: but rather to trust in him; who can make as good provision for you here in the Wilderness, as ever *you saw* in *Egypt*.

Ver.

Ver. 7. *And in the Morning.*] When the *Manna* fell down, v. 13.

*Then ye shall see the Glory of the LORD.*] His great power (some interpret it) in sending them Bread from Heaven, and Flesh also with it. But I take it rather to refer unto the visible appearance of the Divine Majesty, which they saw presently after this (v. 10.) and were convinced of his real Presence in that Cloud, by the descent of the *Manna* from thence next Morning, which no Power but the Divine could produce. And so I find *Abarbinel* himself interprets it; *Their seeing the Glory of the LORD, is not to be understood of the Bread, or the Flesh he sent them, but of the Fire which appeared to all the People, to reprove them for their Murmurings.*

*For that he heareth your Murmurings against the LORD.*] He is present among you; and takes notice of your ungrateful behaviour towards him.

*For what are we, that ye murmur against us?*] Alas! we are but poor Instruments of his; who hath done all the Wonders you have seen, and by that means brought you hither: And therefore why do you complain of us, as if we acted any thing by our own Authority?

Ver. 8. *And Moses said, this shall be, when the LORD shall give you, &c.*] I say again (therefore mark it) *when the LORD shall give you Flesh to eat in the Evening, and in the Morning Bread to the full*; then you shall be convinced that he hath taken notice of your Murmurings: which are really against him, who employs us only as his Ministers; and will be so gracious, as not to punish your Discontents, but provide for your Necessities.



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Ver. 9. *And Moses spake unto Aaron.*] Who was his Minister, as *Moses* was more immediately God's.

*Speak unto the whole Congregation of the Children of Israel.*] Who were all engaged in this undutiful Murmuring, v. 2.

*Come near before the LORD.*] Before the SCHECHINAH or Divine Majesty, which was in the Cloud (as I observed XIII. 21.) and now was about to break forth upon them in a glorious manner. But, because of their Murmurings, the Cloud was removed, it is probable, to a greater distance from them, than it used to be. *Bonifacius* will have it, that they were to *come near* to the Tabernacle of *Moses*, where the Glory of the LORD appeared, XXXIII. 7, 9. But there is no proof that it was wont to be there, till that occasion. See upon that place.

*For he hath heard your murmurings.*] He will show that he is among you, and observes how ungratefully you requite him. It is not unlikely that *Moses* bad *Aaron* go and speak to the People, because he himself retired to speak to God. That is, to pray for them, and to acknowledge his great Goodness, in passing by their Murmurings.

Ver. 10. *And it came to pass, as Aaron spake unto the whole Congregation of the Children of Israel.*] According to the Command of *Moses*, v. 9.

*That they looked.*] They were suddenly surprised, I conceive, with an unwonted brightness; which made them look about to see whence it came. Or *Aaron* perhaps bad them look that way.

*Towards the Wilderness.*] Whether the Cloud had conducted them; and stood at some distance from them.

And

And behold the Glory of the LORD appeared in the Cloud.] The Divine Majesty appeared in flaming Light; such as they had never seen before. See XIII. 21. Thus N. Lyra truly expounds, *Fulgor quidam insolitus*, &c. an unusual Splendor, representing the Divine Power, to reprove the Murmurings of the People.

Ver. 11. And the LORD spake unto Moses.] Who was gone, as I said, to pray unto God; whilst Aaron was speaking unto the People.

Ver. 12. I have heard the murmurings of the Children of Israel, &c.] He repeats to Moses what he had bidden him tell them (v. 4, 5, 6.) and perhaps spake it from the Cloud of Glory; in the Audience of all the People.

In the Evening ye shall eat Flesh.] v. 8.

And in the Morning ye shall be filled with Bread.]

v. 4.

And ye shall know that I am the LORD your God.] Who brought you out of Egypt; and will provide for you here in the Wilderness.

Ver. 13. And it came to pass that at Even.] According to God's Promise, v. 6, 8.

The Quails came up.] The only Person among the Jews, that adventures thus to translate the Hebrew word *Selan* (which is used here, and XI Numb. 31. and CV Psal. 40.) is *Josephus*. All others, either keep the Hebrew Name, or make it another thing than *Quails*. For *Jonathan* translates it *Pheasants*; and *Abarbinel* makes them a kind of *Sea-fowl*: and the *Talmudists* comprehend four sorts of Birds under this Name, viz. that which feeds upon Figs (which the Greeks call *ougonis*) and *Thrushes* and *Pheasants*, and *Quails*. (See *Bochartus*, P. II. *Hierozotic. L. I. c. 14.*)

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But all this is without good ground ; for the account which *Moses* gives of *Selan* in the Book of *Numbers*, agrees to none of these, nor any thing that we have knowledge of, but a kind of *Locusts* : which *Job Ludolphus* therefore pitches upon, and gives very solid Reasons for it ; as I shall show when I come to that place, XI Numb. 31.

[*Came up.*] From the Country over against the Desert : from the Sea, saith *Aben-Ezra* ; and *Josephus*, from the *Arabian Gulf*. Not that they were a Sea-fowl ; but were in great quantity, upon that Coast.

[*And covered the Camp.*] It seems they fell in the very Streets, as we speak : so that they needed not do more than step out of Doors, and take up as many as they pleased. This lasted no longer than that Evening : for the *Manna*, which fell next Morning, was to be their constant food.

[*And in the Morning the dew.*] Besides the *Morning dew*, there was an *Evening*, VI Hof. 4. V Cant. 2. and *Moses* in the XI Numb. 9. mentions the dew that fell in the Night. From whence, I suppose, came the Opinion among some of the Jews, that there was a double dew in which the *Manna* was inclosed : a dew below it, which fell in the Night ; and a dew above it, which after the *Manna* was fallen, came upon it, and covered it in the Morning : by which means, being thus inclosed, it was kept very clean.

[*Lay round about the Host.*] Not in the Camp ; but round about it on the face of the *Wilderness*, (v. 14.) For the Camp was not so clean a place, nor so apt to congeal the *Manna*, that fell with the dew.

Ver. 14. *And when the dew that lay, was gone up.* ] This shows the dew fell first, and then the *Manna* fell upon it (as we read expressly XI Numb. 9.) where-  
by

by it was kept pure, and free from the dust, that was upon the ground.

*Behold, upon the face of the Wilderness.]* When the dew was exhaled by the Sun, the *Manna* appeared; which covered the Wilderness round about them.

*There lay a small round thing.]* This word is nowhere else to be found in the Holy Scripture; which hath made it differently rendered. But our Translation is authorized by what is said *v. 31.* that it was like *Coriander Seed*: which hath respect, not to its colour or taste, but to its form and figure. And so the LXX. here understood it, when they translated it *σπέρμα κόριανδρου*.

*As small as the hoar-frost on the ground.]* This seems to relate to the colour, which was white: but expresses also that it was very small, like a drop of dew frozen on the ground.

*Ver. 15. And when the Children of Israel saw it.]* Which was as soon as they rose in the Morning, and went out of the Doors of their Tents.

*They said one to another, it is Manna.]* The Hebrew words *Man-hu*, are thought by some to signify as much, as *Mah-hu*, i. e. *What is it?* So *Philo*, *Josephus*, and a great number of the Ancient and Modern Expositors. Who take *Man* to be an Egyptian word, signifying as much as the Hebrew word *Mah*. But it doth not seem likely, that they joyned an Egyptian word to an Hebrew; as *hu* is acknowledged to be. Therefore it may be better expounded; *it is a Gift, or a Portion.* For *Manah* signifies to appoint or order ones Diet, (*1 Dan. 10.*) and as *kaw* comes from *kawah*, by casting away the last Letter; so may *Man* in like manner, from *Manah*. And the meaning is, *This is the Gift of God, or, This is it which God*

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*Each hath appointed us : not knowing* (as it here follows) determinately what to call it. *Suidas* seems to have thought of this, when he defines it to be *ἡ ἀνω-  
στὴν χορηγούμεν τροφή*, &c. See *Drusius* in his *Quæst.  
Hebraica*, L. I. c. 62.

*For they wist not what it was.*] Had not a distinct conception what kind of Food it was, not having yet tasted it ; nor knowing certainly (as *Abarbinel* fancies) whether this was the Bread that *Moses* bad them expect : who there tells them, in the next words, that it was that Bread.

*This is the Bread which the L O R D hath given you to eat.*] You rightly called it a *Divine Gift* (as *Abarbinel* goes on) for this indeed is the Bread which the L O R D bestows upon you for your Sustenance, according to his Promise which he made you by me, v. 4.

*Ver. 16. This is the thing which the L O R D hath commanded.*] Here now *Moses* shows how the use of this Food was to be regulated.

*Gather of it every Man according to his eating.*] As much as will suffice for his, and his Families Sustenance for one day.

*An Omer for every Man.*] That they might be sure to have enough, he allows every Person among them, to have an Omer : which was something less, than half a Peck of our Measure. Here *Abarbinel* hath a pertinent observation; That this, being a Divine Food, was not to be used, as common things are, which Men gather into heaps, lay up in Barns, traffick withal, or lay up for their Children : but it was to be spent as a Gift of God both to Poor and Rich. Some can get more of worldly Goods, and some less ; by which means some give, and others receive : But here

here all received from the Bounty of Heaven ; and God ordered it so, that they who were Poor should not want ; and they who were Rich should have nothing beyond their wants ; to lay up or to sell, as they did other things. For every one was to have only as much as he could eat : and no Man could eat above an *Omer*. Which doth not signifie that they gathered it by measure ; but as much as they thought would amount to that quantity : with an intention, that if they had more than they needed , others should have it , who had gathered less than they needed.

*Take ye every Man for them which are in his Tents.]* For the old and the young, who could not go out to gather for themselves.

*Ver. 17. And the Children of Israel did so, &c.]* Gathered what they thought would be sufficient for themselves and their Families : according as they were larger, or less in number. And when they came home they dealt to every one the proportion which God ordered.

*And gathered some more, some less.]* They were not all alike able (it is like) to gather, nor alike diligent ; and so did not gather an equal quantity. But the true reason, I have given already, viz. that some Families did not require so much as others.

*Ver. 18. And when they did mete it with an Omer.]* When it was brought unto their Tents, (v. 16.) then the Father of the Family, or some of the Rulers of the Congregation, (v. 22.) measured what they had gathered with an *Omer* ; and gave to every one his proportion, according as God directed.

*He that gathered much, had nothing over.]* Had no more than his *Omer*.

*And*



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*And he that gathered little ; had no lack. ]* He that had not gathered enough to make an *Omer* for every man , had it made up to him out of other Mens gatherings, who had more than enough. *Abarbinel* will have it, that they were so directed by a miraculous Providence , as to gather just so much for their several Families, that every Person's share would come to an *Omer*, and neither more nor less. And so *Greg. Nyssen* calls this the *Second Miracle* which was in the *Manna*, having observed one before, *v. 14.* But others think, that, if any part of it remained, after every one in the Family had an *Omer*, it was Food for their Cattle ; which in the Wilderness wanted Grass sufficient for them. And this seems the more probable , because otherwise we must make a new Miracle, that every Man, Woman, and Child, should be able to eat an *Omer* : which all grant was sufficient for the Sustenance of any Man whatsoever ; but was too much, sure, for a Child.

*They gathered every Man according to his eating. ]* As they were directed *v. 16.*

*Ver. 19. And Moses said, Let no Man leave of it till the morning. ]* It was therefore to be all spent, one way or other, the same day it fell. Which was the Law of all the Holy Feasts, particularly of the *Passover*, *XII. 10.* and of the Sacrifice of *Peace-Offerings*, *XXI Lev. 30.* Besides, God would have them depend upon his Providence , and trust him for fresh Supplies every day ; as *Aben-Ezra* well notes. And *R. Levi ben Gersom* ; *He that kept it till the morning, betrayed his want of Faith, and feared God would send no more :* for if he believed, to what purpose should he be at the pains to keep it ?

Here



Here was a new Wonder, that as it fell every day for Forty years together, both in Winter and in Summer; and likewise fell in such quantity, that every one had an Omer; and none wanted this Measure; so it would not keep till the next Morning; which it might have done in its own Nature, and did once in a Week; and in the Ark was preserved to many Generations.

Ver. 20. *Notwithstanding they hearkned not unto Moses, but some of them left of it till the morning.*] Either through unbelief, or meer negligence, or a wanton inclination to make an Experiment, some among them disobeyed his Command.

*And it bred Worms and stank.*] This was a Wonder also, that such an heavenly Food, so pure and simple, should not only breed Worms, but also stink. Which was a Punishment for their Disobedience, though a merciful one, in that God did not inflict it upon themselves, but upon their Food.

The Jews commonly take these words to be transposed; things being wont first to putrifie, and then to breed Worms: and in that order *Moses* relates this matter, when it was laid up for the Sabbath, v. 24. *That it neither stank, neither was any Worm therein.* But *Abarbinel* thinks that *Moses* here speaks of it according to the order, wherein they found it: which was, that first Worms appeared in it to their Eyes, and then they smelt the stink. But in speaking of what fell out on the seventh day, he follows the natural order, and saith, it did not stink, neither was any Worm in it.

*And Moses was wroth with them.*] Chid them severely, for their Disobedience to him, who had bestowed such a singular benefit upon them.

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Ver. 21. *And they gathered it every morning, every man according to his eating.* ] This is not needlessly repeated; but a further Explication of their Care and Diligence, to furnish themselves early in the Morning, with as much as was necessary, before the Sun grew hot and melted it; or (as some of the Jews add) raised the Wind, which blew dust upon it.

*When the Sun waxed hot, it melted.* ] That it might not be trod upon, nor putrified. Which seems to be spoken of that which remained in the open Field, ungathered: though *Abarbinel* will have it, that what they had brought into their Tents melted also when the Sun grew hot; which obliged them not only to gather it early, but to bake and prepare it presently, while it was yet hard, and not dissolved. But I see no ground for this; nor is it likely that they were constrained to prepare it all together; but might any time that day, at Supper as well as Dinner, order it according to their liking. Others of the Jews fancy that, being melted, it made little Brooks and Rivolets in the Fields, &c. but the plain sense is, that the Sun which melted it, exhaled it also into the Air, from whence it came, and returned again the next Morning.

Ver. 22. *On the sixth day they gathered twice as much Bread, &c.* ] According to the Command of God, v. 5. It appears by this place, where it is called *Bread* (as it is v. 4, 12.) that it was of a hard Substance when it fell, though it dissolved by the heat of the Sun; being like the Corn of which Bread is made.

*And the Rulers of the Congregation came and told Moses.* ] He had bidden them gather a double quantity on the *sixth* day; but had not told them the reason of it, v. 5.) and therefore they come now to enquire

quire what they should do with it. By this, one would think they were the Rulers, who saw a distribution made to every one, in a just proportion : or, that they appointed Overseers to take care of it.

Ver. 23. *And he said unto them, this is that which the LORD hath said.*] This is the Command, which I have received from God about this matter.

*To morrow is the rest.*] Or *shall be* the rest.

*Of the holy Sabbath unto the LORD.*] To be kept holy, so as to do no work therein. And therefore you must not so much as go into the field to gather your Food; which is the reason why you are ordered to make two days Provision, in one. The words in the Hebrew, (which we translate *the rest of the holy Sabbath unto the LORD*) may be rendred, as they lye in order, the *Sabbath, the holy Sabbath unto the LORD*. Which Abarbinet explains, as if the word *Sabbath* being repeated, signified, that it was to be a *Cessation* from all manner of Work, because it was the *Sabbath* of the LORD himself, wherein he ceased from his Works.

At this time, and not before, the *rest* of the seventh day seems to have been appointed. They performed Religious Offices upon one day in seven; but did not cease from all Labour until now. These very words seem to show, there had been some observation of a *Sabbath* heretofore, and was not wholly a new thing: for if it had, they could not have understood *Moses*, nor known what he meant. See what I have noted upon the *Second* of *Genesis*: where I thought it reasonable to assert, That God intended to preserve a Memory of the Creation in six days, by appointing the seventh day to be kept holy. And

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therefore the more pious any people were, the greater respect they had to this day. But when the World grew very wicked before the Flood, as they little thought of God, so it is likely they neglected all distinction between this day and others. And the dispersion of People after the Flood, very much blotted it out of their minds, as it did many other good things. But in the Family of *Abraham*, we may well suppose, it was continued; though not with such strict abstinence from all Labour, as, for special reasons, was afterward enjoined. Which is the cause why we read nothing of their resting in their Travels upon that day, before their coming out of *Egypt*. Where they were under such cruel Servitude, that all observation of the *seventh* day, it is likely, was laid aside: they being pressed, day and night, by their Taskmasters to hard Labour without intermission. And therefore when God brought them out of that Slavery, he renewed his Command for the observation of the *Sabbath*, with this addition (in memory of their Deliverance from the Egyptian Bondage) that they should rest from all manner of Labour upon that day. Both these Reasons are given by *Moses*, why God commanded it to be observed, *in memory of the Creation in six days*, XX *Exod.* 11: *and in memory of their deliverance from the Egyptian Bondage*, V *Deut.* 15.

*Bake that which you will bake to day, &c.*] The words *to day*, are not in the Hebrew; but are necessary to make the sense plain, because they were enjoined on this day to *prepare*, or make ready all things against the next, v. 5.

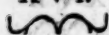
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*And that which remaineth over, lay up for you to be kept till the morning.]* From which words some have inferred, that there was no prohibition of *baking* and *seething* on the Sabbath, but the contrary rather is here supposed; (See Dr. Heylin in his *History of the Sabbath*, Part. I. p. 100.) But I do not see, how this consists with the further explication of this matter in XXXV *Exod.* 3. where they are forbidden to kindle a Fire upon this day. Unless any one will say, that for the present they might do it; but shortly after were prohibited: which is not at all likely. For the plain meaning is, that if they would make any baked Meats, or boiled, with the *Manna*, they must do it upon the sixth day: though what they did not then bake, nor boil, they might safely keep till the next day, and it should not breed Worms, nor stink. But what they so kept, was to be eaten without baking or boiling, as it well might; being a food prepared in Heaven for their eating, without any need of further Art. And therefore called *Bread*, even when they gathered it, *v.* 22.

*Ver. 24. And they laid it up until the morning, &c.]* Without any Preparation of it by *baking* or *boiling*; and it kept the whole seventh day without any putrefaction.

*Ver. 25. And Moses said, Eat that to day.]* Simple, as it is, without *baking* or *boiling*.

*For to day is a Sabbath unto the LORD.]* The frequent repetition of this in this Chapter, *v.* 23. and again *v.* 29, 30. hath led the Jews into this mistake, that the Sabbath was not ordained by God till they came out of *Egypt*: directly contrary to what we read in the *Second of Genesis*, that it was instituted from the beginning. And therefore *Moses* here only gives

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gives an account, why this Precept was renewed at their coming out of *Egypt* : when there was a new Religious observation added to it, which was not necessary before, *viz.* resting wholly from all manner of work. There is an excellent Discourse on this Subject, in a late Learned Author, *J. Wagenfiel* ( in his *Confutation of R. Lipman's Carmen Memoriale*, p. 559, &c.) who well observes, that, this Precept having a peculiar respect to the Jews, we are not bound to observe the *rest of the Sabbath* with such strictness, as they did ; but only as the Patriarchs did, before the giving of the Law, p. 564. As for the translation of the day from the *seventh* to the *first* day of the Week, it is impossible for the Jews to prove, that the day they observe is the *seventh* from the Creation. And besides that, the whole World cannot be tied to the circumstance of time precisely : for in some parts of it, the Sabbath will fall *eighteen* hours later than in *Palestine* ; as he evidently shows, p. 572, &c.

*To day you shall not find it in the field.*] This *Moses* said to them, as *Abarbinel* thinks, in the Evening of the Sabbath : which was, in effect, a Prohibition to them, not to go out to gather it on that day.

Ver. 26. *Six days ye shall gather it, &c.*] The same Author thinks this is repeated to signify, that as long as they continued in the Wilderness, they should gather it six days in a Week, as they did now : but never find any on the seventh.

*There shall be none.*] As you rest, saith he, from doing any thing about the Manna, so God will cease from sending it unto you. Upon which he makes this pious reflection, That in this World we must  
work



work for our Souls, if we would be happy in the next World, which is an intire Sabbath or Rest. *For he that labours in the Evening of the Sabbath, shall eat on the Sabbath.* To the same purpose *Origen*, long before him, *Hom. VII. in Exod.*

Ver. 27. *There went out some of the people on the seventh day to gather, &c.*] The same wicked disposition remained in them, which made them on other days keep it till next Morning, v. 19, 20.

Ver. 28. *And the LORD said unto Moses, how long refuse ye to keep my Commandments, &c.*] These chiding words, are full of indignation; and yet signify the long-suffering Patience of God, with an untoward Generation. *Abarbinel* expounds this passage as if, upon this occasion, he upbraided them with all their other Transgressions; saying, 'You kickt against me at the Red Sea, and believed not my words: at *Marah* also you murmured; and uttered very discontented words at *Elim*. Nay, after I had given you *Manna*, you violated my Precept, in reserving it till the next Morning. And now you break my Sabbath: what hope is there that you will observe any of my Laws?

*Refuse to keep my Commandments and my Laws.*] He speaks thus, say some of the Jews, because that in which they now offended, is a thing upon which the whole Law, all his Commandments depend. So the same *Abarbinel*. Because the Sabbath instructed them in the Creation of the World, upon which all the Law depends, therefore he saith, *My Commandments and my Laws.*

Ver. 29. *See.*] Consider.

*For that the LORD hath given you the Sabbath, therefore he giveth you, on the sixth day, the bread of*  
two



Chapter *two days.*] You have no reason to seek it on the Sabbath, being provided before-hand with as much as is sufficient for that day.

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*Let no man go out of his place.*] The Jews say that a Man went out of his place, if he went above Two thousand paces, from his dwelling. That is, if he went beyond the Suburbs of his City, XXXV Numb. 5.

Ver. 30. *So the people rested on the seventh day.*] The Reprehension which God gave them by Moses, (v. 28.) and the solemn renewal of the Precept, (v. 29.) wrought so much upon them, that for the present they rested upon this day. And, they not having been used to this rest, God did not immediately punish their Disobedience in going abroad to gather Manna: though afterward he ordered a Man to be stoned for gathering Sticks on this day; for he had often repeated this Law to them, before that time.

Ver. 31. *And the House of Israel called the name thereof Manna.*] This is repeated again, to show that the name which they gave it at first, (v. 15.) continued to it afterward: being so apt and proper to signify God's Providence over them, that they could find no better.

*And it was like Coriander Seed.*] Of a round figure, like that Seed, v. 14.

*White.*] Being like Bedolach, as Moses saith XI Numb. 7. which signifies Pearl, as Bochartus shows in his Hierozoic. P. II. p. 678. where he observes the Talmudick Doctors (in the Title *Joma*) expressly say it was like Margalith (or Margarith) i.e. Pearl.

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*The taste of it was like Wafers made with honey.*] All things of a pleasant relish, are compared, in Scripture, to Honey. Whence those words of David, XIX Psalm 11. CXIX. 103. Onkelos saith, *Manna* tasted like *Escarilla*: which was a delicious Food at Rhodes (as Bochart observes out of *Julius Pollux*) between Bread and Cake (like our *Bisket*, I suppose) which was so grateful, that they who did eat it were never satiated, but still desired more.

In the XI Numb. 7, 8. *Manna* is said to taste like fresh Oyl. Which doth not contradict this: for, as *Abarbinel* and others observe, the meaning is, that when it first fell before it was prepared, it tasted like *Honey-wafers*; but when it was baked, then it tasted like fresh Oyl. And so the words, XI Numb. 8. plainly import; they took it, and beat it in a Mortar, and baked it, &c. and the taste of it (i. e. thus prepared) was like the taste of fresh Oyl. Nay, the Jewish Doctors commonly say it had all manner of pleasant flavours, according to Mens different Palates; and thence they fancy it is called, v. 29. the Bread *Mischne*, (which we translate of *two days*) because it was changed according to the diversity of those that did eat it; Children, young men and old. Which conceit the Author of the *Book of Wisdom* follows, XVI. 20, 21.

Ver. 32. And Moses said, *This is the thing which the LORD commandeth.* I have this further Command to deliver from God, concerning the *Manna*.

*Take an Omer of it.*] Just so much, as was assigned to every one for his daily Bread, v. 16.

*To be kept for your Generations.*] For your Posterity, in future Ages.

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*That they may see the Bread wherewith I have fed you, &c.]* For seeing with ones eyes (saith *Isaac Aram*) mightily confirms a thing, and leaves one in no doubt of it. And he took care they should see both the *Manna* it self, and the *measure*, which he bountifully allowed to every one of them.

Ver. 33. *And Moses said unto Aaron.]* What God commanded *Moses*, he now commands *Aaron* to do.

*Take a Pot.]* He saith nothing of the matter of this *Pot* or *Urn*; which some say was an *Earthen Pot*, others say of *Lacch*, *Brass*, or *Iron*; and *Aharbinel* thinks it was of *Glass*, that one might see what was within. But the *Apostle* hath settled this Controversie, by calling it a *Golden Pot*. *Ex. Hebr. 4.* and so do the *LXX.* in this place. And indeed all the Vessels of the Sanctuary being of Gold, it was but reason that this, which contained such a precious Monument of God's Mercy, should be of the same Metal.

*Hay it up before the L O R D.]* i.e. Before the Ark of the Testimony, as it is explained in the next Verse: Which shows that this Command was given after the building of the Tabernacle; and is here mentioned, because it belongs to the same matter which *Moses* relates in this Chapter. Others suppose it was spoken by way of *Prolepsis*; which seems not to me so probable.

Ver. 34. *So Aaron laid it up.]* When the Tabernacle was built.

*Before the Testimony.]* This is the same with *before the L O R D.* in the foregoing Verse. For the Divine Glory dwelt between the Cherubims, which were over the Ark; which is commonly called *the Ark of the Testimony*, *XXX.6. XL.3,5.* But here and *XXV. 36.* is simply called *the Testimony*; by an *Ellipsis*, or leaving

leaving out the first word, which is very usual in other Instances: For thus it is called the *Ark of God's strength*, 2 Chron. VI. 41. but elsewhere, the first word being omitted, it is called only *his strength*, LXXVIII Psalm 61. CV. 4. And therefore the Ark is called the *Testimony*; partly because there God gave them a special Token of his Dwelling among them; and partly because the two Tables of Stone were in the Ark, which are called the *Testimony*, XL. 20. Where it is said, *Moses put the Testimony into the Ark*: and then immediately, v. 21. he calls it, the *Ark of the Testimony*.


Ver. 35. *And the Children of Israel did eat Manna forty years.*] Within a Month; which wanted to make complete *forty years*. For it begun to fall just XXX. days after they came out of Egypt (on the XV<sup>th</sup> of April) and ceased to fall on the XV<sup>th</sup> or XVI<sup>th</sup> of March, the day after the *Passover*, which they kept in the *Fortieth* year, V Job. 11, 12. Now in all Writers, some days under or over, are not wont to be considered, when there is a round Number.

But there are those who fancy these words were put into this Book, after *Moses* his death: for which I can see no ground. For it is certain, he lived the greatest part of the *Fortieth* year after they came out of Egypt, and brought them to the Borders of Canaan, within sight of it, I Dent. 3. XXXIV. 1, 2, &c. And therefore may well be supposed to have added these words himself to this History, as he did the foregoing, v. 32. that all belonging to this matter might be put together in one place.

*Until they came to a Land inhabited.*] i. e. To Canaan, or the Borders of it, as it here follows. For these words, saith *Aben-Ezra*, have respect to the

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Wilderness in which they now were, which was not inhabited.

 *Until they came unto the Borders of the Land of Canaan.]* That is, saith he, to *Gilgal*, which was the Borders, when they had passed over *Jordan*; when they did eat of the Corn of the Land, and had no further need of *Manna*.

Ver. 36. *An Omer is the tenth part of an Ephab. ]* From hence also some would fain conclude, that *Moses* did not write this: because, say they, it is not usual when Measures are in common use, to tell in other words how much they contained; which then only is proper, when they are grown out of use. But such Observations seem to proceed from an humour of Cavilling. For why may not an Author set down distinctly, things very well known in his time, that Posterity also may have as distinct a knowledge of them? Besides, the very same Men complain on other occasions, that the Writers of History have omitted to give us an account of several things, which in their time were most notorious; whereby Posterity suffers much, for want of such Information. Nor do I see any proof, that these Measures were not as common in after times, as they were when *Moses* lived.

Several Learned Men have taken a great deal of pains, to reduce these Measures to those of the Greeks and Romans, particularly *Salmasius* in his Epistles (N. LXVII.) and *Herman. Conringius* in a Treatise on this Subject *de Mensuris Hebraicis*. But none have done it so clearly and exactly, as a very Learned Person of our own Country (Bishop Cumberland, in his *Scripture Weights and Measures*, Cap. 3.) who computes an *Ephab* to have contained seven Wine-Gallons,

a Pottle and half a Pint: So that an Omer was near three Quarts: which, if any one imagine too great a proportion to be allowed to one Person every day, he propounds these things to be considered: That *Manna*, being of a globular figure, (like Coriander-seed) must needs have many empty spaces between every three or four Grains; and those vacuities may reasonably be estimated a third part of the Vessels capacity. And it being a light Aerial Food, must needs be inwardly porous, and of a spongy texture of parts. So that it wasted something in dressing by Fire, as it melted by the Sun when it grew hot. And consequently three Quarts might, it is probable, be reduced to three Pints of an Oily liquid Substance. Which was not too much in an hungry Desert, where they might well be thought to have refreshed themselves thrice a day. See also what I have noted before, v. 18.

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XVII.

CHAP. XVII.

Verse 1. **A**ND all the Congregation of the Children of Israel journeyed from the Wilderness of Sin. ] Where they had been for some time (XVI. 1.) and now pitched in *Rephidim*. That is, they rested here, after some other station, in their passage hither: for *Moses* mentions two between the Wilderness of Sin and *Rephidim*, XXXIII Numb. 12, 13, 14. And that is the reason of the words here following.

After their Journeys. ] They proceeded in their Journey to *Dophkekab*, and then to *Alush*; and so to *Rephidim*: where they stayed some time.

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*According to the Commandment of the LORD.]* By the direction of the glorious Cloud, which went before them, and fixed their station for them where it rested.

*And pitched in Rephidim.]* This place was in the Wilderness of *Sin* also: but called by a particular Name; as the place from whence they came, was called by the Name of the whole. So *St. Hierom.* All the Wilderness, as far as to Mount *Sinai*, was called *Sin*, which was the Name also of one of their Stations (as *Moub* was both the Name of a Province and of a City) and there were four others in this Wilderness; those by the *Red Sea*, *Dophkah*, *Alush*, and *Rephidim*.

*And there was no Water for the People to drink.]* This gave occasion to another remarkable Mercy of God to them; whereas nothing considerable fell out at the two former Stations: which is the reason they are here omitted. So *Abarbinel* judiciously observes. *Moses* would not set down in this History any of their Stations, but those in which some new and notable thing happened: the rest, in which no such thing was done, he describes in the Book of *Numbers*, XXXIII.

*Ver. 2. Wherefore the People did chide with Moses.]* Expostulate with him in such an undutiful manner, that it may be translated scolded with him.

*Saying, Give us Water, &c.]* The word for *give* is in the Plural Number: and therefore this was spoken both to *Moses* and to *Aaron*; though *Moses* be only mention'd as the Person they contended with. For there was no need (as *Aben-Ezra* and others observe) to mention *Aaron*, because *Moses* was not wont to speak to the People, but by him. *Abarbinel* carries it



it further, and will have this Speech directed to Moses and to God, because they came hither by God's Commandment: which made them insolently say, if by God's Providence we were brought to this place, let him take care we be not killed with thirst.

*And Moses said, why chide you with me?]* Who brought you hither by God's Order.

*Wherefore do you tempt the LORD?]* And why do you distrust his Power, and Goodness, and Faithfulness to his Promise?

*Ver. 3. And the People thirsted there for Water.]* This looks like a needless Repetition; it being said before, there was no Water in this place, (*v. 1.*) which made the People chide with Moses, for bringing them into such an inconvenient Station. But if we consider it well, we shall find it a necessary Explication of the growth and progress of their Discontent. For, as Abarbinel hath well observed, as soon as they came to Rephidim, they saw it was no commodious place, because it would not supply them with Water: which made them begin to quarrel with Moses before they needed; merely out of fear, that when the Water they had brought from Elim was spent, there would be none for them. And now, when after a day or two it was all gone, they were really very thirsty, and so fell into the murmuring here spoken of, from a sense of their Misery, as before only out of a fear of it.

*And the people murmured against Moses.]* They proceeded from a lower, to a higher degree of Discontent: which made them at first only expostulate and argue with him; but now they murmur against him; and at length fell into such a rage, that they seemed to be ready to stone him, *v. 4.* It is necessary

cessary to stop such Motions, in their beginning. *Wherefore is this, that thou hast brought us out of Egypt?*] This shows the necessity of preserving the Remembrance of God, and of his Benefits in our Minds. Which if this People had done, they could not have saln a *third* time into such a discontented fit, as made them speak reproachfully of their Deliverer, and slight the wonderful Deliverance it self, which God had lately given them out of cruel Servitude. The Character which *Plato* (in his *Axiochus*) gives of the Vulgar sort of People, belongs to the *Israelites* above all other; *viz.* that this sort is ἀγχιεῖον, ἀψίνορον, αἰμὼν, βδομαχον, ἀπαλδύλον, *Tom. III. p. 369.*

*To kill us, and our Children, and our Cattle with thirst.*] Children, as *Abarinel* observes, can less indure thirst than grown Men; and Cattle need abundance of Water, which is the reason they mention them.

*Ver. 4. And Moses cried unto the LORD.*] Which he did not upon their first complaint, *v. 2.* because their necessity was not so urgent: but now, seeing their Distress, and the heighth of their Discontent, he prays God to take care of them: hoping he would supply them with drink; as lately he had done with Bread.

*What shall I do unto this People?*] He said enough, no doubt, to quiet them; by remembering them what God had already done for them, and what reason they had still to trust in his good Providence: But this would not satisfy them, unless their thirst was presently quenched; which he could not do for them, and therefore knew not how to appease them.

*They*

*They be almost ready to stone me.]* He represents to God, not only their importunity, but his own great danger. For having promised to bring them to Canaan, he was afraid (as *Abarbinel* fancies) that if they continued to think they should die with thirst, they would take him for a false Prophet, who had deceived them with Lies; and consequently inflict the Punishment upon him, which the Law enacts against a false Prophet, which was stoning. But, the Law being not yet given, this could not be in their thoughts. *Ver. 5. And the LORD said unto Moses, Go on before the People.]* Be not afraid of their stoning, (saith the same *Abarbinel*) but though they murmur, and are in a great passion, and impatient, go on before them confidently through the midst of their Camps; and thou shalt see they shall not touch the hem of thy Garment.

*And take with thee of the Elders of Israel.]* Not valiant young Men to thy Life-guard; but grave Persons to be Witnesses, that thou dost really bring Water out of a Rock; and the People may not say there was a Spring there before. Concerning the *Elders of Israel*, See III. 16.

*And thy Rod, wherewith thou smotest the River, take in thy hand.]* Not a Sword, or a Lance (saith the same Writer,) but that Wand wherewith thou smotest the River of Egypt, and turnedst it into Blood; or didst divide the Red Sea, as some understand it: an Arm of the Sea, being by good Authors called a River.

*And go.]* As I bid thee.

When he is commanded to march before the People, it is supposed they were to follow: but they could not all move so soon as he and the Elders, who

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went

Chapter XVII. went before to the very place. Which the whole Body of the People could not do; the passage to the Rock, it is likely, being narrow; so that they could not all see him smite the Rock, and behold the Water gush out; but expected till it flowed from thence unto their Camp.

Ver. 6. *Behold, I will stand before thee there upon the Rock.*] That is, *the Glory of the LORD*, which in the Cloud appeared in this place (as *Abarbinel* truly expounds it) to strengthen his Faith; and to persuade the *Elders*, that this Water was Divinely given them, even as the *Manna* was. For before that fell from above, the Glory of the LORD appeared, (XVI. 10.) as it did now, before this Water flowed to them from the Rock. So that they were fed continually by the Divine Providence; from whence they received both their Meat and their Drink.

There is an Emphatical *He* (as they call it) before the word for *Rock*; and therefore it should be translated, *upon that Rock*. Where *Abarbinel* fancies the LORD was wont to appear to *Moses*: but this being a rocky place, it may only denote that particular part of the Rock to which God directed him to go; and was the same (that Author probably thinks) with that mentioned XXXIII. 22.

*In Horeb.*] This was not a distinct Mountain from *Sinai*; but only a different part of the same Mountain: which was long, and had many risings; of which this was one.

*And thou shalt smite the Rock.*] With the Rod, wherewith he smote the River, VII. 17, 20.

*And*

*And there shall come water out of it, that the People may drink.* ] According to their Petition, v. 2.

*And Moses did so.* ] i. e. Smote the Rock, and brought Water out of it, in such plenty, that the Psalmist saith, *it ran down like Rivers*, (LXXVIII. 15, 16.) to supply the want of the whole Camp: unto which it flowed as far as *Rephidim*; so that they needed not to go to *Horeb* for it. Which is the difference (as *Abarbanel* thinks) between this Miracle, and that mentioned XX Numb. where the Waters were but like a Well, to which they must go; and did not come to them, much less follow them in their Journeys, as this did. For this was a continued Fountain of Water, which flowed out of the Rock, (CXIV Psal. 8.) and made this part of *Arabia* habitable in future Ages, which no Man dwelt in before. *Moses* doth not add, *and the People drank, and their Cattle*, because (as *Aben-Ezra* observes) he studied brevity; and this was easily understood.

*In the sight of the Elders of Israel.* ] That they might be able to testify to the People the truth of this Miracle; whereby they were relieved in their Distress, and preserved in their Travels through the Wilderness. The same of which, no doubt, reached other Nations; the memory of it being remaining in several of their Fables. For there is a manifest allusion to it in *Euripides* his *Baccha*, v. 763. where he makes one of them smiting the Rock at *Citheron*, and Waters gushing out of it.

Οὐρανὸν δέ τις λαβὼν ἔπαισεν εἰς πέτραν  
Ὅθεν δ' ἔρρασαν ὕδατα, καὶ πηδ' ἄντης.

S S 2

This

Chapter XVII. This I find observed by *Bochartus* in his *Canaan*, L. I. c. 16. and *Huetius* hath observed many more such Instances out of *Nonnus*, *Pausanias*, and divers other Authors, in his *Alnetane Questions*, L. II. c. 12. n. 18. And he thinks it very probable, that the Fable of *Janus* was forged from hence; for which he alledges many Arguments (in his *Demonstratio Evang.*) and this among the rest, that *Albricus* describes his Image, holding a Rod in his left hand, with which he smites a Stone, and out of it Water flows.

Ver. 7. And he called the name of the place *Massah*, and *Meribah*, &c. ] That place which before was called *Rephidim*, was after this called *Massah* and *Meribah*; with respect to their chiding there with *Moses*, which is the import of *Meribah*; and their tempting God, which is the signification of *Massah*. Some think this one place was not called by two Names, but that upon the second striking of the Rock, almost forty years after this, it was called *Meribah*; and till then only *Massah*. But in that Story it is not said the place was called *Meribah*; but the water, XX Numb. 13.

Is the LORD among us, or not? ] Doth he take care of us, or not regard what becomes of us? For God is said to be among, or (as the Phrase in the Hebrew) in the midst of those whom he protects, and provides for, by a special Providence; as we find VII Dent. 21. XXIII. 14. III Josh. 20. and many other places.

Ver. 8. Then came Amalek and fought, &c. ] The ground of their Enmity, is commonly thought to be the ancient grudge of the Seed of *Esau*, to those of *Israel*. For *Amalek* was descended from the eldest Son of *Esau*, by a Concubine, XXXVI Gen. 12. But  
it



it may very fairly also be supposed, that there was some League between the *Amalekites*, and the People of *Canaan*, of mutual Defence; which might move the *Amalekites*, to oppose the passage of the *Israelites*, and endeavour to hinder their Settlement in *Canaan*; unto which perhaps they imagined their own pretences to be as good; though the *Israelites* challenged the promise of it belong'd to them alone.

*Then came.*] These words import, that the *Amalekites* were the Aggressors, without any provocation. If they fancied the *Israelites* would invade them, they might have prepared to defend themselves; but it was no ground for Assaulting them. Unto which perhaps they were moved (as for other Reasons, so) out of greediness of Prey; hearing the *Israelites* were loaded with the Spoils of the *Egyptians*.

*And fought with Israel.*] They came out of their own Country to fight with them in the Wilderness. Or we may suppose that they attacked their Rear, as they were upon their march from *Rephidim* to *Horeb*; and cut off some Stragglers, or such as lagged behind, through faintness and weariness, as *Moses* relates *XXV Deut.* 18. The Author of *Dibre Hajanim* makes the Army of *Amalek* to have consisted of an incredible Number; all exercising Divinations and Inchantments.

*Ver. 9. And Moses said unto Joshua.*] Who it seems was an eminent Person, at their first coming out of *Egypt*.

*Chuse us out men.*] Whom he knew to be as valiant as himself.

*And go out, and fight with Amalek.*] Meet them, and give them Battle.



Chapter *To morrow, I will stand on the top of the Hill.] To*  
 XVII. pray to God, who had lately appeared to him there,  
 v. 6.

*With the Rod of God in my hand.]* This he said, to encourage *Joshua* to hope God would not fail to deliver them ; though a Miracle was required to bring it to pass.

Ver. 10. *So Joshua did as Moses had said to him, &c.]* Nothing but a strong confidence in God, could have animated Men unexperienced in the Arts of War, to encounter such mighty Enemies.

*And Moses, Aaron and Hur, went up to the top of the Hill.]* The Jews do but conjecture who this *Hur* was : But we may be certain he was a Person of great Eminence for Wisdom and Piety ; otherwise he would not have been joyned with the Leaders of God's People, *Moses* and *Aaron*. We read indeed *1 Chron. II. 19.* of one *Hur*, who was the Son of *Caleb*, and Grandfather of the famous *Bezaleel* ; who was of the Tribe of *Judah*. But there is nothing to perswade us that he was the Person here spoken of ; nor that he was the Son of *Moses* his Sister, as some of the Jews tell us. See *Pirke Elieser, c. 45.* where strange Stories are told of him. But it is more probable that he was *Miriam's* Husband, as *Josephus* affirms, *L.III. Antiq. c. 2.* though we cannot tell whence he himself was descended.

Ver. 11. *When Moses held up his hand.]* Lifting up the hands was a posture of Prayer, and imploring the Divine Aid, as we find in many places ; particularly *III Lament. 40. Let us lift up our hearts with our hands, to God in the Heavens.* And it implies great Earnestness in Prayer ; as doth also *lifting up the eyes*, and *lifting up the soul*, *XXV Psal. 1. CXXI. 1, &c.*

But

But though this be true, and no doubt *Moses* and his Companions prayed to God most earnestly, yet this was not the occasion of his *lifting up his hand*; which was to advance the *Rod of God*, which he held in his hand, and lifted up as their *Standard* or *Banner*, to which they should look, and hope for help from the mighty Power of God, who had done such Wonders by that Rod.

*That Israel prevailed.*] The sight of the Rod of God, inspired them with such Courage, that their Enemies could not stand before them.

*And when he let down his hand, Amalek prevailed.*] Their Spirits flagged, when they did not see the Rod; and they began to give ground: imagining perhaps that *Moses* despaired of Victory; who (the Fight being long) was not able alway to keep his hand erect.

Ver. 12. *But Moses his hands were heavy.*] Through weariness, by long holding them out upon the stretch.

*And they took a stone and put it under him, and he sate thereon.*] It seems he had been standing before; which gave them the greater advantage of seeing the Rod, but made him the more weary.

*And Aaron and Hur stayed up his hands.*] Were his Supporters; which it is probable was in this manner. Sometimes *Moses* held up the Rod in his right hand, and sometimes in his left (for v. 11. he speaks only of one hand which was lifted up, or let down) and *Aaron* stood on one side of him, (suppose his right hand) and *Hur* stood on the other. Who, by that means, helped by turns to uphold his hands in that posture: for if they had done it both together, they might have been as weary as he.

*And*

Chapter *And his hands were steady, &c.*] Were kept up  
 'XV I. stretched out, without falling down, till Sun-  
 set.

Ver. 13. *And Joshua discomfited Amalek and his People, &c.*] Routed their whole Army. One would think the name of their Kings was *Amalek* (as the Kings of Egypt were called *Pharaoh*) because he mentions *Amalek and his People*. Otherwise, if *Amalek* signifies collectively the *Amalekites*, then *his People* must signify those who were confederate with them.

Ver. 14. *And the LQRD said unto Moses.*] He appeared, it's likely, to him again in this place, (as he had done v. 6.) and gave him this order.

*Write this for a Memorial in a Book.*] Make a Record of it; as he did both here, and XXV Deut. 17. &c. And no Body was so fit to do it as he, who saw all that fell out in this Fight; and was the undoubted Author of what we read in this Book; which was written by himself.

*And rehearse it in the ears of Joshua.*] That he, who was to be the Leader of God's People after *Moses*, might never enter into any League with the *Amalekites*. For his Prosperity depended upon the Observation of the Commands given by God to *Moses*; which therefore were carefully written in a Book, and delivered to him, that they might not be forgotten. See I. Josh. 7, 8. where there is a plain proof, that the Laws delivered by *Moses*, were written before *Joshua* entered into the Land of *Canaan*.

*For I will utterly put out the Name of Amalek from under Heaven.*] Have a perpetual quarrel with them, till they be quite extinct; as they were partly by *Saul*, 1 Sam. XV. and partly by *David*, 1 Sam. XXX.

17. and partly by the Children of *Simeon*, 1 Chron. IV. 43. *Balaam* also prophesied of their utter Destruction, XXIV Numb. 20. Which may seem a hard Sentence; but it was (as *Maimonides* observes) to terrifie others from the like Malice. For as particular Persons are sometimes punished very severely, for an Example to others; so are Families and Nations. And *Amalek*, being the very first that drew a Sword against *Israel*, unprovoked, God passed this heavy Doom upon them: whereas *Ammon* and *Moab* (saith he) who out of meer Covetousness committed what they did against *Israel*, and wrought Mischief to them by Craft and Subtilty, had only this Punishment inflicted upon them, that *Israel* should not contract Affinity with them, &c. XXIII Dent. 3, 4. XXV. ult. *More Nevochim* P. III. c. 41.

Ver. 15. And *Moses* built an Altar. ] Commonly Altars were built for Sacrifice: which *Moses* perhaps here offered, in thankfulness to God for his Benefits, particularly this great Victory. But they were also built sometimes, only as Memorials (XXII *Iosb.* 26, 27.) as this perhaps was: He thinking it fit to preserve the memory of this Victory, not only by writing, but by this Monument also, and the Inscription he left upon it.

And he called the Name of it *J E H O V A H - N i s s i*. ] Or, The LORD my Banner; i. e. By him we overcame them. Some will have it translated, not he called it, but he called him; i. e. the LORD; by the Name of the LORD who lifted up a Banner; i. e. fought for them, LX *Psal.* 6. From which Inscription *Bochartus* thinks came the Name of *Dionysus* among the Greeks: who from this word *Nissi* call'd him *Nisseus* or *Nysseus*; and adding the Name of their own *Jupiter* to it, called him *Διόνυσος*, L. I.

Chapter *Canaan*, c. 18. For *Bacchus* is said to have been a  
 XVII. great Warrior, and to have made mighty Conquests.  
 And as *Huetius* observes, is called *Arsaphes*, which is  
 the very Name given to *Moses* by the *Egyptians*, who  
 called him *Osarsiph*. Nay, in *Orpheus* his Hymns,  
*Bacchus* is called *Mises*; which seems to be the same  
 with *Moses*. Out of whose Story, all that the Greeks  
 and others say of *Bacchus*, seems to have been framed;  
 as he shows with great probability, *Demonstr. Evang.*  
*Propos. IV. c. 4. n. 3.*

Ver. 16. For he said, *Because the LORD hath  
 sworn, &c.*] In the Hebrew the words are, *The hand  
 upon the Throne of the LORD.* Which is common-  
 ly interpreted, *The LORD hath sworn by his Throne.*  
 So *R. Solomon*, and *Aben-Ezra*; and the *Chaldee*,  
 whose Paraphrase is, *This is spoken with an Oath, from  
 the face of the terrible One, whose Majesty is upon the  
 Throne of Glory, that the LORD will have War with  
 Amalek, &c.* That is, saith *Maimonides*, he hath  
 sworn by himself, (*More Nevoch. P. I. c. 9.*) for in  
 this, and all other places, the word *Kisse* (i.e. *Throne*)  
 signifies his Magnificence and Power: which is not  
 any thing without his Essence; but is himself.

But here being no mention of *lifting up the hand*,  
 which is the Phrase for Swearing, (*VI Exod. 8.*  
*XXXII Dent. 40.*) it may more simply be expound-  
 ed, *because the hand of the LORD sitting upon the  
 Throne of his Majesty is stretched out, and holds up  
 his Banner, to fight with Amalek throughout all Ge-  
 nerations.* For *Moses* seems to allude in this Phrase,  
 to what he had said *v. 11, 12.* *When Moses lifted up his  
 hand, then Israel prevailed, &c.* and bids them take  
 notice, it was his hand, i.e. the Omnipotent Power  
 of God, which gave them this Victory; and would  
 perpe-

perpetually prosecute *Amalek* till they were destroyed.

*Joseph Scaliger* would have *Kes-jah* to be but one word, and to signify the same with *Kese*; which according to him, is the last day of the Month on which this Battle was fought. And so this to be a part of the Inscription upon the Altar; as if he had said, *This Pillar was set up on the last day of the second Month, to declare ἀσυνδον πόλεμον, irreconcilable War with Amalek for ever*, L. III. de Emend. Temp. p. 223. But this is too bold a conceit; and is confuted by *Hacspan* and *Glossus*. There is a more ingenious conjecture (which I have some where met with) if there were any thing in Scripture to warrant it; that laying the hand on the Throne, was a form of Swearing: as touching the Altar was among some Nations; which was as much as our laying the hand on the Bible: a principal External Character of a Solemn Oath. Whence *Juvenal* saith *Atheists do intrepidus altaria tangere*, touch the Altars boldly, without trembling; i.e. make no Conscience of an Oath.

But the *Marginal* Translation, after all, is very literal, and makes the sense exceeding plain and clear: *Because the hand (of Amalek,) is against the Throne of the LORD, (i.e. against God himself) therefore the LORD will have War with Amalek from Generation to Generation.* This is easie and natural, and agrees with the whole History: that because they came out, and opposed the Design of God, who in a visible, and most glorious manner, conducted the *Israelites* to the Land, he had promised to give them, he would never be reconciled to them. For it was an high Affront to his Majesty, who had lately done such astonishing Wonders, as were famed, no doubt, in all the Neighbouring Nations, XV. 14, 15.



## A COMMENTARY

## CHAP. XVIII.

Verse 1. **N**OW Jethro, *the Priest of Midian, &c.*] Many ancient and later Versions have it, *Prince of Midian*. See Chap. II. v. 16.

*Heard of all that God had done for Moses and for Israel, &c.*] The Fame of which went into all the Countries thereabout, XV. 14, &c.

Ver. 2. Took Zipporah Moses wife, *after he had sent her back.*] It is uncertain, when Moses sent her back to her Father: but it is likely it was done at her own desire, when she saw how difficult his Work was likely to prove in Egypt. See IV. 26. The Hebrew word seems to some to intimate a Divorce, as the Mauritanian Jews take it. But all Christian Versions, and that of the German, Jews, and the Persian, understand it as we do. See Selden de Uxor. Hebr. p. 629.

Ver. 3. *And her two Sons, &c.*] Whose Names carry in them a thankful Remembrance of God's great Mercy to him.

*Gershom.*] See II. 22.

Ver. 4. *Eliezer.*] Who is thought to have been born a little before he left Midian, and went out of Midian into Egypt by God's special direction. See IV. 25.

Ver. 5. *And Jethro, &c. came unto Moses.*] Took a Journey out of Midian to give him a visit.

*Into the Wilderness.*] Into the same Wilderness where Moses and the Israelites now were.

*Where he incamped at the Mount of God.*] viz. At Horeb, which was not far from Midian, it appears from III. 11. where we read that when Moses fed Jethro's Flock, he led them hither to this Mount.

Which

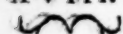


Which is called *God's Mount*, because there he appeared first to *Moses*, III. 2, &c. and had lately appeared there again upon the Rock, XVII. 6. unto which place he bid *Moses* lead the Congregation, (XVII. 5.) who were now, I suppose, incamped thereabout, after the fight with *Amalek* in *Rephidim*; which was not far from it.

Ver. 6. *And he said unto Moses.* ] By a Letter which he sent him from the place where he was incamped (of which these were the Contents) to give him notice of his coming. Which was but necessary; that he might without any impediment pass the Guards, which we may well think *Moses* had set very carefully, after the Fight with *Amalek*; who had suddenly surprized the hindmost of the People, XXV *Dent.* 18.

*I thy Father-in-law Jethro, am come unto thee, &c.]*  
Am upon the way, and come near to thee.

Here it may be fit to take notice, that there is a great dispute among Interpreters, about the time when *Jethro* came from *Midian*, with *Moses* his Wife and Children: whether immediately after the Fight with *Amalek*, as it is here set down; or some time after, when the *Israelites* were better settled. One would think, that he could not but take the first opportunity to visit *Moses*, and to bring him and his nearest Relations together; after he heard the News of their coming out of *Egypt*, and their passing the Red Sea, &c. The news of which could not but reach him, who was a Borderer upon this Wilderness. Yet the *Hebrews* are generally of an opinion, that this fell out, after the giving of the Law at Mount *Sinai*; and many Christians have been of the same mind: particularly such great Men as our most Learned Pri-  
mate

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mate *Usher ad A. M. 2514.* and Mr. *Selden L. II. de Synedris, c. 2.* where he saith, no other account of it is to be received, [*nec aliam sanè sententiam omninò amplexandam sentio*] but they are not agreed in what year he came. Some say it was in this first year, after their coming out of *Egypt*: And the *Hebrews* have an opinion, that it was in the Month of *Tisri*, and on the *eleventh* day of that Month, when *Jethro* gave the following Counsel to *Moses, v. 19. &c. i. e.* above *three Months* after God gave the Law from Mount *Sinai*; or after *Moses* received the *second Tables*. But others are as confident that it was in the *second* year; and place this Story according to order of time after *X Numb. 28.* or as Dr. *Lightfoot* thinks, it should come in between the *10th* and *11th* Verses of that *Tenth of Numbers*. And Primate *Usher* in like manner judges his coming to have been about that time. But though all this be uncertain, yet Mr. *Selden* thinks he hath a strong ground to affirm, it was after the giving of the Law, from what we read *I Dent. 6, 9, 10, 11, &c.* And I confess it seems plain from thence, that the Regulation which *Moses* made by the advice of *Jethro*, was after God spake to them in *Horeb*, which is the same with Mount *Sinai*. For though he did appear at *Horeb* before this (as I observed *XVII. 6.*) yet he said nothing then of that which *Moses* mentions (*I Dent.*) which was after the giving of the Law. At which time he saith there (*v. 9.*) it was that he told them, *he was not able to bear them himself alone, &c.* But notwithstanding this, I cannot think that the coming of *Jethro* to *Moses* was deferred so long (for no reason can be given why *Moses* here places the Story of it, if it did not follow their Fight with *Amalek*) though he did not give

give him the *advice* for the better Administration of Chapter Justice, till after God had delivered the Law from MOUNT SINAI; as I shall observe in its proper place. XVIII.

Ver. 7. *And Moses went out to meet his Father-in-law.*] Before he came into the Camp; or at least before he came to his Tent: that he might show the great respect he bare to him, and his joy to see him.

*And did obeysance and kissed him.*] Welcomed him according to the Custom of those Countries.

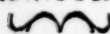
*And they asked each other of their welfare.*] Had such discourse together, as Friends commonly have at their meeting, till they came into the Tent.

*And they came into the Tent.*] Into the Tent of Moses; or rather the Tent prepared to entertain Jethro. But the Talmudists are so possessed with the opinion, that this hapned some Months, if not a whole Year, after the Law was given, that they take this Tent to have been Beth-midrash, the House of Exposition; or the School where Moses made the People understand the Law. For so Jonathan in his Paraphrase upon this, and the foregoing Verse; *I thy Father-in-law am come unto thee, that I may be made a Proselyte. And if thou wilt not receive me for my own sake; yet admit me for the sake of thy Wife and Children which I bring with me. And Moses went out from under the Cloud of Glory to meet him, &c. and when they had mutually saluted, they came into the Tabernacle of the House of Learning.* But nothing can be more absurd than this fancy; that he carried him immediately to hear a Lecture upon the Law.

Ver. 8. *And Moses told his Father-in-law, all that the LORD had done to Pharaoh, &c.*] It seems to me, from these words, and those that follow, that all

we

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we read hitherto about this matter, fell out in order of time as it is here set down. For if it had hapned after the giving of the Law, it is most probable, he would have said something of the most remarkable passage of all other, Gods glorious appearance to them on Mount *Sinai*, and the Law he had delivered to them, &c. Whereas, at this meeting, he only relates what God had done to *Pharaoh*, and to the *Egyptians*, and how the *LORD* delivered them; and all the Travel that came upon them by the way: which comprehends their passing through the Red Sea, and their want of Water and Bread, and their Fight with *Amalek*. That is, all that we read in the foregoing Chapters. And accordingly *Jethro* rejoyced for their deliverance from the *Egyptians*, v. 9. and gives thanks to God for it, v. 10. taking notice of nothing else.

Ver. 9. *And Jethro rejoyced for all the goodness which the LORD had done to Israel, &c.*] The Gentiles, as *Conradus Pellicanus* here observes, more devoutly acknowledged God's Mercies when they understood them, than the *Jews* themselves did. With which our Saviour, when he came, upbraids that People; finding such Faith among the Gentiles, as he could not meet withal in *Israel*.

Ver. 10. *Blessed be the LORD who hath delivered you out of the hand of the Egyptians, &c.*] This may relate to the Preservation of *Moses* and *Aaron*, who had brought the sorest Plagues upon *Pharaoh* and the *Egyptians*; and yet God suffered them not to hurt them.

*Who hath delivered the People from under the hand of the Egyptians.*] And then this relates to the Deliverance of the whole Body of the People from the Egyptian Bondage; and to the overthrow of *Pharaoh* and

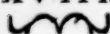
and his Host in the Red Sea: whereby the *Israelites* were finally delivered *from under the hand*, i. e. the tyranny and oppression of the *Egyptians*. Chapter XVIII.

Ver. 11. *Now I know that the LORD.*] He knew the true God before; but was now fully convinced that he alone was the most High.

*Is greater then all Gods.*] Than all that the world accounted Gods. For he did not acknowledge any more Divine Powers than One: but he speaks according to the common opinion, Men had in those days, of other Gods besides the most High. This is a common acknowledgment of good Men in after times, LXXXVI Psal. 8, 10. CXXXV. 5.

*For in the thing wherein they dealt proudly, he was above them.*] If we refer this to what immediately goes before (*viz. all Gods*) the meaning is, that the LORD appeared superiour to all the *Egyptian* Gods, who insolently attempted, by the Magicians, to equal him in his wonderful Works; but were baffled and exposed to contempt, and at last thrown down in their Images, VIII. 19. IX. 11. XII. 12. But it is commonly thought to relate to the *Egyptians* and *Pharaoh*, mention'd in the foregoing Verse: and then the meaning is, That the LORD confounded them, that proudly contemned his Authority, saying, *Who is the LORD*, &c. V. 2. whom he forced to beg his pardon, IX. 27. and at last drowned him and his Host in the Red Sea, when they said, in an haughty, boasting manner, *I will pursue, I will overtake, I will divide the spoil, my lust shall be satisfied upon them*, &c. XV. 9. And to this purpose the *Chaldee* expounds it; *In that very thing wherein they thought to judge (i. e. to punish or destroy) the Israelites, they were judged themselves; i. e. drowned in*

Chapter the Sea, as they intended to drown all their Male  
XVIII. Children.

 Ver. 12. *And Jethro Moses Father-in-law.*] He is constantly thus described (*v.* 1, 2, 5, 6, 7, 8. and every where else but *v.* 9, 10.) to distinguish him from any other *Jethro*; to whom these things might possibly be thought to belong.

*Took a Burnt-offering.*] Which was to be wholly consumed upon the Altar, and nothing of it eaten by any body, I *Lev.* 9. This now may be thought to have been done, after the giving of the Law at Mount *Sinai*; which *Moses* here mentions because he would put together all that belongs to *Jethro's* story (though not all done at the very same time) just, as I said he did what belonged to the History of the *Manna*, *XVI.* 33, 35. See there.

*And Sacrifices.*] *i. e.* Peace-offerings; of which the People, as well as the Priests, were to be partakers, VII *Lev.* 34. XXVI *Dent.* 7. And regularly there never was any *Burnt-offerings* made, which were wholly consumed upon the Altar, but *Peace-offerings* attended upon them; if they were not *Offerings for the whole Congregation*, but for particular Persons; that so, they who brought them, might Feast also with God upon the Sacrifices. For feasting upon Sacrifices was an Appendix unto all Sacrifices whatsoever, one way or other; if not by themselves, yet by the Priests, who eat of the *Sin-offerings*, as the Proxies of the People. Of this there are numerous Instances, not only among the Jews, after the Law was given, but among other People, who had this Custom antecedent to it: As appears from XXV *Numb.* 2. where the *Midianites* invite the *Israelites* to the *Sacrifices of their Gods*, and the People did eat, &c.

Which



Which they did not learn from *Moses*; but derived from higher Antiquity; it is probable even from *Abraham* himself. Chapter XVIII.

*For God.*] To be offered unto God. Who offered them we are not told; but it should seem by the word *took*, that *Jethro* himself (who was a Priest) was permitted to perform this Office; in token that they owned him to be a faithful Servant and Minister of the most High God, as *Melchizedeck* was. And accordingly it follows that *Aaron* was invited, with the Elders of *Israel*, to come and Feast with him upon these Sacrifices.

*And Aaron came.*] This seems to signifie, that *Aaron* was but a Guest, and had not been the Priest who offered the Sacrifice. For though we suppose the Law to have been now given, yet it is likely *Aaron* and his Sons were not yet consecrated, nor the Service of God, as yet ordered, according to the Law that had been delivered; no more then Judicatures were erected, as after this they were by the advice of *Jethro*.

But of these things we can have no absolute certainty, but only make probable conjectures.

*And all the Elders of Israel.*] See III. 16.

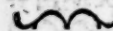
*To eat Bread.*] To partake of the Sacrifices that had been offered; for this comprehends the whole Meal, *XLII Gen. 25.*

*Before God.*] Before the Tabernacle where God dwelt. Or, if that was not yet set up, in the place where God appeared in an extraordinary manner; which it is likely was in the Tent of *Moses*, *XXXIII. 7.*



## Chapter

## XVIII.



Ver. 13. *And it came to pass on the morrow.*] The next day, after this Solemn Sacrifice : which the Jews (I observed above) say was on the XI<sup>th</sup> day of *Tisri*. So *Sepher Mechilta*, and others from thence, as Mr. *Selden* hath noted, *L. II. de Synedr. c. 2. p. 75.*

*That Moses sate.*] That was the posture of Judges.

*To judge the People.*] To hear Causes and determine them.

*And the People stood by Moses, &c.*] That was the posture both of the Plaintiff, and the Defendant. And there were now so many Causes brought before him, that they took up the whole day : so that he had not time to eat and refresh himself.

Ver. 14. *And when Moses Father-in-law saw all that he did to the People.*] He either was present, and observed himself ; or was informed by others what insupportable pains he took.

*He said, what is this thing that thou doest to the People ?*] What a burden is this, to judge the Causes of a whole Nation ?

*Why sittest thou thyself alone ?*] Takest more upon thee than any one Person is able to bear.

*And all the People stand by thee, from morning to the even ?*] Till both thou and they are tired.

Ver. 15. *Because the People come unto me to enquire of God.*] I cannot refuse to do Justice ; and there is none but my self, to declare what the Law of God is in such Cases, as are brought before me.

*To enquire of God.*] Doth not signifie here, to desire him, to consult the Divine Majesty for them ; but to decide their Controversies, according to the mind of God declared in the Laws he had given him. So the LXX. *to seek for judgment from God* : and the Vul-

gar,

gar, to seek God's Sentence. For what was determined according to God's Law, was the Judgment of God, XVIII. and so it is called by Moses. See Mr. Selden, L. I. de Synedr. c. 15. p. 610.

Ver. 16. *When they have matter.*] Of Controversie.

*They come to me.*] That I may decide it.

*And I judge between one and another.*] Determine where the right lyes.

*And I do make them know the Statutes of God, and his Laws.*] This explains what is meant by *enquiring of God*; i. e. what was the Law of God, in the Case brought before him. From which we may probable gather, that the Law was already given from Mount Sinai, and all the other *Laws* and *Statutes*, which follow (Chap. XXI, XXII, XXIII.) before this happened. Unless we will say, as some do, that *Moses* was directed, upon the spot (as we speak) by a secret inspiration, how to determine every Cause.

Ver. 17. *The thing that thou dost is not good.*] Neither profitable for thy self, nor for the People; as it follows in the next Verse.

Ver. 18. *Thou wilt surely wear away.*] Decay apace, and without remedy; as the Phrase in the Hebrew signifies.

*Both thou and the People that is with thee.*] Such tedious Attendance will impair them also, as well as thy self.

*For this thing is too heavy for thee, &c.*] Too much for one Man to undergo.

Ver. 19. *Hearken now unto my voice.*] Be advised by me.

Chapter XVIII. *I will give thee counsel, and God shall be with thee.]* Though I am no Israelite, I will take upon me to be thy Counsellor; and I doubt not, God will shew my Advice to be good, by the good Success which will attend it.

*Be thou for the People to Godward, that thou mayst bring the Causes unto God.]* Appoint others to hear Causes, and do thou give thy self *μονη τῇ τοῦ Θεοῦ διακονία*, to the Worship and Service of God alone, as *Josephus* expounds it, *L. III. Antiq. c. 3.* or, as *Ruffinus* glosses, *reserve thy self only to the Ministry of God;* to attend, that is, upon him, and know his mind. Which, if it be the sense, must be understood with this Exception, *only in greater Causes* (as it follows afterward) which he was to hear himself. And that may well be the meaning of these words, *When the People bring any matter to thee, which is too hard for other Judges to determine, (v. 22.) do thou, if need be, carry it to God, that he may resolve thee.* Not that he was alway to consult the Oracle; for he knew in most Causes the sense of God's Law: but in some it might be necessary to have a particular direction from Heaven. As in *XV Numb. 34, 35. XXVII. 5, &c.*

*Ver. 20. And thou shalt teach them Ordinances and Laws.]* How these two differ, is not certain: but *Ordinances* are commonly taken to concern matter of Religion; and *Laws* civil matters of Justice and Charity. In both which he was, if the Case required it, to bring it to God; and then to report to the People, what his Resolution was about it.

*And shalt shew them the way wherein they must walk.]* How to behave themselves towards God.

And

*And the work that they must do.]* How to behave themselves one towards another.

*Ver. 20. Moreover.]* Now in order to this

*Thou shalt provide out of all the People.]* Look out such Men as are qualified according to the following Directions. Which he did in this manner, as he himself relates, *1 Dent. 13.* where he saith to the People, *take ye wise and understanding men, &c.* In the Hebrew it is *give ye, i. e.* present to me such Men as you think fit for this office : And then it follows, *I will make them Rulers over you.* They chose them ; and then he approved them, and gave them authority. Or, perhaps they presented a good many whom they thought qualified ; and out of them he appointed such, as he judged most meet. And thus he saith again *v. 15.* *So I took the chief of the Tribes, &c.* See Mr. Selden, *L. I. de Synedr. c. 15. p. 632.*

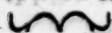
*Able men.]* Men able to endure labour ; or Men who are not needy, but rich and wealthy ; or Men of Parts, or Men of Courage : for it may refer to any of these, especially the last ; such as did not fear potent Persons, but God alone, as it here follows.

*Such as fear God.]* Men truly Religious ; who would fear to offend God by doing Injustice ; but not fear to offend Men by doing Right.

*Men of Truth.]* Honest, upright Men : whose love to Truth would make them sift it out ; by hearing both sides patiently, with impartial attention and unbiassed affection.

*Hating Covetousness.]* Not greedy of Money ; but abhorring Bribes, and all base ways of Gain. Which, as Demosthenes says, *ἐρεγας ἐν παρομιλίαις ποιεῖ τὸς δικαστάς* makes Judges besides themselves, and no better than mad.

For

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For all these good qualities, they were to be eminent and noted among the People, as *Moses* his words import, I *Deut.* 13. where he bids them present to him, not only *wise men and understanding*, but also *known among their Tribes*; generally accounted Men of Understanding and Integrity.

*And place such over them, to be Rulers of Thousands, &c.]* The Hebrew words are such, that it cannot be determined by them, whether this relate to the number of *Rulers*, or of *People* that were to be ruled by them; as *Mr. Selden* observes and discourses upon it very largely, in the fore-mentioned place, *L. I. de Synedr. c. 15. p. 615.* Where he shows that *Decem vir*, for instance, was not only one set over *ten*; but one of the *ten* Judges of which a Court consisted: and so the rest may be interpreted. But the most ancient and most received Sense is, that he doth not speak of the Number of Judges (for what a strange Court would that be in which there was a Thousand Judges?) but of the People, of whose Causes they were to take cognizance: And it is commonly thought also there was but one Ruler over a *Thousand* (*Families* or *Men*, it is uncertain which) and so of the rest: though the words may import more than one, in each of these Judicatures; whether greater or smaller. The *Talmudists* make a prodigious number of Judges of each sort; but it is most rational to think that *Jethro's* meaning was, That he should constitute greater and lesser Judicatures; according to the Division of their several Tribes, into *Thousands, Hundreds, Fifties* and *Tens*; and a competent number of Persons appointed to be Judges in these greater or lesser Courts.

For

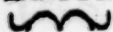
For that their Tribes were divided into *Thousands* (for instance) is apparent from several places, XXII X VIII. *Josh. 14. VI. Judg. 15.* (where Gideon saith, *my Family* (in the Hebrew it is *my Thousand*) is the meanest in Israel, 1 Chron. XII. 20. V Mic. 2. These *Thousands* Corn. Bertramus takes to be *Families*, whom the Hebrew call *Houses*: which were divided into so many *Heads*, as they call them, as the Tribes were into *Families*. And of these he thinks *Jethro* advises him to make such *Rulers*, as are here mentioned, of several degrees. But others; particularly *Herman. Conringius de Republ. Hebr. Sect. 19.*) think we are to understand only *Rulers* over a *thousand Men*, not *Families*: as it is certain in Military Affairs, the *Captains of thousands* were only of a thousand *Soldiers*, XXXI Numb. 14.

*Rulers of hundreds, Rulers of fifties, and Rulers of tens.*] There were four orders of these *Rulers*: but whether there was a subordination of the lower order to the higher, as in Armies there is of the *Captain* to the *Colonel*, (as we now speak) and the *Inferiors* to him, I cannot determine.

Ver. 22. *And let them judge the People at all Seasons.*] Sit every day, some or other of them, in their several *Districts*. See v. 26.

*Every great matter they shall bring to thee.*] Not if they were able to determine it themselves. For they had power to hear all *Causes*; but when they found any too difficult, they were to refer it to be heard by *Moses* himself. So *R. Leviben Gerson* explains it; *Every great Cause, in which they know not what to judge, they shall bring to thee, and thou shalt show what is right*: or how it is to be decided.



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There are those indeed who think there were several sorts of Causes, that might not be brought before these Inferiour Courts; but were to be reserved for *Moses's* hearing and judging. These they make to be *Four*: *First*, All Sacred Matters, or Things, belonging unto God; which they gather from *v. 19.* *Secondly*, All Matters of Equity; where the rigour of the Law was fit to be mitigated. *Thirdly*, All Capital Causes. And *lastly*, Such as the *Chiliarchs*, *i. e.* Rulers of Thousands, and the other Judges referred to him. But this is said without ground; for it is plain, all sorts of Causes might be determined by the inferiour Courts, if they were able to make an end of them, whether Civil or Sacred. Only those which were too difficult for them; that is, when they did not find a Law to direct them, or it was obscure, or they could not agree about the Punishment, then they were to be brought before *Moses*. So he himself charges; not that the *People* should bring such Causes to him as they thought difficult; but that the *Judges* themselves should bring them; *i. e.* order an Appeal to him, *I Deut. 17. bring it unto me* (speaking to the Judges) *and I will hear it.* Which shows the Cause had been at the Bar of other Courts before, and that it was not unlawful for them to meddle with it, if they had been able to determine it. And accordingly we read here below, *v. 26.* that the Judges did so. In short, these words do not intimate that there were some Causes the other Judges might not try, if they were able; but only that such things as they found themselves not skilful enough to determine, they should bring to him. See *Mr. Selden* in the fore-named Book, *p. 633, &c.*

*But*



*But every small matter they shall judge.*] Hitherto Moses had heard all Causes promiscuously, great and small: but Jethro well advises him to delegate the labour of judging all Causes *liquidis juris*, (as the Lawyers speak) where the Right was clear: and to reserve no part of the Judicature to himself, but where the Law it self was either defective or obscure.

*So shall it be easier for thy self, &c.*] Thou wilt ease thy self of a great burden, by appointing others to take their share of it.

Ver. 23. *If thou wilt do this thing, and God command thee so.*] If thou wilt follow this advice, by God's approbation; who was to be consulted whether he allowed it.

*Then thou shalt be able to endure.*] Thy days will be prolonged; which otherwise will be shortned with this intolerable labour.

*And the People go to their place in peace.*] Go home very much satisfied, with such quick dispatch, and happy composure of their Differences.

Ver. 24. *So Moses hearkened to the voice of his Father-in-Law, &c.*] Followed his Counsel, by God's approbation, with whom no doubt he advised, v. 23. Here the Samaritan Copy inserts those words of Moses, *I Dent. 9, &c. I am not able to bear you my self alone, the L O R D your God hath multiplied you, &c.* Which he spake indeed when he made this Constitution, but did not set it down in this Book; where he intended only a short account of these Transactions.

Ver. 25. *And Moses chose able men, &c.*] Out of those who were presented to him by the People. See u. 20.

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Ver. 26. *And they judged the People at all Seasons.*] Whensoever they resorted to them: For some Court or other sate every day, that was not appointed by God for other Business, *i. e.* for Religion.

*The hard Causes they brought to Moses, &c.*] It is plain by this that the Judges, not the People, brought the hard Causes unto Moses. For the People could not know, whether they might not have a Remedy nearer hand (than by going to him on all occasions) till they had tried.

Ver. 27. *And Moses let his Father-in-law depart.*] After he had staid some time with him, and could not prevail with him to stay longer, (which he earnestly desired) and go with them to see the Accomplishment of God's Promises to them; as those words X Numb. 29, &c. are thought to signifie. But perhaps that Hobab there mentioned, was not Jethro himself, but his Son; whom Moses also perswaded not to return to his own Country: for he makes no reply, much less denies to stay with Moses, when he pressed him the second time; though he refused at first, v. 32. But this I shall consider in that place.

*And he went his way into his own Land.*] To make his Children, or the People of the Land *Profelytes*, saith the Chaldee Paraphrase. Which it's probable he indeavoured (*i. e.* to bring them to true Religion) and affected in some measure: so that Piety was propagated in some Families among them to future Generations. For the *Rechabites* came out of this Country, 1 Chron. II. 55. whose vertue Jeremiah Praises in the latter end of the Jewish Church, Chap. XXXV.

CHAP.

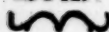
## C H A P. XIX.

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Verse 1. **I**N the third Month.] Or in the third new Moon. For the Hebrew word *Chodesh*, signifies a new Moon, as well, as a Month: nay, that is the prime signification, from whence the other is derived. And so we are to understand it here; that on the New Moon, *i. e.* the first day of the third Month, (called *Sivan*) after their coming out of Egypt, they came into the Wilderness of Sinai. Which was just XLV. days, after they departed out of Egypt. For if we add to the XV. days of the first Month XXIX. which made the second, these put together, with this New Moon, make XLV. Unto which if we add that day when *Moses* went up to God, (*v.* 3.) and reported, when he came down, the Message God sent by him to the Elders of Israel; and the next day after, when he returned their Answer unto God, (*v.* 7, 8.) with the three days more, which God gave them to prepare themselves for his coming down among them, (*v.* 10, 11.) there were just Fifty days from their Passover to the giving of the Law upon Mount Sinai: which laid the Foundation of the great Feast of Pentecost.

*The same day.] i. e.* On the fore-mentioned New Moon of the third Month.

*Came they into the Wilderness of Sinai.]* So called from that famous Mountain *Sinai*, which gave the name to the Wilderness which lay before it. This Mountain was also called *Horeb*, IV *Deut.* 10. they being only different tops of one and the same Mountain; but this higher than *Horeb*; so that one may see the Red Sea from them, as they that have travelled



velled into those Parts affirm. Who say it is now called by the Arabians *Tur*; and by Christians the Mountain of St. Catherine.

*Ver. 2. For they were departed from Rephidim, &c. ]* They began to move from *Rephidim* toward that part of the Mountain called *Horeb*, upon their murmuring for want of Water, XVII. 5, 6. But seem to have returned thither to fight with *Amalek*, v. 8. And then they were led by God to this other side of the Mountain, which is called *the Wilderness of Sinai*.

*There Israel encamped before the Mount. ]* For the glorious Cloud having led them hither, rested upon the Mount; as appears from the words following.

*Ver. 3. And Moses went up unto God. ]* Whose glorious Majesty appeared upon the Mount.

*And the LORD called unto him out of the Mountain. ]* Or rather, *for the LORD called to him* out of the Mountain, where the Divine Glory rested: unto which he would not have presumed to go, if the LORD had not called to him, to come up thither. Which was upon the *second* day of the *third* Month.

*Thus shalt thou say to the House of Jacob, and tell the Children of Israel. ]* There was some reason, sure, for calling them by these two names, the *House of Jacob*, and the *Children of Israel*: which perhaps was to put them in mind, that they who had lately been as low as *Jacob* when he went to *Padan-Aram*, were now grown as great as God made him, when he came from thence, and was called *Israel*.

Ver.

Ver. 4. *You have seen.*] There needs no proof; for you your selves are witnesses.

*What I did unto the Egyptians.*] Smote them with divers sore Plagues; and at last drowned them and their Chariots in the Red Sea.

*And how I bare you on Eagles wings.*] Kept you so safe, and placed you so far out of the reach of your Enemies, as if you had been borne up on high by an Eagle. Which are observed to carry their young ones, not in their feet, as other Birds were wont to do, but on their Wings: and to soar so high, and with so swift a motion, that none can pursue them, much less touch them. *Bochartus* hath observed all the Properties ascribed to the Eagle; with respect to which, Interpreters have thought God's care of his People to be here compared with that Bird, *Hierozolc. P. II. L. II. c. 5.* But after all, he judiciously concludes that *Moses* best explains his own meaning, in his famous Song XXXII *Dent. 11.* where the Eagles fluttering about her Nest, and making a noise, to stir up her young ones to leave their dirty Nest, and try their Wings; represents the many means God had used to rouse up the drooping Spirits of the *Israelites*, when they lay miserably oppressed under a cruel Servitude, and encourage them to aspire after Liberty, and to obey those whom he sent to deliver them.

*And brought you unto my self.*] And by that means brought you hither, to live under my Government. For this was the very Foundation of his peculiar Empire over them, that he had ransom'd and redeemed them out of Slavery, by a mighty Hand and stretched out Arm (as he speaks XIII. 3. IV *Dent. 34.*) so as he had not delivered any other Nation: and there-  
by

Chapter XIX. by made them his own, after an extraordinary manner, peculiar to them alone. This *Josua* also recalls to their mind, when he was near his Death, and renewed this Covenant of God with them, XXIV. 5, 6, &c.

[Ver. 5. *Now therefore.*] Having wonderfully delivered them, and supported them in a miraculous manner, by Bread from Heaven, and Water out of a Rock, he now proceeds to instruct them in their Duty, as *Greg. Nyssen* observes, *L. de Vita Moſis*, p. 172.

[*If you will obey my voice indeed, &c.*] If you will sincerely obey me, as your King and Governour, and keep the Covenant I intend to make with you, then you shall be mine above all the People of the Earth: whose LORD I am, as well as yours: but you shall be my peculiar Inheritance; in which I will establish my Kingdom and Priesthood; with such Laws as shall not only distinguish you from all other Nations, but make you to excel them. This is the sense of this verse, and the following.

[*A peculiar treasure unto me.*] i. e. Very dear to me; and consequently I will take a singular care of you, as Kings do of those things which they lay up in their Treasury. So the Hebrew word *Segullab* signifies. Which *Origen* proves they really were, (notwithstanding all the Calumnies of *Celsus*) their Laws being so profitable; and they being so early taught to know God, to believe the Immortality of the Soul, and the Rewards and Punishments in the Life to come; and bred up to a contempt of *Divination*, (with which Mankind had been abused) as proceeding rather from wicked Dæmons, than from any Excellent Nature; and to seek for the knowledge of future



future things in Souls, which by an extraordinary degree of Purity, were rendred capable to receive the Spirit of God, *L. V. contra Celsum, p. 260.* And this the Author of *Sepher Cosri* happily expresses, when he saith, *Our peculiar Blessings consist in the conjunction of Minds with God, by Prophecy, and that which is annexed to it: that is (as Muscatius explains it) the Gift of the Spirit of God.* And therefore he doth not say in the Law, if you will obey my voice, I will bring you after Death into Gardens of Pleasure, but *ye shall be to me a People, and I will be to you a God, Pars I. Sect. 109.*

*For all the Earth is mine,]* Which made it the greater honour, that he bare such a special love to them.

*Ver. 6. And ye shall be unto me a Kingdom of Priests.]* An honourable, or a Divine Kingdom: not like worldly Kingdoms, which are defended by Arms, but supported by Piety. Or a Princely People, that should rule over their Enemies. For the same word signifies both *Priests* and *Princes*: and in the first times of the World none was thought fit to be a *Priest*, but he who was a King, or the Chief of the Family; as we see in *Melchizedek* and *Jethro*.

That God was peculiarly the King of this People, I observed above, III. 10. and here he expressly owns this peculiar Dominion over them, by saying, *Ye shall be to me a Kingdom.* And one reason, perhaps, why he saith they shall be a *Kingdom of Priests*, is, because they were governed (while they continued a *Theocracy*) by the High Priest, as the prime Minister under God, who in all weighty Causes consulted God what was to be done; and accordingly they ordered their Affairs, XXVIII. 30. XXVIII



Chapter Numb. 21. Which is the reason why God commands  
 XIX. Moses to make such Garments for Aaron as should be  
 for glory and beauty, (or, for honour and glory) as  
 we read v. 2. of that Chapter; i. e. to make him ap-  
 pear great, like a Prince; for they were really Roy-  
 al Garments. And for his Sons also, he was to make  
 Bonnets of the like kind for honour and glory, v. 40.  
 they being in the form of the *Tiara* which Kings  
 wore; and are joyned in Scripture with *Crowns*, XXIX  
 Job 14. III Isa. 23, &c. Whence Philo says, in his Book  
*de Sacerd. Honoribus*, that the Law manifestly dressed  
 up the High Priest, εἰς σεμνότητιν καὶ τιμὴν βασιλέως.  
 But the liberty and freedom also wherein they were  
 instated, I doubt not is signified by these words,  
*Kings and Priests*, (as *Onkelos* translates them, and  
 as it is expressed in the New Testament, I Revel. 6.  
 V. 10. and the Syriac also, *Kingdom and Priesthood*)  
 for *Kings and Priests* were, of all other Men, freed  
 from Oppression. And thus I find our Mr. *Thorn-  
 dike*, a most Learned man, glosses upon these words,  
 ( *Review of the Rights of the Church*, p. 132. ) God  
 calls them *Kings*, because redeemed from the Servi-  
 tude of Strangers, to be a People Lords of them-  
 selves; and *Priests*, because redeemed to spend their  
 time in Sacrificing, and feasting upon their Sacrifices  
 (under which Figure he afterwards represents the hap-  
 py estate of his Church, LXI Isa. 6.) though they  
 Sacrificed not in Person, but by their Priests appoint-  
 ed in their stead, by imposition of the Elders hands,  
 VIII Numb. 10.

*An holy Nation.* ] A People separated to God from  
 all other Nations, and from their Idolatry, to serve  
 God in an acceptable manner.

*These*

*These are the words which thou shalt speak unto the Children of Israel.* ] The sum of what he was to say to them; comprehending both their Duty and their high Priviledge. Chapter XIX.

Ver. 7. *And Moses came.* ] Down from the Mount, where he had been with God, v. 3.

*And called for the Elders of the People.* ] The principal Persons in the several Tribes, ( See III. 16. ) which he seems to have done in the Evening of the second day of the Month.

*And laid before their faces all these words, &c.* ] Plainly declared to them, what God had given him in charge: which they went and propounded to the People of the several Tribes, whom they represented.

Ver. 8. *And all the People answered together, and said.* ] All with one consent declared, as here follows.

*All that the LORD hath spoken we will do.* ] They consented to have the LORD for their King; and promised to be obedient to his Will.

*And Moses returned the words of the People unto the LORD.* ] This seems to have been done the next day, which was the third day of the third Month. Upon which Report made to God of the Peoples Consent, he proceeds, after a few days preparation, to declare the Laws by which they should be governed, Chap. XX, XXI, XXII, XXIII. and then in the XXIV<sup>th</sup> Chapter these Laws pass into a Covenant between God and them.

Here *Moses* plainly acted as a *Mediator* between God and the People.

Ver. 9. *And the LORD said unto Moses, lo, I will come unto thee.* ] Appear upon the Mount.

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*In a thick Cloud.*] In a darker Cloud than that, which had hitherto gone before them, to conduct them; so that they should see nothing but Flashes of Lightning which came out of it, in a very frightful manner, (v. 16, 18.) For that there was fire in it, appears from IV *Dent.* 11. V. 22, 23. though at first, perhaps, only a thick Cloud appeared, as a token of his approach.

*That the People may hear when I speak with thee.*] Though they saw no Similitude, yet they plainly heard a voice speaking unto *Moses*, and declaring their Duty. *Maimonides* indeed thinks that the words were directed only unto *Moses*; and that the *Israelites* heard merely the sound of the words, but did not distinctly understand them, *More Nechoch.* P. II. c. 33. Which is directly against what *Moses* says IV *Dent.* 12. The LORD spake unto you out of the midst of the fire, &c. and V. 4, 5. The LORD talked with you face to face in the Mount, &c. saying, I am the LORD thy God, &c. which words are plainly directed to all the People.

*And believe thee for ever.*] They had been staggered in their Belief, after they had professed it at the Red Sea, (XV. ult.) but after this, it might be expected they would never question his Authority any more.

*And Moses told the words of the People unto the LORD.*] Or rather, for *Moses* had told, &c. Upon which account God was pleased to make the foregoing Declaration. Till they had owned him for the LORD their God, i. e. their King and Governour, he did not speak unto them at all; but only unto *Moses*: But now, that they had consented to be his, he resolves to speak audibly to them; and hence-

henceforth to dwell among them; and in order to it, fix his Tabernacle with them. For which he gives order (Chap. XXV.&c.) immediately after they had entred into Covenant, to do as they had promised.

Or these words (which seem to be a needless repetition) may relate to that which follows, and be translated thus: *Moses having told the words of the People unto the LORD, the LORD said unto Moses, Go unto the People and sanctifie them, &c.*

Ver. 10. *Go unto the People and sanctifie them to day and to morrow.*] This shows that *Moses* was sent down early on the fourth day, to prepare them for the Appearance of the Divine Majesty among them, by sanctifying them; that is, separating them from all Uncleanneſs; or rather from all common and ordinary Employments; that they might give themselves to Fasting and Prayer, and Abſtinenſe from otherwiſe lawful Pleaſures. For *Pirke Elieſer* takes Abſtinenſe from their Wives, mentioned v. 15. as a part of this Sanctification, cap. 41. And ſo doth *Gregory Nyſſen* in his Book *de Vita Moſis*, p. 178. And *Maimonides* obſerves, that Separation from Wine and ſtrong Drink, is called Holineſs in the Law of the *Nazarites*, VI Numb. 5. and therefore may be thought part of the Sanctification here required, *More Nevoch*. P. I. c. 33.

*And let them waſh their Clothes.*] The Hebrews underſtand it, of waſhing their whole Bodies. For thus *Aaron* and his Sons were to be conſecrated to their Office, XXIX. 4. XL. 12. and therefore thus the People were now to be made a holy People unto the LORD, and made fit for the Preſence of the Divine Maſteſty. Under whoſe Wings (as they ſpeak)

Chapter speak ) none were received in future times, *i.e.* made XIX. Profelytes, but by *Baptism*, ( or washing of their whole Body ) which was taken from this pattern. And accordingly, where we read in the Law of particular Purifications by washing their Clothes in case of any Uncleanness, as XI *Lev.* 25; 28, 40. XIV.8, 47. (where *Moses* speaks of cleansing a Leprous Person) XXXI *Numb.* 24. (where he speaks of cleansing Soldiers) and many other Cases, they understand it in the very same manner. In some cases indeed it is expressly prescribed, XV *Lev.* 5,6,7. XVI. 26, &c. and they expound all other, where *Clothes* only are mentioned, by the same Rule; as Mr. *Selden* shows, I. I. *de Synedr.* c. 3. where he observes, that in the Pagan Language, *pure Garments* signifie the washing of the whole Body. See p. 29.

Ver. II. *And be ready against the third day.*] He doth not mean the third day of the Month; but the third day after this command to Sanctifie themselves. In which they were bound to spend *two* intire days; and then the LORD promised to come down in all their sight upon Mount *Sinai*. That is, when they were fit to receive him, by their professing themselves an holy People; of which that outward washing was a token.

*For the third day the LORD will come down, &c.*] Not from the Mount, but from Heaven upon Mount *Sinai*. On which the SCHECHINAH descended in a Cloud, which struck a great awe into them: For it was darker than the Pillar of the Cloud, by which they had been conducted hither; thorough which some rays, or glimpse of a glorious Majesty that was in it, broke forth upon them.

Ver.

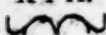
Ver. 12. *And thou shalt set bounds unto the People round about.]* To keep them at a due distance; out of a just reverence to the Divine Majesty.

*Take heed unto your selves, that ye go not up, &c.]* This Caution also was given them, to work and preserve in their Minds a most profound Reverence of the Divine Majesty, and to those Laws which were to be delivered from this Mount.

Ver. 13. *There shall not an hand touch it, but he shall surely be stoned, or shot through.]* Be stoned, if he were near at hand; or shot through with Darts or Arrows, if at a distance. So *Aben-Ezra*. And so *Jonathan* likewise translates the latter Clause, *They shall throw Darts at him*: And so our old Translation, *Stricken through with Darts*. But the *Talmudists*, and the greatest Lawyers among the Jews, expound both these Clauses of *stoning*; which was twofold, as we read in the *Misna Tit. Sanhedrin. c. 6.* either by throwing Stones at a Malefactor; or throwing him down from an high place upon Stones. And thus this last place imports in the Hebrew, and may properly be translated, *projiciendo projicietur*, he shall be violently thrown down; or, *thrown down headlong*. It is the very same word with that *XV. 4.* concerning the casting *Pharaoh's* Chariots into the Sea. And this was a Punishment, as *Mr. Selden* observes, like that among the *Romans*, from the *Saxum Tarpeium*, which the Jews inflicted upon some captive *Edomites*, *2 Chron. XXV. 12.* and *Jehu* inflicted upon *Jezabel*, *2 Kings IX. 32.* On which story *R. Leviben Gersom* observes pertinently, That as she caused *Naboth* to be stoned, so she was punished her self in the same kind: for stoning, saith he, was either by throwing Stones at Malefactors, or throwing them down upon Stones.

To



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To justify which he alledges this place in *Exodus*. And *David Kimchi* makes the same Observation. See Mr. *Selden*, *L. I. de Synedr. c. 3. p. 74. &c.*

*When the Trumpet soundeth long.*] When the sound of it is protracted, or drawn out; and consequently was less terrible, then while it was shorter and broken. See *v. 16.*

*They shall come up to the Mount.*] To the foot of it, *v. 17.* that they might more plainly hear the voice of God.

*Ver. 14. And Moses came down from the Mount to the People.*] As he had been commanded *v. 10.*

*And sanctified the People.*] Commanded them to Sanctifie themselves, (as the Author of *Sepher Cosri* explains it, *P.I. Sect. 87.*) both with Internal Sanctification and External; among which the principal was, Separation from the company of Women: as it here follows *v. 15.*

*And they washed their Clothes.*] See *v. 10.* Unto which add, that it is no wonder they used this Purification before the giving of the Law: which had been anciently in use, among their Ancestors, upon Solemn Occasions. As appears by what I observed on XXXV *Gen. 2.* where *Jacob*, before the building of an Altar to God in *Bethel*, as he had vowed, cleansed his Family after this manner. For so *Aben-Ezra* truly expounds these words *be clean, wash your Bodies*: which was the old Rite of cleansing. See there.

*Ver. 15. And said unto the People, be ready against the third day.*] Prepared to hear the words of God.

*Come not at your Wives.*] For this time was set apart, for Solemn Fasting and Prayer; that they might be fit to converse with God, by having their Minds abstracted from earthly things.

Ver.



Ver. 16. *And it came to pass on the third day.]* See  
v. 11.

*There were Thunder and Lightnings.]* Which  
broke out of the thick Cloud, to awaken them to  
stand unto his Majesty, who was approaching.

*And a thick Cloud.]* In which a flaming Fire pre-  
sently appeared, (v. 18.) *as even to this day it is,*  
so that the Mountain could not be seen; as Greg. Ny-  
sen explains it, *de Vita Moysi*, p. 179.

*And the voice of the Trumpet.]* The heavenly Mi-  
nisters, who were Attendants upon the Divine Ma-  
jesty, made a sound like that of a Trumpet, to sum-  
mon the People to come and appear before God, and  
receive his Commands.

*Exceeding loud.]* Beyond what the blast of any  
Men could make: for it made the whole Camp quake,  
as the following words tell us.

Ver. 17. *And Moses brought forth the People out of  
the Camp.]* When their trembling was abated, by  
the remission as we may suppose, of the sound of the  
Trumpet.

*To meet with God.]* That they might be espoused  
to him.

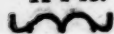
*And they stood at the nether part of the Mount.]* Be-  
low at the foot of it, not presuming to touch it;  
which they were severely forbidden, v. 11, 12. See  
IV Dent. 11.

Ver. 18. *And Mount Sinai was altogether on a smoke.]*  
Nothing could be seen but smoke, mixed with a  
Flame.

*Because the LORD descended as it in fire.]* The  
SCHECHINAH came down into the thick  
Cloud, (v. 9, 16.) with a glittering company of  
Angels, who appeared like flames of Fire, unto which

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they are compared by the *Psalmist*, CIV. 4. Thus *Moses* himself seems to expound it, XXXIII *Dent.* 2. *He came with ten thousands*, or myriads, of holy ones, (i. e. of Angels) from his right hand went a fiery Law for them. Which plainly relates to this appearance at Mount *Sinai*.

*And the smoke thereof ascended, as the smoke of a furnace.*] Mixt with Fire; which went up even to the midst of Heaven, as *Moses* explains it, IV *Dent.* 11.

*And the whole Mount quaked greatly.*] See LXVIII *Psal.* 8. CIV. 32.

Ver. 19. *And when the voice of the Trumpet sounded long.*] It is a different word here in the Hebrew, from that v. 13. which we translate *sounded long*: signifying that it proceeded or went on either a long time, or to a greater loudness.

*And waxed louder and louder.*] In the Hebrew the words are exceeding strong: *ἰσχυρὸν καὶ ἰσχυρὸν* ἡ σάλπιξ, &c. the Trumpet exceeded it self; the succeeding Blasts transcending those that went before, as *Greg. Nyssen* well interprets the whole.

*Moses spake.*] The People trembled before at the loud sound of the Trumpet, (v. 16.) but now it grew so very terrible, that *Moses* himself said (as the Apostle expounds this passage, XII *Hebr.* 21.) *I exceedingly fear and quake.* For hither, I think, *Junius* rightly applies those words.

*And God answered him by a voice.*] Bidding him not be afraid, but come up unto him, as it follows in the next Verse. *Greg. Nyssen* thinks that the voice of the Trumpet *ὡς ἐλάλει*, became articulate, with the Organs of Speech, by the Divine Power.

Ver.

Ver. 20. *And the LORD came down upon Mount Sinai.*] It is said before that the LORD descended upon it, v. 18. therefore the meaning here is, that the SCHECHINAH, or Divine Majesty, settled there, to speak unto the People.

*On the top of the Mount.*] On the highest part of it, that there might be the greatest distance between him and the People, who stood at the foot of it.

*And the LORD called up Moses, &c.*] He stood lower before, though not so low as the People: but now is called up higher, even to the very place where God was. And consequently entred into the midst of the fire and smoke, wherein the Mountain was wrapped, (v. 18.) upon God's Appearance there. From which, in all probability, the *Persians* (who had heard or read what is here related) framed the story of their *Zoroaster*. Who, wandering in Desert places, was carried up to Heaven, and saw God encompassed with Flames; which he could not behold with his own eyes, (the splendour of them was so great) but with eyes which the Angels lent him: and there he received from him a Book of the Law, &c. See *Huetius Demonstr. Evang. Propos. IV. c. 5. n. 2.*

Ver. 21. *And the LORD said unto Moses, go down and charge the People, &c.*] It seems that upon *Moses's* going up, some of the People thought of approaching nearer; out of Curiosity, to see if they could discover more of the Divine Majesty. And therefore God sends him down again immediately, to bid them remember the Charge he had given them, and not dare to come nearer than they were.

*And many of them perish.*] As many as were so presumptuous. *Many* sometimes signifies *all*: and here all that should adventure to go beyond their bounds.

Ver. 22. *And let the Priests also.*] Who these were is much disputed; for Aaron and his Sons were not yet Consecrated. The Jews (it is commonly known) readily answer, they were the *First-born*; whose Privilege it was to Minister to God, as his Priests, till the Law of Moses ordered things otherwise. But I have often observed this not to be true; being confuted by several Examples of others who sacrificed, and were not the First-born. And lately there is a Learned Man, who, in a just Discourse, hath overthrown this Opinion, (See *Campég. Virringa Observ. Sacra*, LII. c. 23.) which was called in question, and briefly censured some time before, by a very Learned Friend of mine, Dr. *Outram de Sacrificiis*, L. I. c. 4. *Conradus Pellicanus*, in the beginning of the Reformation, seems to have given a better account of the Priests here mentioned, which were, the *prime and most honourable Persons in the several Tribes*; the Elders and such as administered the Government under Moses: among which there might be some of the First-born, nay, it is possible, many of them; but not by any special right which they had to this Office.

*Which came near unto the LORD.*] To perform Divine Services. By which one would think he speaks of those, who had been already employed in this Office: for having before this built an Altar, (XVII. 15.) some think it probable Sacrifice was offered upon it. But if it were only a Monument, and no Sacrifices were to be offered till they came to the Mount of God, who was to appoint them; then Moses pickt out the most excellent Persons (as I said before) to perform this Service when they came there, XXIV. 3.

*Sanctifie*

*Sanctify themselves.]* Nothing was said before of their Sanctification, which is here enjoined by it self, because their high Office required a peculiar Separation to prepare them for it. Chapter XIX

*Let the LORD break forth upon them.]* Let when they come near to Sacrifice, God should be offended with their Uncleanness, and destroy them. This supposes, they might go nearer than the People.

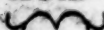
Ver. 23. *And Moses said unto the LORD, the People cannot come up to Mount Sinai, &c.]* He thought it was needless to go down to restrain the People; having given them the Charge, which God commanded him *Ex. 11, 12.* and set bounds about the Mount (as it here follows) by drawing a Line, perhaps, beyond which they should not pass, and thereby separating the Mount from them; which he calls *sanctifying it.*

Ver. 24. *And the LORD.]* Or, but the LORD *Said unto him, away, get thee down.]* He knew the Peoples inclination better than Moses did; and therefore commanded him to make no delay, for fear they should grow more bold than he imagined.

*And thou shalt come up, and Aaron with thee.]* After he had delivered this new Charge to them. Which was the more necessary, because Aaron being also called up, they might think likewise of sharing in this Privilege.

*And Aaron with thee.]* Unto whom God did this great honour; because he was to be called shortly to the dignity of the High Priest: and would be the more respected by the People, when they saw him admitted far nearer unto God than they were.

*But*

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*But let not the Priests and the People break through, &c.]* But let not any body else, as they love their lives, presume to press beyond their Line: no not the *Priests*, on whom I have bestowed the honour of coming nearer to me than other Men, *v. 22.*

*Ver. 25. So Moses went down unto the People, and spake unto them.]* Delivered the Message to them, and to the Priests, as he was directed: And then (as he was also ordered) returned unto the Mount, and his Brother with him: but not to the top of the Mount, where he was before, (*v. 20.*) as appears from the *nineteenth* Verse of the next Chapter: which shows that *Moses* was there where the People might speak to him; and therefore, if he went up now to the top of the Mount, he came down again, when the LORD spake audibly to them, and stood in a place where he might be a Mediator between them. So he himself saith, *V Deut. 4, 5.* that when the LORD talked with them face to face in the Mount, he *stood between the LORD and them.* And accordingly it follows *v. 23.* of that Chapter, that when they heard the voice out of the midst of the Darknes, *they came near to Moses, and said, &c.* which shows he was not far off from them, though nearer to God than they.

But perhaps *Moses* and *Aaron* did not come up into the Mount, till after the *Ten words* (or Commandments) were spoken: when *Moses*, we read *XX. 21.* *drew near unto the thick darknes where God was;* though we read nothing of *Aaron* there. Which inclines me to think the foregoing account of this matter, to be the truer.

CHAP.



## CHAP. XX.

Verse 1. **A**ND God spake all these words, saying.] After the Trumpet had summoned them all to attend, and sounded a long time louder and louder, there came a Voice from the SCHECHINAH, or Divine Majesty, out of the midst of the Fire (as we read IV Deut. 12. V. 4, 22.) that is, of the Angelical Host, which incircled him, and appeared like Flames of Fire. Which made the Apostle say, the Law was ordained by Angels (III Gal. 19.) who were then in attendance upon the Divine Majesty, as his Retinue, when he spake all these words, that follow to the end of the seventeenth Verse; which are called the Ten words, or Commandments, in XXXIV. 28. And he spake them with so great a Voice, V Deut. 22. that all the People, who were very numerous, plainly heard them: which was very wonderful.

This was upon the sixth day of the third Month, called Sivan. See Selden L. III. de Jure N. & G. c. 11.

Ver. 2. *I am the LORD thy God, which have brought thee out of the Land of Egypt, &c.*] In this Preface to the Ten Commandments, he asserts his Right to give them Laws, not only in general, as he is the LORD of all, but by a peculiar Title he had to their Obedience; whom he had taken to himself, after a special manner, to be his People, by bringing them out of the Land of Egypt, and the Servitude under which they groaned there. This was a Benefit fresh in their Minds, and most apt to affect their Hearts: and therefore he doth not say (as the Author



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thor of *Sepher Cosri* observes, P. I. *Sett.* 27.) *I am the LORD of Heaven and Earth; or, I am thy Creator; but, I am the LORD thy God*, who have shown a particular favour and kindness to thee, by bringing thee out of the Land of *Egypt*, &c. When he became their *King* by a special Title, (as I observed III. 10.) and upon that account gave them these Laws, whereby they were to be governed: and gave them peculiarly to them (as the fore-named Author notes) who were tied to the Observance of them, by virtue of their Deliverance out of *Egypt*, and God's placing his Glory among them. Whereas, if they had been tied to them by virtue of their Creation, they would have belonged to all Nations, as much as unto them. Thus He. *Maimontides* will have these words, *I am the LORD thy God*, to signify the Existence of God; and the next, (v. 3.) his Unity: which two are the great Foundations of Religion, *More Nevoch.* P. H. c. 33. And indeed the word *JEHOVAH*, or *LORD*, is generally thought to signify, *he who is of himself*. And the next word *ELOHIM* (which is the most ancient Name of God in Scripture) Learned men of late derive from the *Arabick* word *Alaha*, (there being no root in *Hebrew* remaining from whence it can so regularly come) which signifies to *worship*, *serve*, and *adore*. *Hottinger* hath taken a great deal of pains, in his *Hexameron*, and elsewhere, to confirm this out of that, and out of the *Ethiopic* Language also. The Jews say indeed, that *Elohim* is the name of Judgment, as *Jehovah* is of Mercy; but *Abarbinel* confutes this, to establish a Notion of his own, (viz. *the Omnipotent Cause of all things*) which others oppose, as much as he doth the former. And therefore

fore most, I think, now rest in the fore-named Notion, that it properly signifies him, who only is to be religiously worshipped and adored; as it follows in the next words.

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Ver. 3. *Thou shalt have no other Gods.* ] That is, *believe in one God*; or, *believe there is no other God but me*, as *Nachman* interprets it; and consequently worship no other God. This is the great Foundation (as the Hebrews speak) of the Law: for whosoever confesses any other God, he denies the whole Law. And they truly observe also, that this *negative* Precept includes the *affirmative*, viz. a Command to worship Him, the only God. As when *Naaman* saith, he would neither offer *Burnt-offering*, nor *Sacrifice* to any other God, but the LORD; it is plain he meant, that he would *Sacrifice* to him, 1 *Kings* V. 17. See *Selden L. III. de Jure N. & G. c. 1.*

*Before me.*] As they were not to forsake Him, and worship some other God; so not to worship any other God, *together with Him*, as many did, 2 *Kings* XVII. 33. For in his Presence he could not indure any Competitor.

Ver. 4. *Thou shalt not make unto thee any graven Image, &c.*] The difference between *Pesel*, which we translate *graven Image*, and *Temunah*, which we translate *Likeness*, seems to be, that the former was a protuberant Image, or a *Statue* made of Wood, Stone, &c. and the other only a *Picture* drawn in colours upon a Wall, or Board, &c. Both which, some have thought, they were prohibited here so much as to make; whether it were the Image or Picture, of the Stars, or Birds, or Men, or Beasts, or Fishes; for fear they should be drawn to worship them. Thus it is certain *Origen* understood this Commandment,

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Chapter when he said, there was not permitted to be so much  
 X X. as ζωροειδης, ὁτι ἀγαλματοποιὸς ἐκ τῆς πολιτείας αὐτῶν,  
 &c. a Picture-drawer, or a maker of Statues in their  
 Commonwealth : to take away all occasion of draw-  
 ing Mens minds from the worship of God, L. IV.  
*contra Cels.* p. 181. *Clemens Alexandrinus* was of the  
 same Opinion, L. V. *Stromat.* and *Tertullian*, L. de  
*Spectaculis*, c. 23. Which they derived, in all proba-  
 bility from the Jews, who from the time of the *Mac-*  
*cabees*, to the Destruction of *Jerusalem*, thought they  
 were forbidden by this Law to make an Image or Fi-  
 gure of any Living Creature, especially of a Man.  
 This *Harmannus Conringius* hath plainly demonstrated  
 (in his *Paradoxa de Nummis Ebraeorum*, c. 5.) out of  
 many places in *Philo* and in *Josephus*. The latter of  
 which tells us, L. XVIII. *Archæolog.* c. 5. That all  
 their Governours before *Pilate*, were wont to use  
 Ensigns in *Jerusalem*, without the Image of *Cæsar* in  
 them, because their Law forbad εἰκόνας ποιεῖν, the ma-  
 king of Images. And when *Vitellius* was to lead the  
 Roman Army through *Judæa* against the *Arabians*,  
 with Images in their Ensigns, the People ran to meet  
 him, beseeching him to forbear it, ἐκ τῆς αὐτοῦς ἱ) πα-  
 τέρων προσηγορίας εἰκόνας εἰς αὐτὸν προσηγορίας, for it was  
 not consonant to the Laws of their Country to see Im-  
 ages brought into it. But whether this was the ancient  
 Exposition of the Law before those times, may be  
 doubted. The *Talmudists* think it was unlawful to  
 make any Figures of Celestial Bodies, either promi-  
 nent or plain, though it were for Ornaments sake :  
 but as for Animals, they might make prominent Sta-  
 tues of them, except only of Men; the Images of  
 whom they might draw on a plain; See *Selden* L. I.  
*de Jure Nat. & Gent.* c. 6, 7, 8. Which distinctions  
 most

most look upon as ungrounded ; and the common Opinion is, That *Moses* did not forbid the very making of an Image ; but, that they should not make them, to set up in the place of Divine Worship.

Ver. 5. *Thou shalt not bow down thy self to them, nor serve them.* ] If they saw an Image (as they must needs do in other Countries, though we suppose they had none among themselves) he requires them not to use any gesture, or to do any thing that might signifie Reverence or Honour given to them. Such were *prostrating* themselves before them, *bowing* their bodies, *kissing* their hands ; much less to offer *Sacrifice*, or *burn Incense*, &c. to them. Here seems to be a plain gradation in this Commandment ; three things being here forbidden, if we take the first part of it to signifie that they might not so much as *make a graven Image, or any likeness* of any thing, for fear they should be tempted to Idolatry. But though this may be supposed to have been a sin, yet not so great as the next, to *bow down to them* ; which was a degree of Honour, too high to be paid unto any Image. But was not the highest of all ; which was to *serve them*, by offering Sacrifice, burning Incense, making Vows to them ; or swearing by them ; or consecrating Temples to them ; or lighting Candles before them.

*For I the LORD thy God am a jealous God.* ] This reason shows that this Commandment is different from the first, and not a part of it. For worshipping of Images is forbidden, not meerly because he was their God, and there is but one God, but because He is a *jealous God*, who could not endure any Corival, or Consort, in that which was proper to himself. And so the ancient Jews, and Christians

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also,

Chapter also, before St. *Austin*, took this for the *second* Com-  
 X X. mandment. The *Arabian* Christians, in later times,  
 particularly *Elmacinus*, distinctly name the Ten Com-  
 mandments, in that order which we now do ; as  
*Hottinger* observes in his *Smegma Orientale*, p. 436.

*Visiting.*] i. e. Punishing with heavy Judgments,  
 XXVI Lev. 39.

*The iniquity of the Fathers upon the Children.*] This  
 was threatned to terrifie them from this sin, which  
 would ruin their Families ; being a kind of High  
 Treason against the LORD of Heaven and Earth.  
 Yet *Aben-Ezra* understands it only of such Children  
 as trod in the steps of their Forefathers ; for if they  
 repented, the Punishment was mitigated, XXVI Lev.  
 40, &c.

*Unto the third and fourth Generation.*] That is, as  
 long as they could be supposed to live (which might  
 be to see the third, and perhaps the fourth Genera-  
 tion) he threatens to pursue them with his Venge-  
 ance in their Posterity ; whose Punishment they  
 themselves should behold, to their great grief. So  
 great was his hatred to this Sin ; and so odious were  
 such People to him. Thus *Maimonides* expounds it  
 in his *More Nechoh*. P. I. c. 54. ‘ *Visiting the iniqui-  
 ty of the Fathers upon the Children*, is threatned on-  
 ly against the Sin of Idolatry ; as appears from  
 what follows, that such Sinners are called haters of  
 him. And he mentions only *to the fourth Genera-  
 tion* ; because the most a Man can live to see of his  
 Seed, is the fourth Generation. Accordingly God  
 orders, saith he, that if any City prove Idolaters,  
 the Inhabitants should be destroyed utterly, and all  
 that was therein, XIII Dent. 13, 14, 15. Fathers,  
 Children, Grand-children, Great-grand-children,  
 and

and the new-born Children, were all killed for the Chapter  
 Sin of their Parents. Hence he saith, VII *Dent.* X X.  
 10. he repayeth them that hate him to their face :   
 which is there twice mentioned.

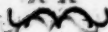
*Of them that hate me.*] For he looked on them, not only as Enemies, but as haters of him. It is an Observation of the same *Maimonides*, that in the whole Law of *Moses*, and in the Books of the Prophets, we shall never find these words, *Fury, Anger, Indignation, Jealousie* attributed to God, but when they speak of Idolatry : nor any Man called an *Enemy to God*, an *Adversary*, an *Hater* of him, but only *Idolaters*, VI *Dent.* 14, 15. XI. 16, 17. XXXI. 29, &c. I *Nehem.* 2. VII *Dent.* 10. XXXII *Numb.* 21. XII *Dent.* 31. XVI. 22. See *More Nevoch.* P. I. c. 36. which he repeats c. 54. *No man is called an hater of God, but an Idolater*; according to that XII *Dent.* 31. *every abomination to the LORD which he hateth.* By which it appears that they counted the Worshippers of Images, *Idolaters*; though they did not think these Images to be Gods, ( for no Man in the World ever thought an Image, made of Wood and Stone, Silver or Gold, to be the Creator of Heaven and Earth, or the Governour of the World ) but took them only for things intermediate between God and them, as he there speaks.

This was a Law so well known to the ancient Heathens, that the best Men among them would suffer no Images to be set up in their Temples. In particular, *Numa* forbad this to the Romans, which he learnt, as *Clemens Alexandrinus* thinks, from *Moses*. Insomuch, that for the space of an *Hundred and seventy years*, though they built Temples, yet *ἁγίασμα* ἔδεν, ἔτε πλάσιν, ἔτε μὲν γεαπὸν ἐποίησαντο, they made



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no Image, neither Statue, nor so much as a Picture, L. 1. *Stromat.* p. 304. *Plutarch* relates the same in the Life of *Numa Pompilius*, and adds this reason, that he thought it a great Crime to represent the most excellent Being, by such mean things; and that God was to be apprehended only by the Mind. The ancient *Persians* pretend to have received the same Law from their *Zoroaster*; who, in a number of things is so like to *Moses*, that *Huetius* thinks (not without reason) his story was framed out of these Books.

Ver. 6. *And showing mercy unto thousands.*] To invite their Obedience, he promises to be kind unto them and their Posterity, for *many Generations* (so *thousands* signifies) who were loyal and faithful to him. Such is the infinite goodness of God, that he delights in showing Mercy, more than in Acts of Severity; there being such a disproportion between the one and the other, as there is between *three* or *four*, and *a thousand*. Which made the heavy Punishment of *Idolaters* the more reasonable, because they might have enjoyed such great and long continued Blessings, if they would have kept close to their Religion.

*Of them that love me.*] Adhered to him alone, as the only Object of Worship and Adoration; with such an Affection as a chaste Wife bears to her Husband. For God now espoused this Nation to himself, (as the Prophets taught them to understand it) and therefore all the Idolatry which is forbidden in these Commandments, is called *going a whoring* from him.

*And keep my Commandments.*] Not only professed to be his intirely, but proved it by observing his Precepts. Which *keeping* or observing of *his Commandments*, is mentioned here perhaps, and not any



any of the following Commandments; because this and the first were the principal, upon which the rest depended: There being no reason to mind what he said, if they acknowledged any other God but him.

Ver. 7. *Thou shalt not take the Name of the LORD thy God in vain.*] By the Name of the LORD in Scripture, is meant the LORD himself: and to take or lift up his Name, is to Swear by him. So this word *Nasa* sometimes signifies without the addition of God's Name, III Isa. 7. *Jissa* he shall lift up in that day; which we truly render, *in that day he shall swear*: which they did then with the Hand lifted up to Heaven. And to take his Name, or swear *in vain*, is to swear falsely. That's the principal meaning undoubtedly, that they should not call God to witness unto a Lie; promising in his Name that which they meant not to perform; or affirming or denying with an Oath, that which they knew not to be true. For so the word *Schawe* frequently signifies in Scripture, *a Lie*. This relates not to their giving a Testimony before a Judge upon Oath, (of which he speaks afterward, in a distinct Commandment) but to their Intercourse and Commerce one with another. For an Oath, saith R. *Levi* of *Barcelona*, ought to establish every thing: and thereby we declare our selves to be as much resolved concerning that which we swear, as we are concerning the Being of God.

Heathens themselves accounted an Oath so sacred a thing, that it was capital for a Man to forswear himself as *Hen. Stephanus* (in his *Fontes Juris Civilis*, p. 7.) observes out of *Diodorus Siculus*, L.I. and the reason he gives of it is this, that such a Man committed

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ted two heinous Crimes, by violating his Piety to God, and his Faith to Men, in the highest degree.

But besides this, both Jews and Christians, always understood swearing *lightly*, upon frivolous occasions, or without any necessity, to be here forbidden. R. *Levi*, before-mentioned, saith this Precept may be violated *four* several ways, besides swearing that which we mean not to perform. And *Salvian* applies this to the trivial naming of God and our Saviour, upon all occasions, and sometimes upon bad occasions. *Nihil jam penè vanius, quam Christi nomen esse videatur*, &c. Every body then swearing by Christ, he would do this or that, though of no consequence whether he did it or no, or perhaps a thing which ought not to be done, L. IV. *de Gubern. Dei*, p. 88. *edit. Baluz.*

They that understand this of Swearing by false Gods (which are called *vain things* in Scripture) do but trifle: that is condemned in the foregoing Commandment; it being a piece of Worship to swear by them.

*For the LORD will not hold him guiltless, &c.*] If Men did not punish the false Swearer, the LORD threatens that he will. And so Mankind always thought, as appears by the Law of the XII. Tables, (mentioned by *Hen. Stephanus* in the Book quoted above) *Perjurij pœna divina, exitium; humana dedecus*: The Divine Punishment of Perjury is utter Destruction; the Humane Punishment is Disgrace or Infamy. And *Alexander Severus* was so sensible of this, that he thought, *Juris jurandi contempta Religio, satis Deum ultorem habet*: The contempt of the Religion of an Oath, hath God for a sufficient Avenger. For  
an

an Oath is the strongest Bond that is among Men, to bind them to Truth and Fidelity, as *Cicero* speaks, *L. III. de Offic. c. 31.* Witness, saith he, the XII. Tables; witness our Sacred Forms in taking an Oath; witness our Covenants and Leagues, wherein we plight our Faith to Enemies; witness the Animadversions of our Censors, *qui nulla de re diligentius, quam de jurejurando, judicabant*, who judged of nothing more diligently, than of an Oath.

Nor was the other sort of *vain* (that is, light and idle) Swearing, without any just occasion, suffered to go unpunished: for Mr. *Selden* observes out of *Maimonides* (*L. II. de Synedr. c. 11. p. 497.*) that if any Man was guilty of it, he that heard him Swear was bound to Excommunicate him, (what that was he shows in the first Book) and if he did not, he was to be Excommunicated himself. And there is great reason for these Civil Laws, which have provided a Punishment for this Crime; not only because it is a great disrespect to God, to use his Name so lightly, on every trivial occasion; but because such contempt of the Divine Majesty, makes Men fall into the fearful Sin of *Perjury*.

Ver. 8. *Remember the Sabbath day to keep it holy.* ] Be mindful of the day, called the *Sabbath*; to make a difference between it and all other days; so that it be not employed as they are.

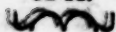
Ver. 9. *Six days shalt thou labour, and do all thy work.* ] This is not a Precept requiring Labour; but a Permission to employ six days in a Week, about such worldly Business as they had to do. Which Permission also God himself abridged, by appointing some other Festival days; as all Governours may do, upon some special occasions.

B b b

But

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But the seventh day is the Sabbath of the LORD thy God.] Appointed by his Authority to be a day of Rest from your Labours.

*In it thou shalt not do any work.]* Herein the peculiar respect to the Seventh day consisted : on all other days they might work ; but on this they were to cease from all manner of work. In which very thing, was the sanctifying of this day ; it being hereby separated and distinguished from all other days, in a very remarkable manner. But then it naturally followed, that having no other work to do, they should call to mind the reason why it was thus sanctified, or set apart from other days. And the reason, say the Jews themselves, was, *That having no other business, they might fasten in their minds the belief, that the World had a beginning ; which is a thread that draws after it all the foundations of the Law ; or the Principles of Religion.* They are words of R. Levi of Barcelona.

Besides which there was another reason, which I shall mention presently. But by this it appears, that the Observation of this day, was a Sign, or a Badge, to whom they belonged : A profession that they were all the Servants of Him, who created the Heaven and the Earth, as God himself teaches them to understand it, XXXI. 13, 17. And that their Minds might be possessed with this sense, he ordered this Solemn Commemoration of the Creation of the World, to be made once in Seven days. For, as if there had been quicker returns of it, their Secular Business might have been too much hindered ; so if it had been delayed longer, this sense might have worn too much out of their minds.

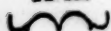
Thou,

*Thou, nor thy Son, nor thy Daughter, &c.]* They might no more employ others in their worldly Business on this day, than do it themselves: But their Children, though they understood not the reason, were to rest; that in time they might learn this great Truth, that all things were made by God.

*Nor thy Cattle.]* Their Oxen, and Asses, and all other Creatures wont to be employed in their Labours, were to enjoy the benefit of this Rest as well as themselves, V *Deut.* 14. Which was absolutely necessary; it being impossible for their Servants to rest (as is here also required) if they were to set their Cattle on work.

*Nor thy stranger that is within thy gates.]* No stranger, who by being Circumcised, had embraced the Jewish Religion. But other strangers might work; who only dwelt among them, having renounced Idolatry, but not taken upon them the Obligation to observe their whole Law. Yet if any such Person was a Servant to a Jew, his Master might not employ him on the Sabbath day in any work of his; but the Man might work for himself, if he pleased, being not bound to this Law. See *Selden L. III. de Jure N. & G. c. 12.*

*Ver. 11. For in six days the Lord made Heaven and Earth.]* There were two reasons for the Sanctification of this day. One was, because God rested from his Work of Creation on the Seventh day, which is mentioned here; the other was, because he had given them rest from their Labours in Egypt, which he mentions in the V<sup>th</sup> of *Deuteronomy*. There is no body hath explained both these better than *Maimonides*, *More Nevoch. P. II. c. 31.* 'There are two different



Causes, saith he, for this Precept, from two different Effects. For when *Moses* first explained to us the cause of this Celebration, in the Promulgation of the X. Commandments, he saith it was, because in *six days the LORD made Heaven and Earth*. But in the repetition of them, he saith, *Remember that thou was a servant in Egypt, &c. therefore the LORD thy God commanded thee to keep the Sabbath day*, V Deut. 15. The first Cause, is the Glory and Magnificence of this day, as it is said, *Therefore the LORD blessed the seventh day and sanctified it*, II Gen. 3. This was the effect of that Cause, *for in six days he made Heaven and Earth*, (this was the reason, he means, of the first Institution of the Sabbath) but that he gave this Precept of the Sabbath unto *us* (i. e. the *Israelites*) and commanded us to observe it, was from the other Cause, which followed the first Cause, *because we were Servants in Egypt*. All which time we could not serve according to our own Will and Pleasure, nor had any Rest, or observed a Sabbath: And therefore God gave us this special Precept of Resting and Cessation from Labours, to joyn together these two Reasons, viz. the belief of the beginning of the World, which presently suggests to us the Being of God; and then the memory of Gods Benefits unto us, in giving us Rest from our intolerable Burdens in *Egypt*.

*Wherefore he blessed the Sabbath day, and hallowed it.*] In the beginning of the World he blessed the Seventh day, II Gen. 3. and now particularly chose *this* Seventh day, for a Sabbath; which he ordered them to observe in memory of their coming out of *Egypt* on that day; as I observed XVI. 5, 23. By which he pre-



preserved in their minds, that singular Benefit which he had bestowed upon them : ' and most manifestly (saith *Maimonides* in another place, P. III. c. 43.) ' procured great ease to all sorts of Men, by freeing a ' *seventh* part of their Lives from wearisome Labour. ' Which hath another Blessing in conjunction with ' it, that it perpetually preserved and confirmed that ' most precious History and Doctrine concerning the ' Creation of the World.

Ver. 12. *Honour thy Father and thy Mother.* ] In another place they are commanded to *fear* them, XIX. Lev. 3. and as here the Father is put before the Mother, so there the Mother is put before the Father, to show, (as *Maimonides* takes it, in his Treatise called *Memarim*, c. 6.) that we ought not to make any difference between them ; but they are both equally to be honoured and revered. Which is a Duty of such great concernment, that we are taught by the placing of this Commandment immediately after those which peculiarly relate to God's Worship ; that next to his Majesty, our Parents are to be honoured, with that reverence, love, obedience, and maintenance, which is due to them. And therefore notorious disobedience to them is threatned with death, as well as Apostacy from God. Wherein this *honour* or *fear* doth consist, is taught in all Books of Religion : and Mr. *Selden* hath named a great many things wherein the Jews place it, as the Learned Reader may see, L. II. de *Synedr.* c. 13. p. 558, &c.

I shall only add, that this was a Law among the Heathens, mentioned by *Salencus*, *Charondas* and others, in these words, *τὰ τέκνα τῶν γονέων τιμᾶτωσαν*, let Children honour their Parents. And thus *Ulpian* expresses it, *Filio semper honesta & sancta persona Patris*



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*Patris videtur debet.* And afterward, *Etiam Patrem & Matrem venerari oportet.* With much more, that *Hen. Stephanus* hath collected, in his *Fontes & Rivi Juris Civilis.*

[That thy days may be long in the Land, &c.] As disobedience to Parents is, by the Law of *Moses* threatened to be punished with death; so on the contrary, long Life (which is the greatest worldly Blessing) is promised to the Obedient; and that in their own Country, which God had peculiarly enriched with abundance of his Blessings. Heathens also gave the very same encouragement, saying that such Children should be dear to the Gods, both living and dead. So *Enripides*,

*Ὅς δὲ τὰς τιμὰς ἐν βίᾳ ὀφεί*

*ὄδ' ἐν τῇ ζωῇ πατρὶς ποιεῖ.*

And this famous *Senarius*, mention'd by the same *Henr. Stephanus*, with many other notable Passages,

*Ἰναυὺς βιωτὺς ἡγοσόμεν τὰς γαυεῖς.*

Thou shalt live long (or, as long as thou canst desire) if thou nourish thy ancient Parents. Whence children are called by *Xenophon*, and others, *ἡγοσόμεν*.

Ver. 13. Thou shalt not kill.] After the Command about the respect due to Parents, naturally follows the regard we ought to have to all other Men, who spring from them. And the greatest injury we can do another, is to take away his Life; whereby he is deprived of all the Enjoyments of this World, and Humane Society it self is also wounded, which cannot

not

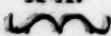
not subsist if its innocent Members cannot be safe. *Innocent*, I say, for this Commandment doth not hinder Men from defending themselves from violence, XXII. 2. nor forbids Magistrates to punish those with death, who commit Crimes worthy of it: for this is to preserve the Lives of other Men, XXII. 18, 19, 20.

Ver. 14. *Thou shalt not commit Adultery.*] Next to a Man's self, his Wife is nearer to him, than any other Person; they two being *one flesh*. Which makes the injury done to him in her Person, a breach of Humane Society next to Murder. Nay, the LXX. place this Commandment before the other, *Thou shalt not kill*: Vertuous Woman valuing their Chastity more than their Lives; and the Crimes to which meer Pleasure tempts Men, being more grievous, in the opinion of the great Philosopher, than those to which they are stimulated by anger. *Whoredom* is also forbidden in the Law of *Moses*, and *Incest*; as Wounding any Man is, as well as Murder: but in these X. Words, which are a short Abridgment of their Duty, it was sufficient only to mention the principal things, of every kind, which were hateful to God and injurious to Men.

Ver. 15. *Thou shalt not steal.*] This was to injure Men in their Goods and Possessions; either by open Rapine, or by Craft and Cheating; against which God intended to secure them by this Precept. Several sorts of this Sin, are afterwards mentioned in particular Laws.

Ver. 16. *Thou shalt not bear false witness against thy Neighbour.*] As our Neighbour is not to be injured by us in Deeds, so not in Words; by giving a false Testimony against him before a Judge; which is the chief

chief

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chief Sin of this kind. This is both an injury to our Neighbour, and an affront to God; in whose place the Judge is, whom we go about to deceive.

Large Commentaries on these Commandments are not to be expected; which may be found in many Authors, commonly known.

Ver. 17. *Thou shalt not covet thy Neighbours house, &c.*] Here is forbidden so much as the designing any Mischief to others, in any of the things fore-mentioned. For as all Injuries in word or deed are prohibited in the IV. preceding Commandments: So in this he prohibits those, which are only in the heart, or counsels of Men, but never come to light. And in the enumeration of the things they were not to covet, he begins first with that which was last mentioned, and so backward to the other. For he saith, *Thou shalt not covet thy Neighbours House*, by designing to bear *false witness*, or to commit *theft*. And then follows, *thou shalt not covet thy Neighbours Wife*, by intending to abuse her, if opportunity served; *nor his Man-servant, nor his Maid-servant, &c.* which are his principal Goods. He saith nothing of thirsting after his *Life*; which is supposed to be unlawful, because less than that is forbidden.

*Menander* hath something like this;

Μηδὲ βελόνης ἐναμμί' ἑπιδυμῆς Πάμφιλε  
'Ο γὰρ Θεὸς βλέπει σε πλοσίον παρ' ἐν.

*Do not so much as covet the thred of a Needle, for God sees thee, being intimately present with thee.* See more in *Grotius* his *Prolegomena* in *Excerpta ex Stobæo*.

Ver.

Ver. 18. *And all the People saw the Thundrings, &c.*] Seing being the principal Sense, it is frequently put for the rest: and this passage may be translated, *they sensibly perceived, &c.* See XLII Gen. 1. and *Drusius's Questiones Hebr. L. I. c. 10.*

*The Thundrings and the Lightnings.*] XIX. 16.

*And the noise of the Trumpet.*] Which ceased, while God spake the X. Words to them; but now began again, together with Thunders and Lightnings, when they were ended. For as they were introduced in a most Majestick manner, to raise their attention, and strike an awe into them; so they were closed, that they might be the more sensible of the dreadfulness of that Majesty who spake to them; and that they might have a greater reverence to his Law.

*They removed and stood afar off.*] They were at the bottom of the Mount, while God spake to them; but now started back, for fear those Flames they saw upon the Mountain, (V *Dent.* 25.) and perhaps flashed from thence in a terrible manner, should devour them. How far they removed, we know not; some think to the place where they were incamped before this glorious Appearance, out of which *Moses* brought them to meet with God, XIX. 2, 17.

Ver. 19. *And they said unto Moses.*] By the Heads of their Tribes, and their Elders, (V *Dent.* 23.) who came from the People to *Moses*, while he remained still in his place. For he saith there, *they came near unto him*, when they spake these words; which signifies they were at some distance before.

*Speak thou with us, and we will hear, &c.*] They desire that what God had farther to command them, He would be pleased to acquaint *Moses* with it; and  
C c c they

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they would receive it, as his own words; but should die with fear, if they heard him speak any more with his own Voice. This is more largely related V *Dent.* 24, 25, &c. and accordingly God afterward communicated to *Moses* alone, the rest of his Laws, both concerning Religion and Civil Government.

Ver. 20. *And Moses said unto the People.*] He bad the Elders return this Answer to the People that sent them,

*Fear not.*] Be not afraid of your lives. No hurt shall come to you.

*For God is come to prove you.*] God intends by this dreadful Appearance, to discover unto your selves and others, whether you will be such as you pretend, XIX. 8.

*And that his fear may be before your face.*] And that you may have an awful sense of him in your Mind, by having before your eyes continually, the Glory of his Majesty, of which you were lately sensible, v. 18.

*That you sin not.*] Let this be your only fear, not to offend God, by disobeying his Commands.

Ver. 21. *And the People stood afar off.*] In their Tents, within their Camp. For God commanded him to bid the Elders, after this Discourse, to go to their Tents from whence they came; where, I suppose, the rest of the People were, V *Dent.* 30. But he bad *Moses* stay with him; and he would, as they desired, tell him all the rest of the things, which he intended to enjoin them, v. 31.

*And Moses drew near unto the thick darkness where God was.*] Who called him to him again, as he had done before, XIX. 20. There is a curious Observation in *Pirke Eltefer*, that the Hebrew word here is not

not *Nogesh*, he approached, or drew near, as we translate it; but *Niggesh*, he was drawn near. The Angel *Gabriel* or *Michael* (as he fancies) coming, and taking him by the hand, and leading him up to God, cap. 41. But this signifies rather, that he did not go up of his own accord, but was called by God to draw near to his Divine Majesty. Which he did the next day, upon the seventh day of *Sivan*: and received LVII. Laws (besides the X. which God himself delivered) partly Civil, and partly Religious; which were Explications of the Decalogue.

Ver. 22. *And the LORD said unto Moses.* ] When they were together, in the thick Cloud before mentioned.

*Thus thou shalt say unto the Children of Israel.* ] When thou goest down again to them.

*Ye have seen that I have talked with you from Heaven.* ] The apprehension of one sense (as *Maimonides* phrases it, *More Nevoch*. P. I. c. 46.) is usually in Scripture put for the apprehension of another. As, *See the word of the LORD*, II Jer. 31. that is, hear it, or mark it diligently. Or, the meaning here may be, *You saw*, i. e. perceived, by the Thundrings, and Lightnings, and all the rest of the Tokens of a *Majestick Presence*, that it was I who spake from above.

Ver. 23. *Ye shall not make with me.* ] The Hebrew Writers here make a pause, or full stop, as if it were a compleat Sentence. And the meaning is explained in the *Talmud* to be, *Ye shall not make the Similitude of the Ministers, that minister before me above*, as the Sun, the Moon, the Stars, or the Angels, *Ger. Bab. upon Avocha Zura*. And so *Maimonides*; upon the same Subject, It is unlawful to form the Images of the



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Sum, the Moon, the Stars, the Celestial Signs, or Angels, according to that which is written, *Ye shall not make with me*; i. e. nothing like the Ministers that minister to me above, See *Selden L. II. de Jure N. & G. c. 6. p. 198*. But if we joyn these with the following words, the sense is the same; that as they acknowledged no other Gods but him, so they should not make any Image to represent him. To enforce which the word *make* is repeated in the end of the Verse, whereby greater efficacy is added to the Command.

*Gods of silver, or gods of gold shall ye not make unto you.*] He gives this Caution, lest by the splendour of these Metals they should be tempted (being prone to Superstition and Idolatry) to make such kind of Representations. For by *Gods*, are meant Images to represent him; which at the first were made very glittering, like the heavenly Bodies; but afterward they proceed to worship Images of meer Wood, or Stone.

The coherence of this, with the foregoing Verses; is something obscure; unless we observe how this is reported in the Book of *Deuteronomy*: where *Moses* puts them in mind, that they *saw no Similitude on the day that God spake with them in Horeb*, IV. 15. and therefore not to *make them a graven Image, the similitude of any Figure*, &c. v. 16, 17, 18, 19. Accordingly the meaning is here, *ye have seen that I talked with you from Heaven*, (i. e. you heard only a Voice, but saw no Similitude of Man, or any other Creature) therefore ye shall not represent me by any Image, though never so rich and glorious. And thus *Greg. Nyssen* seems to have understood it, *de Vita Moyses*, p. 180. God gave *Moses* many Divine Commandments, the chief of which is *ἡ ἐντολή, ἡ τὸ μὴ ποιεῖν*

*πλάσιν*



νέους ἰσχυροὺς καὶ τῆς δόξης ἰσχυροὺς ἔχον, Piety to-  
wards God, and to have becoming Notions and Con-  
ceptions of the Divine Nature, as transcending all vi-  
sible things, nay all our thoughts, and like to nothing  
that we know. And therefore he bids them, in their con-  
ceptions of him, not to look at any thing they saw, nor  
liken τὴν τῆς φύσεως ἰσχυροῦς καὶ τῆς δόξης ἰσχυροῦς, the Nature which  
transcends the whole Universe, to any thing that they  
were acquainted withal.

There was the greater need of this Precept, if the  
Egyptian Worship in these days, was the same with  
that in other times; when *Osiris* was adored in the  
form of a golden Ox, or an Ox of Wood all gilded  
over, as *Plutarch* calls it βύς διαχρυσός.

Ver. 24. *An Altar of Earth shalt thou make unto me.*  
For the better observation of the foregoing Com-  
mandment, he orders that his Altars should be made  
as plain and simple as might be. Either of Sods and  
Turfs of Earth (which were easily prepared, in most  
places, whilst they staid in the Wilderness) or of  
rough and unpolished Stone (if they came into rocky  
places, where no Sods were to be got) that so there  
might be no occasion to grave any Image upon them.  
Such Altars *Tertullian* observes were among the anti-  
ent Romans, in the days of *Numa*: when, as they  
had no sumptuous Temples, nor Images, so they had  
only *temeraria de cespite altaria*, Altars hastily hud-  
dled up of Earth, without any Art, *Apolog. cap. 25.*  
which *Jamblicus* calls βαρύτες αὐτοχρῆστες, *ex tempore*  
Altars (as we would now speak) thrown up on a  
sudden. And so *Scioppius* pretends he found some  
MS. have it in that place of *Tertullian*, not *temeraria*,  
but *temporaria*; Altars made only for a present use,  
not to remain after the Sacrifice was done. Nay, *For-*

*tunatus*

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*tunatur Scacchus* will have it, that *Moses* here commands them to *make the Earth their Altar*; as the words may be translated out of the Hebrew: which he thus interprets, Thou shalt mark out a place upon the bare Ground, and there offer Sacrifice, *Myrothec. II. Sacr. Eleochoys. c. 56.*

*And shalt Sacrifice thereon thy Burnt-offerings, &c. ]* This Form of Worship, as *Maimonides* himself acknowledges, was appointed by God, because it was used in all the World. Which moved him, not to abolish it, but to translate it, from created and imaginary Beings, to his own most Adorable Name: Therefore he commanded us, saith he, to make him a Sanctuary, (XXV. 8.) and consecrate an Altar to his Name, and offer him Sacrifices, (for which he alledges this very Text) and on the contrary prohibits us to do such things, to any other Being, XXII. 20. XXXIV. 13, 14. *More Nevoch. P. III. c. 32.*

*In all places. ]* This shows that the foregoing Commandment hath a peculiar respect to the time they were in the Wilderness (especially till the Tabernacle was erected) when they were in their Travels, removing from place to place, and not fixed in any: Then these Altars were very proper, which might be prepared on a sudden, and as suddenly thrown down again.

*Where I record my Name. ]* Or cause it to be remembered and acknowledged, by some Token or Symbol (that is) whereby he signified that he would be worshipped there. Which sense the *Chaldee* seems to me to have expressed most exactly; *In every place where I shall make my Glory (i. e. the SCHECHINAH) to dwell, from whence I will bless thee: i. e. hear their Prayers.* This must be the meaning here; because

because the *Ark*, which was the Memorial of God's Presence with them, was not yet made. Or else, he means the *Sacrifices* and *Altars* before mentioned, which Mr. Mede thinks may be here pointed at; because these were Rites of Remembrance, whereby the Name of God was commemorated or recorded, and his Covenant with Men testified and renewed. See *Book II. pag. 453, &c.* And indeed the word *Zakar* doth most certainly signifie, not only to remember or record, but to worship and to perform Sacred Offices: so the meaning may be, *in every place where I exhibit my self to be worshipped and honoured.*

*I will come unto thee, or, meet with thee.* ] Upon which account the Tabernacle of the LORD was called *Ohel Moed*, the Tabernacle of Meeting. Not because of the Peoples meeting there to Worship (as is commonly supposed, when we translate those words *the Tabernacle of the Congregation*) but of God's meeting there with his People, as Mr. Mede observes (p. 436.) from many plain places of Scripture; XXX Exod. 42. XXX. 36. XVII Numb. 4.

*And I will bless thee.* ] Give thee testimonies of my gracious Presence and Acceptance. The Gentiles believed their Gods were present, where their Images were worshipped. But he promises to be present in all places whatsoever, where he would have his Name celebrated (*i. e.* where he would be worshipped) though their Sacrifices were offered upon the most mean and simple Altar.

Ver. 25. *If thou wilt make me an Altar of stone, &c.* ] If it cannot be made without Stones (saith Maimonides, P. III. *More Nevoch. c. 45.*) take care that the Stones remain in their own natural form; and that they be not polished, &c. This was to avoid Idolatry;

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latry; for fear they should make any figure with the Tools they employed, in shaping and fashioning the Stones, after an artificial manner: or should reserve the pieces of Stone that were paired off, for Superstitious or Magical uses. Just, saith *Maimonides*, as he forbids planting a Grove near his Altar, for that was to imitate Idolaters, XVI *Dent.* 22. See IV *Dent.* 15, 16. which plainly shows this was the reason of this Command.

In short, these Altars were built like those of Turf, on a sudden, without any Art; only by piling Stones one upon another. Such an Altar *David* built upon a special occasion, 2 *Sam.* XXIV. 25. and after him *Elijah*, 1 *Kings* XVIII. 31, 32. and *Fortunatus Scacchar* makes it probable, that it was such an one which *Ezra* built, at their return from *Babylon* to their own Country, III. 2, 3. *Myrothec.* II. *Sacr. Eleobryf.* c. 59. where he represents the form of such an Altar among the Heathen, out of an ancient Monument, p. 385. And there is little doubt, I think, that the Altars built by the Patriarchs were of this sort; particularly that which *Abraham* erected whereon to offer his Son *Isaac*, XXII *Gen.* 9. for it was raised so suddenly, that no Art could be employed about it.

I omit other Reasons which the Jews alledge for this Law, for they seem to me to be fanciful. And shall rather observe that *Plato* in his Laws, ordered all things belonging to the Service of God, should be very simple and plain, without any Cost or Ornament: and therefore forbids Gold, Silver, or Ivory, because they were things too invidious, (*βρισηδονον κτήματα*) and Brass and Iron he would not have used, because they were *πολύμικρον ὄργανα*, the Instruments

ments of Wars : but one single piece of Wood or Stone should serve for an Image, and that made in a days time. *L. XII. de Legibus. p. 955. 56. Edit. Serran.*

It seems difficult also to reconcile these two Verses, with God's own Ordinance, not long after in the XXVII<sup>th</sup> Chapter of this Book ; where he bids *Moses* to make him an Altar, neither of *Earth* nor of *Stone*, but of *Shittim-wood*, covered with *Brass*, for the use of the Tabernacle, where he recorded his Name. But it is to be considered, that these two Verses speak only of occasional Altars (as I may call them) which they might have use of, not only before, but after the Tabernacle was erected. These God doth not forbid, when there was a special reason for them ; but he intending there should be no stated Altar, but that at the Tabernacle, he would have these made of unpolished Stone, laid one upon another, that they might be thrown down as soon as raised ; and that they might not draw People from the Tabernacle, nor administer occasion of Idolatry, by an artificial Workmanship and Imagery. Now that there were such Altars raised upon certain great Occasions, but not to continue, appears from the Sacred History. For XXIV. 4. *Moses* built one at the foot of Mount *Sinai*, by God's command it's likely, and of this fashion. And he gave order for building one of Stone after they came to *Canaan*, (XXVII *Dent.* 1, 2, 3.) which *Joshua* performed, according to this Rule, as is expressly said. VIII *Josh.* 30, 31. Of this sort were those of *Gideon* and *Manoah*, VI *Judg.* 24, 26. XIII. 19. And we read of Altars built by *Samuel*, I *Sam.* VII. 17. and by *Saul*, XIV. 35. and *David*, as was before observed, 2 *Sam.* XXIV. 25. and *Solomon*, I *Kings* III. 2, 34. besides

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the Altar which was in the Tabernacle and the Temple.

Ver. 26. *Thou shalt not go up by steps unto my Altar.*] This was most suitable to the state of Travelers, to have their Altars low, not lofty. Besides, he would not have them imitate the Gentiles, who Sacrificed in High Places; imagining their Sacrifices were most acceptable, when they were nearest to Heaven. Whence the *Egyptians*, living in a flat Country, wherein were no Mountains, built Altars of a very great height, which could not be well done by Sods of Earth, or Stones loosely laid together. Nor would God have it done, when he ordered *Moses* to make an Altar of Brass and Wood at the Tabernacle; which it is evident was so low, that a Man might stand and minister there, without being raised from the Earth: For it was but *three Cubits* high, (XXVII. 1.) which is less by one Cubit than the ordinary stature of Men.

*Not go up by steps.*] There were steps, in the Temple built by *Solomon*, unto the brazen Altar, which was *ten Cubits* high: And *Ezekiel* expressly mentions them in the description of his Temple, XLIII. 17. which seeming to disagree with this Command, Interpreters are much concerned to reconcile them. And the fore-named *Fortun. Scacchus* c. 63. contends earnestly that no Altar was higher than *three Cubits*; and therefore those steps mentioned by *Ezekiel* did not belong to the Altar, but to the *Basis* or Ground-work (as we speak) upon which it stood. But this is said without good ground, for we read expressly that *Solomon's* Altar was *ten Cubits* high, (2 Chron. IV. 1.) at which therefore the Priest could not minister, without some steps, whereby he ascend

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ed so high, as to be able to lay on the Wood, and the Sacrifice upon it, &c. By steps therefore (to omit other Conjectures) I understand many steps (which are here forbidden) such as the Gentiles had to go up to their *Bamoth* or High Places; as we see by one of the Pyramids in Egypt, and the high Tower at Mexico; to which they ascended by an Hundred and eighty steps. But a very few served for Solomon's Altar; and they were so contrived also, as the Hebrew Writers tell us, that there was no danger of that which God intended hereby to prevent, in the words following.

*That thy nakedness be not discovered thereon.* The Hebrews say it was a kind of Causeway or Bridge whereby they went up to the Altar; which rose by little and little, till they came to the place where they were to stand. See *L'Emperour* upon the *Codex Mediceus*, c. 3. *sett.* 3. Or else the steps were so broad and so little distant one from another, and the ascent thereby made so easie and equal, that there was no need of lifting up their leggs high, and therefore no danger of discovering the lower parts of the Body, (their Thighs, Buttocks, and Secret Parts) which might have been seen by those below (had they ascended by many large and high steps) under such loose Garments as were worn in those Countries; and thereby the Priests might have been exposed to contempt, and the People moved to laughter, or had bad thoughts excited in them. In short, the meaning is, they should not go up many steps, far distant one from another, so that one must have taken large strides to ascend them.



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The Jews say, particularly *Maimonides*, P. III. *More Nevoch*. c. 45. that the Worshippers of *Baal-Peor* were wont to discover their Nakedness; that is, their Secret Parts, before him. Which he takes to be the reason of this Command; lest any such thing should happen in God's Presence: and this was the reason also of another Law, that the Priests should have Breeches made for them, which none of the People wore, in those times, but the Priests alone; and that only when they ministred. The *Gemara Hierosolym.* upon the story of *Balaam*, gives a long account of this Impure Worship, as *L'Empereur* observes upon *Codex Middoth*, c. 3. sect. 4. But there is no proof of this from any ancient Author; and the *Babylonian Gemara* gives a different account of the Worship of *Peor*; which looks as if the Jews studied how to make it ridiculous, as well as filthy. But if there were any solid ground for it, it would afford the clearest explication of this place.

## C H A P. XXI.

Verse 1. **N**O W these are the Judgments thou shalt set before them. By Judgments are meant such Political Laws which God thought fit to give for the determination of Differences among the People; and that they might be justly and peaceably governed. Which, though they were not spoken with such Pomp and Majesty as the X. Commandments were, (and much less were the Ceremonial Precepts delivered with such solemnity) yet the *Israelites* believed that they came from the same Authority, though spoken to *Moses* in the Mount privately,

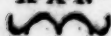
Iy, and not in the audience of all the People; as appears by their submission to these, no less than to the other Laws. And there was great reason for it; it being their own desire not to hear God's voice any more; but to be instructed by *Moses*, what God required, and they promised to obey it, XX. 19.

Ver. 2. *If thou buy an Hebrew Servant, Sec.]* Or a Slave. Some Persons sold themselves by reason of Poverty: of which sort the Hebrews understand that Law XXV. Lev. 39. Others were sold by the Court of Judgment; which was in case of a Theft they had committed; for which, not being able to make Satisfaction unto him that had received the Damage, they were condemned to be his Servants. Of these they interpret this place, and XV. Deut. 12. But this Sale, they say, did not extend to both Sexes; for a Woman was not to be sold for Theft.

*In the seventh year he shall go out free for nothing.]* If the Damage was so great, that his six years Service had not satisfied for it, yet he was not to be kept longer. And his Servitude also might end sooner, by Manumission, or Redemption, or the Death of his Master, if he were a Gentile or a Profelyte. Nay, if he were an Hebrew, his Death put an end to it, in case he left no Son. And his Master also was bound to maintain his Wife and Children (if he had any) all this time, giving them Food, Raiment, and a Dwelling, though they were not to be his Servants. See Mr. *Selden* L. VI. de Jure N. & G. c. 7.

It is remarkable, that he sets this Law in the first place, because *Mercy*, next to *Piety*, is the most excellent Vertue: and God would have his People, saith R. *Levi Barzelonita*, adorned with, and full of the noblest qualities, which are Benignity and Mercy.

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This Year of Release also being a Sacred Year; the whole Land being Holy to the LORD, so that no Man might challenge any Right or Propriety in it, to sow his Field, or reap that which grew of it self, &c. it was Sacrilege for any Master to keep a Servant from his Freedom, when the Year came, which was the LORD's Release, as we read expressly XXV Lev. and XV Dent. Whence it was, that because the Jews were so prophane, as to break this Law, and not give their Servants liberty, (as we read in the XXXIV<sup>th</sup> of Jeremiah) God punished them with a Captivity of LXX. years, in which the Land lay waste, till it had fulfilled the Years of Rest which they would not observe; as Mr. Mede hath truly noted, *Discourse* XXVI. latter end.

Ver. 3. *If he come in by himself, &c.*] That is, a single Man, without a Wife; so he was to depart. But if he was a married Man when he was sold; as the Master was not to let his Wife and Children want Food, and Raiment, and Habitation, while he continued his Slave; so when he was free, he was not to meddle with them, or detain them from their Father and Husband, XXV Lev. 41.

Ver. 4. *If his Master have given him a Wife.*] Unto such a Servant as this, who was sold by the Court of Judgment, his Master might give a Gentile-Maid to Wife, (and no other Hebrew but such as he might marry a Gentile) that he might beget Children of her, who were to be the Masters Servants or Slaves for ever. The Hebrew Doctors say the Master could not do this, unless such a Servant had a lawful Wife and Children before of his own, who were not to be kept from him; but he might beget Children for himself, as well as for his Master; who could not impose

impose upon him more than one Male-servant, to be his Wife. He that sold himself also, was not subject to this Law. But as his Master could not impose a Wife of this sort upon him; so neither was he bound, when the Servant went free, to bestow any Gift upon him: which was due only to him, that was sold by the Court for Theft, (XV *Deut.* 12.) to whom the ancient Jews say he was to give thirty shekels.

*And she have borne him Sons or Daughters.*] During his Service.

*The Wife and Children shall be his Masters, &c.*] For the Wife was a Slave as well as himself, when he married her. And she was given to Wife, merely that he might beget Slaves of her. Who therefore continued with the Master, as well as their Mother, when the Man had his Liberty: for they were not so much his, as his Masters Goods; who had such a power over them, that he might Circumcise them, as he did his own Children, without their consent. See *Selden L. VI. de Jure N. & G. c. 7. and de Uxor. Hebr. L. I. c. 6. p. 39.*

*Ver. 5. And if the Servant shall plainly say.*] In the Hebrew the words are, *saying, shall say*; i.e. Stand in it (as we speak) and steadfastly resolve; by saying it, not in a fit, but constantly.

*I love my Master, my Wife and my Children, &c.*] If his love to such a Wife and Children, who were not properly his own, was greater than his Love to Liberty; which made him still desire their Company, and choose to stay with his Master, who had been so good to him,

*Ver. 6. His Master shall bring him to the Judge.*] That it might appear he was not fraudulently or forcibly detained against the Law, but with his own consent, or rather at his desire. He

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*He shall also bring him to the door, or the door-post.]*  
 After the Case had been heard, and the Judges had given Sentence.

*And his Master shall bore his ear through with an awl.]*

In token that he was now affixed to his House, and might not so much as step over the Threshold without his leave, but be obedient to his will for ever. This is to be understood only of one that was sold by the Court; not of him that sold himself. And though the Hebrews take this to have been a mark of Infamy, set upon a Man who chose Servitude before Liberty; yet it being chosen out of love to his Master, I cannot think that they intended by this Act to disgrace him. But look upon it only as a solemn Addition of him to his Master's Service; which was done, it is likely, in the presence of the Judges. This Custom of boring the Ears of Slaves, lasted a long time after this in Syria and Arabia, as Bochartus shows out of Juvenal Sat. 1. and Petronius L. III. Hierozotic. c. 6. p. 1.

*He shall serve him for ever.]* Till the Year of Jubilee, or till his Master died, (for his Son was not to detain him, when his Father was dead) unless he would release him, or he was redeemed.

Ver. 7. *And if a man sell his daughter, to be a maid-servant.]* Besides the two former sorts of Persons sold to be Servants, there was a third here mentioned, which is thus expounded by the Hebrews: That she was to be a Virgin, under Age; that is, less than XII. years old and a day. For if she was more than that, it was not lawful for him to sell her; and when she came to be of Age, it put an end to her Servitude, as well as the Year of Jubilee did, or Redemption, or the Death of her Master. Besides, her Father

that might not sell her, unless he were reduced to  
extream Poverty. If he did, without such neces-  
sity, he was forced by the Court of Judgment to Re-  
deem her. And she was not to be sold neither, un-  
less there were some hope, her Master, or his Son  
might take her to Wife.

*She shall not go out as the male servants do.* There  
were other, and better Conditions for her, than for  
the Servant mentioned *Ex. 21. 1.* particularly, her Ma-  
ster could not marry her to any Body, but to himself  
or his Son.

*Ver. 8. If she please not her Master, who hath be-  
trothed her to himself.* This shows she was sold to  
him, upon the presumption he would take her for  
his Wife; and there was such a previous agreement  
about this, that there needed no other Espousals.  
But if, after this, he changed his mind, and did not  
like her enough to make her his Wife; then God or-  
dains as follows.

*Then shall he let her be redeemed.* She was to serve  
her Master six years; if she was sold for so long; un-  
less she was redeemed (which her Master is here re-  
quired not to refuse) or manumitted; or set free by  
the Year of Jubilee; or by the Death of her Master;  
or (which was peculiar in this case) the sign of her  
being ripe for Marriage appeared. See *Solomon* in the  
place before mentioned.

*To sell her to a strange Nation he shall have no pow-  
er.* No Man had power to sell an Hebrew Servant  
to one of another Nation; And therefore by a *strange*  
*People* (as the word is here in the Hebrew) must be  
meant an *Israelite* of another family; that was not of  
her Kindred; nor had any right of Redemption.



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Seeing he hath dealt deceitfully with her, and Frustrated her hope of marrying her. *¶* *Ver. 9.* If he hath betrothed her to his Son, Which was expected from him, if he did not think fit to marry her himself, he shall deal with her after the manner of daughters. If the word he relate to the Father, the meaning is, he shall give her a Portion, as if she were his own Daughter. *¶* If it relate to the Son, the meaning is, he shall treat her like a Wife. *¶* *Ver. 10.* If he take him another wife, her food, &c. If after the Son had married her, he took another Wife besides, he was still to perform to this, all those things that belong to a Wife, *[viz. give her Food, and Raiment, and at certain times (which were determined by Law in some Countries) cohabit with her as her Husband.]* From this place, the Hebrews have made a general Rule, that these three things are owing to all Wives from their Husbands, *viz.* Alimony, Clothes, and the Conjugal Duty. For howsoever the *Vulgar Latin* understand the last word, the Hebrews generally take it, for that which St. Paul calls *due Benevolence*, *1 Cor. VII. 3.* See Selden de *Uxor. Hebr. L. III. c. 4.* Now what was accounted Alimony, and sufficient for Clothes, he shows *cap. 5.* and what belongs to the other *cap. 6.* The Hebrew word *Gonata*, which we translate *duty of marriage*, properly relates to the stated and determined time wherein every thing is to be done, and therefore here signifies the use of marriage *certo tempore & modo*, as Bochart hath well expounded it, *L. II. Canaan, c. 11.* Many indeed will have it derived from *ny*, from which comes *nyu*, an habitation, as if it signified here the cohabitation of a Man with his Wife. But *Aben-Ezra* rather refers it to *nyy*, from whence come





come *by time*, whence *Gonat*, signifies the set and appointed time wherein every thing is done. And so the Chaldee use the word *goneta*, for the term prescribed to every thing (as the same Author observes,) that it may be done in due time and manner.

*Theodorick Hackspan* thinks *Moses* here speaks of the Father; to whom all the precedent and subsequent acts belong, and not to the Son.

Ver. 11. *And if he do not these three to her.* I. e. Neither marry her to himself, nor to his Son, nor suffer to be redeemed.

*Then she shall go out free without money.* When she came of Age, and was ripe for Marriage, she was to be set free, and pay nothing for her freedom: Nay, on the contrary, he was to give her something, as appears from XV *Deut.* 12, 13, 17. What the signs of Puberty were, *Mr. Selden* shows *Lib. de Successionibus*, c. 9.

Ver. 12. *He that smiteth a man, so that he die.* That is, commit wilful Murder, as we now speak,

*Shall surely be put to death.* Wheresoever we find this word *Maveth* (death) absolutely, without any addition, it always signifies *strangling*. They are the words of *R. Levi Baraclouita*. But the Jewish Doctors will not have this Law extend unto Proules of the Gate, much less to Gentiles; whom, if any *Israelite* killed, he was not to suffer death for it. See *Mr. Selden* *L. IV. de Jure N. & G. c. 1.* But *Plato* in his Book of Laws, *L. IX. p. 872.* hath determined more justly than these *Rabbies*, that in the Case of Murder, the same Laws should be for Strangers and for Citizens.

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Ver. 13. *And if a man lie not in wait.]* Do not design to kill another.

*But God deliver him into his hand.]* But he happens, as we speak, to kill a Man, by that action which aimed at another end. This the Scripture expresses more religiously, by acknowledging God in every thing that falls out, who permits such things as are mentioned XIX *Deut.* 5. whereby a Man is killed, without the intention of him, who was about such actions.

*Then I will appoint him a place, whether he shall flee.]* He may flee to one of the Places, which I will appoint for his Security. Which place, the Jews say, was the Camp of the Levites, while they continued in the Wilderness: but when they came to *Canaan*, there were Cities appointed for this purpose, as we read XXXV *Numb.* 11, 12. XIX *Deut.* 2, 3, &c. And there being several kinds of involuntary killing Men, the Hebrews make these *perjural* *the 10.* or *Places of Refuge*, to belong only to one of them, for the rest did not need them, as Mr. *Selden* shows L. IV. *de Jure N. & G. c. 2.* An Officer of Justice was not bound to flee, if he chanced in the Execution of his Office to kill a Man that resisted him. Nor a Master, if he killed his Scholar, or a Father his Son, when he gave him Correction.

Ver. 14. *But if a man come presumptuously.]* The *Vulgar Latin* rightly translates it *industriously*, or with design to kill him; for it is opposed to ignorance. The Hebrew word also carries in it a signification of *boiling anger*; which doth not alter the Case: For if a Man in the height of his Rage, resolved to kill another, and laid wait for him to execute his Design, it was justly judged to be wilful Murder, and punish-

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ed with Death. Which was far more equal than  
Plato's Law, That such a Man should only be banish-  
ed for three years; as he, that on a sudden, killed a  
Man in his Anger, only for two, L. IX. de Legibus,  
p. 867.

Upon his Neighbour.] The Hebrew Doctors by  
Neighbour understand only an *Israelite*, or a *Profelyte*  
of Justice. As for others, they were not put to death,  
if an *Israelite* killed one of them. Which was not  
the intent of this Law; whereby God would have  
all Men that lived among them, safe and secure from  
being murdered.

To stay him with guile.] By which it appeared the  
Act was designed and deliberate. For two things  
are denoted by this word *with guile*; first *fore-thought*,  
and then *delay*, as *Isaac Kars* observes; See *L'Empe-  
rem in Bava kama, cap. 3. sect. 6.*

Thou shalt take him.] If it be inquired who should  
take him, it seems to be determined XIX *Deut. 17.*  
where the Elders of the City were to fetch away a  
wilful Murderer from the City of Refuge. In after  
times the King ordered it, as *Moses* did while he li-  
ved, 1 *Kings I. ult. II. 29.* By which places it ap-  
pears, That if a Man refused to come from the Al-  
tar (being judged upon proof to be a wilful Mur-  
derer, or other high Offender) he might be there  
killed, as *Georg. Ritterhusius* shows L. de *Jure Afflu-  
rum, c. 8.* where he observes out of *Plutarch* in his  
*Laconica*, that *Agessilaus* declared publicly at the Al-  
tar of *Pallos*, where he sacrificed an Ox, that he thought  
it lawful to kill one that treacherously assaulted him,  
even at the Altar. And thus the practice was among  
Christians (as he there shows) when their Temples  
became Sanctuaries to Malefactors.

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*From my Altar.*] This was an *Asylum*, as well as the Cities of Refuge; but under many Limitations, both with respect to the part of the Altar, and to the Persons that fled thither, and to the Crime they had committed; as Mr. Selden shows in the place above-mentioned, p. 475.

*That he may die.*] Though he was the High Priest, and in the Act of Sacrifice, he was to be taken away without delay, if he had committed wilful Murder: If it was involuntary, then he was to be taken from thence, and carried to the City of Refuge: For God would not have a Pious place (as *Conradus Pellicanus* glosses) be a Protection to Impiety. See Mr. Selden *L. III. de Synedr. c. 8. p. 100.*

Maimonides his Observation is pertinent enough upon this occasion; *That the Mercy which is shown to wicked Men, is no better than Tyranny and Cruelty to the rest of God's Creatures: and therefore though such Persons sought to God for his Patronage, by betaking themselves to that which was dedicated to his Name, he would not afford them any protection; but commanded them to be delivered up to Justice, More Nevoch. P. III.*

*c. 39.* *Ver. 15. And he that smiteth his Father or Mother.*] So as to wound them, and to make the Blood come; or to leave a mark of the stroke, by making the flesh black and blue, as we speak, Selden *L. II. de Synedr. c. 13. p. 556.*

*Shall be surely put to death.*] Strangled (say the Hebrews, see v. 12.) by the Sentence of the Judge, there being competent Witnesses of the Fact, as in other Cases. The giving them saucy words, or making mows at them, which signified Contempt, was punished also with Whipping. There was no need

to

to say any thing of killing them: for all wilful Murder was punished with Death. And Solon, it is commonly noted, made no Law about this; because it was not to be supposed any Man would be so wicked. Nor was this Crime known among the Persians; as Herodotus saith in his days. Nor do we find any mention of it in the Law of the XII Tables. But in after times there were most severe Punishments enacted against Parricide, which are described at large by Modestinus. And Diodorus Siculus tells us of the like among the Egyptians. See Hen. Stephanus in his Fontes & Riiv Juris Civilis, p. 182. Plato would have him that killed either Father or Mother, Brethren or Children, not only to be put to Death, but to be disgraced after his Execution, by throwing his dead Body naked into a common place without the City, where all the Magistrates, in the Name of the People, should every one of them throw a Stone at his head, and then carrying him out of the Coasts, leave him without Burial. L. IX. de Legibus, p. 873.

Ver. 16. He that stealeth a Man. By a Man the Hebrews understand an Israelite; whether he was a Freeman, or but a Servant; as Mr. Selden observes, L. VI. de Jure N. & G. c. 2. And he that selleth him. No Israelite would buy him, and therefore such Plagiaries sold him to Men of other Nations: Which made the Crime to be punished with Death; because it was a cruel thing, not only to take away his Liberty, but make him a Slave to Strangers.

Or if he be found in his hand. Though he had not actually sold him, yet his intention was sufficiently known by his stealing him.

Shall be surely put to death. I observed above v. 12. they interpret this Phrase every where, to signifie

strangling.





Νόμος ἐκείνου ὁ ἐν τῇ αἰσῇ τῇ πάλῃ διδομένη, and that without any formal Process against him, *ἡ δὲ τῇ νόμου ἀρετῇ.*

Ver. 18. *And if men strive together.]* Fall out and quarrel.

*And one smite another.]* So that from words they proceed to blows.

*With a Stone, &c.]* Men usually in their anger take up any thing that is next at hand, to throw at him against whom they are enraged ; or finding nothing, smite them with their fists.

*And he die not, but keepeth his bed.]* Sometimes the blow falls in such a place, that sudden Death follows: or such a Wound or Bruise is given, as confines a Man to his Bed.

Ver. 19. *If he rise again and walk abroad, &c.]* If a Man recovered so far, as to get up, and walk abroad, after the stroke, it was presumed ( though he died not long after ) it was by his negligence, or something else, not of the Blow he received. And upon the hearing of the Cause, the Judges were to acquit the Man that gave the blow ; *i. e.* he was not to die for it.

*Only.]* The Hebrew particle *Rak* signifies *but* or *truly*, as well as *only*: and here expresses, that the Man who gave the blow should not escape all punishment, but suffer something for the hurt he had done. Yet if we take it to signify *only*, the sense is not much altered ; for the meaning is ( as *Constant. L'Empereur* observes in *Bava kama, cap. 8. sect. 1.* ) by this word, to exclude Death, but not other Punishment in his Purse.





## A COMMENTARY

He shall pay for the loss of his time, &c.] The Jews say in *Bava kama*, cap. 8. sect. 1. that satisfaction was to be given him for the loss he had sustained in five things: for the hurt in his Body; the loss of his Time; the Pain he had indured; the Charge of Physician or Chyrurgeon; and the Disgrace: all which they there endeavour to prove out of the Scripture. Two of them are plainly here. The first of which the Doctors upon the *Misna* consider with great Nicety, as *L'Emperour* observes upon the fore-named Treatise; some Men being able to earn more by their Labours than others; and the disability the stroke brought upon them, being more or less, of a larger or shorter continuance; with respect to all which, a proportionable Compensation was made to them.

And shall cause him to be thoroughly healed.] Here they also distinguish between the Cure of the Wound, Bruise, or Swelling caused by the stroke; and of any other breaking out that he chanced to have at the same time. He was bound to pay for the Cure of the former, but not of the latter. And if after a Man was cured, he fell ill again, he that struck him was not bound to take care of his Cure.

The same Provision is made in the Civil Law, as *L'Emperour* notes, which perfectly agrees with this Constitution of Moses—*Judex computat mercedes medicis prestitas, ceteraque impendia, qua in curatione facta sunt: Præterea operis quibus caruit, aut cariturus est ob id, quod inutilis factus est.*

According to *Plato's* Laws, he that wounded another in his Anger, if the Wound was curable, was to pay τὸ βλάβης ἢ δυνάμιαν, double to the Damage the wounded Man sustained thereby. If it was incurable, he was to pay fourfold: and so he was to do

do likewise if it were curable, but left a remarkable Scar. If the Wound was given involuntarily, he was to pay only simple Damages. *Tuxis 3d rnuadine udele igard, ag yoo* : For no Law-giver is able to govern Chance. L. IX. de Leg. p. 878, 879.

Ver. 20. *If a man smite his servant, &c.* ] A Slave; who was not an Israelite, but a Gentile :

*He shall surely be punished.* ] With Death, say the Hebrew Doctors ( in Selden L. IV. de Jure N. & G. c. 1. p. 463. ) if the Servant died while he was beating him : For that is meant by dying *under his hand*. But it seems more likely to me, that he was to be punished for his Cruelty, as the Judge, who examined the Fact, thought meet. For his smiting *with a Rod*, not with a Sword, was a sign he intended only to correct him, not to kill him. And besides, no Man could be thought to be willing to lose his own Goods, as such Servants were.

Ver. 21. *Notwithstanding, if he continue a day or two.* ] A day and a night, as the Hebrew Doctors interpret it.

*He shall not be punished.* ] Because it might be presumed he did not die of those strokes.

*He is his money.* ] His Death was a loss to his Master ; who therefore might well be judged not to have any intention to kill him ; and was sufficiently punished by losing the benefit of his Service.

Ver. 22. *If men strive, and hurt a woman with child.* ] Who interposed between the contending Parties ; or came perhaps to help her Husband.

*So that her fruit depart from her.* ] She Miscarry.

*And yet no mischief follow.* ] She do not die, as the Hebrew Doctors expound it. See Selden L. IV. de Jure N. & G. c. 1. p. 461.



*He shall be surely punished, according as the woman's husband will lay upon him.]* Her Husband may require a Compensation, both for the loss of his Child, and the hurt or grief of his Wife. Yet he was not to be Judge in his own Case; but it was to be brought before the Publique Judges, as it here follows.

*And he shall pay as the Judges determine.]* Who considered in their Decree what Damage was done; which was estimated by the hurt his Wife received in her Body; and by the lessening of her price, if she were a Slave, and might be sold. Unto which several other Mulcts were added, to be given to the Woman her self, as Mr. Selden observes in the place above-named.

Ver. 23. *And if any mischief follow.]* If the Woman did die.

*Thou shalt give life for life.]* In the Interpretation of this, saith *Jarchi*, our Masters differ. For some by *Life* understand that which is properly so called, or the Person himself: so that it should signifie, being put to death: But others understand by it, a pecuniary Mulct; that so much Money should be paid to the Heirs, as the Person killed might have been sold for. The LXX. carry it to quite another sense; which is, that if a Woman Miscarry, and the Child was *μὴ ἐκασκισμένον*, not yet formed and fashioned, that the Man who occasioned the Miscarriage was to pay a Fine. But if it were formed, than Life was to be given for Life. So that this whole Law is to be understood of an *Abortion*; and according to the condition of the *Abortive* (not the Life or Death of the Mother) so the Punishment was to be inflicted. And thus *Philo* takes it, and hath a large Discourse upon it. See Selden *L. IV. de Jure N. & G. c. 1. p.*

464. and *Constantin. L'Empereur* in *Bava kama*, p. 200, &c.

Ver. 24, 25. *Eye for eye, tooth for tooth, &c.*] These, and all the rest that follow to the end of the 25th Verse, the Hebrews understand to signify Pecuniary Mulcts; as may be seen in their *Comments* upon this place. And *Maimonides* gives three Reasons for it, which *L'Empereur* takes notice of, and indeavours to confute in his *Annotations* upon *Bava kama*, p. 187, &c. 198, &c. But after all, there seems to be a great deal of reason, at least in many Cases, to admit of a Compensation. As in that mentioned by *Diodorus Siculus*, L. XII. where the one-eyed Man complained of this Law (which was among the Heathen) as too rigid; for if he lost the other Eye, he should suffer more than the Man whom he injured, who had still one Eye left. Upon such Considerations *Phavorinus* argues against this Law, which was one of the XII. Tables, as not possible to be justly executed, according to the very Letter of it. For the same Member of the Body, is far more valuable to one Man, than it is to another. For instance; the right Hand of a Scribe, or a Painter, cannot be so well spared as the right Hand of a Singer. And therefore, the Law of the XII. Tables, concerning *Taliones* (Like for Like) was with this Exception, *Ni cum eo pacit.* That is, if he who had put out a Man's Eye, or taken away the use of any other Member, would not come to an Agreement, *de talione redimenda*, to make him Satisfaction, and redeem the Punishment, he was to suffer in the very same kind. So *Sex. Cecilius* expounds it in *Anlus Gellius*, L. XX. c. 1.

Ver.

## A COMMENTARY

Ver. 26. *If a man smite the eye of his servant, or the eye of his maid, &c.* ] It is but reason that this should extend to all Servants, though of another Nation, not meerly to those who were Jews. And so Maimonides seems to allow, when he saith, *This is a Precept of Piety and Mercy to poor Wretches, who should not be any longer afflicted with Servitude, when they have lost a Member of their Body.* More Nevoch. P. III. c. 41. And therefore the common Resolution of their Doctors, is very cruel, That Gentile Servants (whom they call *Canaanites*) who were not Circumcised, should not have the benefit of this Law. For they thus distinguish Servants of another Nation. Some were Circumcised and Baptized; others still remained Gentiles, or were only Profelytes of the Gate. The former kind might be set free three ways; by being Redeemed by a Price paid by themselves, or any Friend; by Manumition; and by virtue of this Law, upon the Loss of any Member. For though only an *Eye* and a *Tooth* be here mentioned, yet herein are included all the rest of the principal Members of the Body, which being mutilated, cannot be repaired; which they reckon to be *Four and twenty* in all. If they did not dismiss such a Servant thus maimed, the Court of Judgment, upon an Appeal to it, compelled them to give him his Liberty, with a Certificate of it. But the second sort of Gentile Servants could be made free only by the *two first* ways, having no benefit (according to this Doctrine) by this *third* way here mentioned. See *Selden L. VI. de Jure N. & G. c. 8.* But Heathens themselves were more merciful than these Doctors; for the Civil Laws (as *L'Empereur* observes upon *Bava kama, cap. 8. sect. 3.*) made better provision for Slaves when they were hardly used.

Ver.

Ver. 27. *And if he smite out his man-servant's tooth, &c.*] The loss of a Tooth was not so great as that of an Eye: yet to prevent Cruelty God ordained a Master should lose the Service of his Slave, for so small a loss as this.

Ver. 28. *If an Ox gore a man, or a woman, that they die, then the Ox shall be surely stoned.*] This was not a Punishment to the Ox, as the Sadducees, saith Maimonides, cavil against us; but to his Owner: who was admonished hereby, to look better after his Cattle: For which reason also, the Ox was not to be eaten, *More Nevoeh. P. III. c. 49.*

*And his flesh shall not be eaten.*] Because God would have the Owner innrely lose all benefit by it, as Maimonides interprets it. And so Josephus, *L. IV. Ant. c. 8.* *und' eis ragelw Oxyas &c.* It was not permitted to be so much as profitable to him for his Nourishment. And the Hebrew Doctors say, that if a Man eat so much as the Bigness of an Olive of this Flesh, he was to be Scourged. By this means both he and others were admonished to be more careful and cautious: And God also declared how heinous the Crime of Murder is; the Punishment of which, in some sort, reached even unto Beasts; which were therefore also stoned, when they had killed a Man, that no more might be in danger of their Lives by them. Some think its Flesh therefore could not be eaten, because, being stoned, it was a Carcase whose Blood was in it. But Maimonides answers to this (in his Treatise of forbidden Meats) that the Scope of the Law is, that as soon as the Sentence for its being stoned was pronounced, it became unclean. Nay, if a Man, to prevent this Sentence, killed it after a legal manner, no Man might eat a Bit of it. And when it



Chapter it was stoned, the Flesh was neither sold, nor given  
 XXI. to the Gentiles, nor to the Dogs, &c. as Bochart ob-  
 serves, *L. II. Hierozoic. P. I. c. 40.*

The same Maimonides in his Treatise of *Pecuniary Mulets*, rightly extends this Law to other Creatures, whether Beasts or Birds, that any Man kept; as *L'Empereur* observes upon *Bava kama, cap. 4. sect. 5.* And *Plato*, I observe, hath the very same Law, that *ἐὰν ἄνθρωπος ἢ ζῷον ἀλλό τι ποιῇ σφί τινα*, &c. if an Ox, or any other Animal, kill a Man (except it were in the Publick Combats) the Officers called *Ἀγρονομοί*, that were set over their Fields, were to kill it, and throw it out of their Territories, *ἐξωτὴν ὅπου τὸ χῶρος ἀποκτείναντας διοίσαι*, *L. IX. de Legibus, p. 873.*

*But the owner shall be quit.*] The loss of his Ox was all his Punishment. And if the Ox did not kill the Man, but only wounded him, in that case the Owner was obliged to make him such a Compensation as the Judges thought equal, and to take care the like hapned not again.

*Ver. 29. But if the Ox were wont to push in time past, and it hath been testified to him, &c.*] In the former case, the Owner was only punished with the loss of his Ox; it being the first time that it had been known to push. But if the Ox had formerly been known to be so unruly, and he had been told of it, and yet did not take care to prevent further mischief, then he, as well as the Ox, were to be put to death. The Jewish Doctors indeed have softened this by divers Exceptions: As *first*, they say it was to be proved that the Ox had pushed upon three several days: for though it appeared he pushed a great many times in one day, it would not make the Man liable. And *secondly*, it was to be testified not only to the Owner, but



but before the Magistrate, that he had pushed so often. And lastly, they interpret the last words of this Verse, (*the Owner also shall be put to death*) of Punishment by the Hand of Heaven: that is, they leave him to God. See Bochari in his *Hierozoic*, P. I. L. II. c. 40. But though Abarbinel propound this as the opinion of their Wise men, yet he was sensible of its absurdity. For he confesses that God doth decree the Sentence of Death should be executed upon the Owner of the Ox: only he thinks that he remits something of the strictness of it in the next Verse. And there are three Cases here mentioned relating to this matter: One in the foregoing Verse, where the Ox is ordered to be stoned. Another in this, where the Owner is also made liable to be put to death: And a third in the next Verse, where a Pecuniary Mulct is only set upon him.

Ver. 30. *If there be laid upon him a sum of money, then he shall give it for the ransom of his life.*] By this it appears there might be a Case, wherein the Owner of the Ox should not be put to death, but only be fined, though the Ox had been wont to push, and he was told of it. And the Interpretation of this, and the foregoing Law, which is given by *Constantine L'Empereur* is not unreasonable upon *Bava kama*, c. 4. sect. 5.) Either the knowledge which the owner had of the ill Conditions of his Ox was certain or uncertain; and his carelessness in preventing the Mischief he was wont to do was greater or lesser; and the Friends of him that was killed pressed the strictest Justice, or were content to remit it. In the former cases (if the knowledge was certain, the carelessness very gross, and the Friends were strict in the Prosecution) he was punished with death: but if other-

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wise,

Chapter  
XXL

wife, he was punished only by setting a Fine upon him. Certain it is, that the foregoing Law might prove too rigorous in many cases (as if the Ox pushed, being provoked; or broke loose when he was tied up; or was let go by the negligence of a Servant, &c.) and therefore God permitted the Judges to accept of a Ransom, as they saw cause, which was to be paid according as the *Sanhedrim* thought meet. So *Jonathan*.

*Whatsoever is laid upon him.*] He was to submit to the Fine, whatsoever it was: and it was given to the Heirs of him that was killed. If a Man's Wife was killed, the Jews say, it was given to the Heirs of her Father's Family, and not to her Husband.

Ver. 31. *Whether he have gored a son, or have gored a daughter, &c.*] Because what was said v. 29. of killing a Man or a Woman, might have been restrained to the Father or Mother of a Family, whose loss was greatest, and their lives most precious: therefore the same Law is here extended to the Children: yet both *Jonathan* and *Onkelos* confine it to the Children of *Israelites*; as if all Mankind besides were nothing worth. See *Bochartus* in the place above-mentioned.

Ver. 32. *If an Ox shall push a man-servant or a maid-servant, &c.*] Whether the Servant was of greater or lesser value, saith *Maimonides*, the Punishment was, the payment of *thirty shekels* (and the loss of the Ox) half the price of a Free-man, who was estimated, he saith, at *sixty shekels*, *More Necho. P. III. c. 40.* He adds in another place (in his *Treatise of Pecuniary Mulcts*) that the Owner was not bound to pay this Ransom, unless the Ox killed the Man out of his own Ground. For if he was killed with-  
in

in the Owners Ground, the Ox indeed was stoned, but no Ransom was paid. Divers other cases he mentions in that Book, as *L'Empereur* observes upon *Bava kama*, p. 85. where he takes notice that *Solan* himself wrote *Shalén, misgredon véuon*, a Law concerning the mischief done by Cattle, as *Plutarch* relates in his Life.

Ver. 33. *And if a man shall open a pit, &c.*] In the Street, or publick High-way, as *Jonathan* rightly interprets it. For if he opened or digged a Pit in his own Ground, he was not concerned in this Law, though another Man's Beast fell into it.

*And not cover it.*] If he did cover it conveniently; though in time the Cover grew rotten, and a Beast fell into it, he was not bound to make it good, as *Maimonides* resolves the Case.

Ver. 34. *The owner of the pit shall make it good, &c.*] There were so many Cases arose upon this Law, that it is not easie to number them. *Maimonides* hath amassed together abundance belonging to this matter, with wonderful accuracy, as *Bochartus* observes; who hath transcribed a great many of them, in his *Hierozoic. P. I. L. 2. c. 40. p. 391, &c.*

Ver. 35. *If one mans Ox hurt anothers that he die.*] Which equally belongs to all other Cattle, as *Maimonides* observes; for the Law mentions an Ox only for example sake.

*They shall sell the live Ox and divide the money, &c.*] Though the Ox that was killed, was worth as much more as the other; yet satisfaction was to be made only out of the live Ox, which did the mischief, as the same *Maimonides* observes, who hath several Cases upon this Law, as may be seen in the fore-named Book of *Bochart's*, p. 393. But it might so happen,

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Chapter XXI. the Ox which was killed was of little value, and the live Ox worth many pound: in which case it seems so unreasonable, the Man whose loss was small, should be a great gainer by the Sale of the Ox which did the mischief, that the Jewish Lawyers resolve the meaning of this Law is, the Man whose Ox was killed, should receive half the Damage he had sustained; as *L'Empereur* observes upon *Bava kama*, cap. 1. sect. 4.

Ver. 36. Or if it be known that the Ox hath used to push, &c.] There is a great difference between what is done casually, and what is done constantly. The former Verse speaks of the hurt done by a Beast that was not wont to push; and this, of the hurt done by one that was notoriously mischievous: And accordingly greater Damages were given in this latter case, than in the former. And by this general Rule the Jews regulated all other Cases: making those Mischiefs, that were done by Beasts which were wont to hurt, or were of a hurtful Nature, to be punished above as much more, than the Mischief done by a Creature that was not wont to hurt, or with a part of his Body, which uses not to hurt. See *L'Empereur* in *Bava kama*, cap. 2. sect. 1.

CHAP.

Verse 1. **I**F a man shall steal an Ox, or a Sheep, and kill it, or sell it.] Before the Theft was discovered to be done by him.

*He shall restore five Oxen for an Ox, and four Sheep for a Sheep.*] There is a smaller Satisfaction required in other things, v. 9. and here is also a disproportion observable between the stealing of an Ox and of a Sheep. The reason of both was this; that Money, Goods, Garments, Jewels, which Men keep in their Houses, within Towns and Cities, are better guarded, and not so easily stoln as Cattle in the Field: and of Cattle in the Field, an Ox was more easie to be stoln than a Sheep: For Sheep feeding in Flocks, may be all in view of the Shepherd; but Oxen feeding, scattered one from another, are not so easily observed and kept by the Netherd. Thus *Maimonides More Nevoch. P. III. c. 41.* But the true reason of the difference between an Ox and a Sheep seems to be, That an Ox was of greater value, and likewise useful to more purposes in Husbandry, (as ploughing, carrying in, and treading out the Corn, &c.) which made the Punishment of stealing an Ox, greater than that of stealing a Sheep. Yet there was a difference between a Thief, who came and confessed his Sin of his own accord; and him that stood out till he was apprehended and convicted of it: For in the former case, *Moses* seems to require only the Restitution of that which was stoln, with the addition of a fifth part of the value, and a Sacrifice, VI *Lev.* 4, 5. All this is far more equal than *Plato's* Constitutions, which for all Thefts require the same Punishment, which

Chapter which was paying double ; *l'arn miza l'arn quixedv*  
 XXI. *אלוהי נס, עס או נספס נספס, &c.* L. IX. de Legibus,  
 p. 857.

Ver. 2. *If a man be found breaking up.*] Some translate it, *If a Man be found with a digging Instrument ;* or, it may signify any sort of Weapon : yet he was to be taken in the very act of breaking up, or digging.

*And be smitten that he die, &c.*] The Master of the House might kill the Robber in this case ; because it might well be thought he intended to kill him, rather than lose his booty. The Law of the XII. Tables allowed this, as *A. Gellius* relates, L. XI. c. 18. *Duodecim Tabulae nocturnum furem quoquo modo, diurnum autem, sese telo defenderis, interfici impune voluerunt.* It was one of *Plato's* Laws also, That if a Thief entered a Man's House in the Night, he might innocently kill him : *Νόμος ποιεῖ εἰς οὐρανὸν εὐμελέα, ἐν δὲ νύκτι γενναίαν, τὰς ἐλπίδας αἰσιν, καὶ οὐκ ἐκ τῆς* L. IX. de Legibus, p. 874. But the Hebrew Doctors make some Exceptions ; as, if he did not fly ; and if there were no Witnesses present : for if there were, then it was like Theft in the day time. See *Grotius* L. II. de Jure B. & P. cap. 1. sect. 12.

Ver. 3. *If the Sun be risen, &c.*] When they might possibly know who he was ; and it might be presumed he intended only to steal, not to kill ; then to kill him was to be accounted Murder.

*He shall be sold for his theft.*] For six years. But the Hebrew Doctors have many mollifications of this Law : For they say, a Woman was not to be sold ; nor a Man, but for the principal Sum. For double, or four or fivefold, he was not to be sold ; but have credit for it, till he was able to pay. And he was not



not to be sold, who rob'd a *Samaritan*; nor if he had stoln less than he was worth, when sold, Chapter XXXII  
 with many other, which so mitigate, that they almost abrogate it. But the Law of the XII. Tables thought it reason, a Thief should be delivered to him whom he rob'd, to be his Slave, as *A. Gellius* tells us, L. XX. c. 1. See *Bochart. Hierozoic. P. I. L. II. c. 40.*

Ver. 4. *If it be certainly found in his hand alive, &c.*] There was a great difference between Killing or Selling after the stealth; and having these Cattle found alive with him. In the former case he was punished four or five-fold, v. 1. but in this only double. Because the former concealed his Theft with more industry, and left less hope of discovery and restitution than in the latter, as *Bochart* there observes. Where he also takes notice of the like Law at *Athens*, mentioned by *Demosthenes*, and by *A. Gellius*, L. XI. c. 18. But the Hebrews here also have their Exceptions; and will not have this extended to Women, Children, and Servants.

*He shall restore double.*] In case he did not confess the Fact himself, but was otherwise found out. For if he did accuse himself, and had neither sold nor kill'd that which he stole, he was not to restore double. He that stole from another Thief, was not bound, as *Maimonides* thinks, to restore double. But in case a Thief kill'd what he had stoln, and after that consecrated it to God, he was obliged notwithstanding to restore fourfold: though if he consecrated it before he kill'd or sold it, only to restore double. For though the Sanctification of a thing, after the Sin was committed, did not take away the guilt: yet before he aggravated his Fault by Killing or Selling what he stole, the Sanctification lessened the Punishment.

Chapter nishment. See *L'Emperour* in *Bava kama*, cap. 7.  
XXII sect. 1, 2.

Ver. 5. *If a man shall cause a field or vineyard to be eaten.]* This our *Rabbins*, saith *R. Levi* of *Barcelon*, understand concerning the Damage done by Beasts eating another Man's Grass or Corn, &c.

*And shall put in his Beast.]* This they understand of the Damage that may be done by their Feet, in treading down the tender Grass or Corn.

*Of the best of his field, and of the best of his vineyard, shall he make restitution.]* What is determined in this case, the Jews extend to all other: That Men should make satisfaction for the wrong done to their Neighbour in any kind, with the best of what they possessed of that kind. So the *Misna* in *Bava kama*, cap. 1. sect. 1. and *Abarbanel* on this place, *Damages* are paid out of the best. Which made Men very careful in looking after their Beasts, that they did no hurt in their Neighbours Grounds. For which *Plato* orders only such Satisfaction to be made as the *Ayewbues* should judge meet, *L. VIII. de Legibus*, p. 843. But the Jews were so scrupulous in this matter, that to prevent the Damage one Man might do another, they made a Constitution that no Man should keep Goats, or Rabbits, or any such like small Creatures, near the Corn-fields, or Vineyards or Olive-yards of his Neighbour; no, nor in any parts of the Land of *Israel*, (as the *Misna* hath it in the *Bava kama*, cap. 7. sect. 7.) but in *Syria*, or in the Deserts of their own Land. This the *Talmudists* carry so far, as to urge it to inept Superstition; as *L'Emperour* observes on that place.

Ver.

Ver. 6. *If fire break out, &c.*] The Hebrew word properly imports that which breaks out of it self (as *R. Levi Barzelonita* observes) so that the meaning of this Law is, that though a Man kindle a fire within his own bounds, and it spread further to the damage of his Neighbour, he shall be guilty, though he had no hand in putting the fire to the Stacks of Corn which were burnt by it; because he should have lookt better after it, when he had kindled it. For every Man, saith he, is bound to watch the fire that he kindles, lest it do mischief; it being its nature to break out, and catch hold of any thing that is near it. And therefore *Plato* ordains (in the place mentioned upon the former Verse) that *ἄνθρωπος ὁποῦν πυρὸς ἐκείνην καὶ ἀνὰ τὴν οὐρανὸν*, &c. if a Man set fire to any combustible matter, and do not take care his Neighbour receive no harm by it, he shall pay such Damages as the Magistrates judges just. But here the Jewish Lawyers consider, at what distance the fire was kindled; and resolve, that if there was a Fence of four Cubits high, or a publick High-way, or a River, between the Fire and the Field, or Stack of Corn that was burnt, the Man that kindled it was free. See *Bava kama*, cap. 6. sect. 4. 5. and *L'Empereur* in his *Annotations* there.

Ver. 7. *If a man shall deliver unto his neighbour money, or stuff to keep, &c.*] The Equity of the Law contained in this and the following Verse, is very well explained by *Maimonides*; P. III. c. 42. *More Nevoch*. He that takes a Neighbour's Goods or Money to keep for nothing, and hath no profit thereby, doth a kindness to his Neighbour, and therefore is not to bear the loss of them; which must fall upon the Owner himself. But he that desires to be the

H h h

keeper

Chapter XXII. keeper of his Goods, and receives a benefit by the use of them, or is paid for his care, must make them good if they be stoln. Or if the owner and the keeper equally partake of the profit, they must equally bear the loss. R. Levi Barzelonita interprets this place of that which a Man takes into his custody, *chinnam* (as his word is) *gratis*, as we speak, without any reward for his care in keeping it.

Ver. 8. *Shall be brought to the Judges.*] The principal Judges were called *Elohim*, Gods. And there were to be three of them at least; who were to examine upon Oath, (v. 11.) and endeavour to find out the truth. See Selden L. II. de Synedr. c. 5. p. 232. To see.] i. e. Find out.

*Whether he hath put his hand unto his neighbours goods.*] Or, whether through negligence he suffered them to be stoln. In which he was bound to make them good, as Maimonides saith, in the place before mentioned; who will have the Name of *Elohim* originally belong to Judges; and from thence to be translated to God the Judge above all, P. II. c. 2. But of this see XK. 2.

Ver. 9. *For all manner of trespass, whether it be for ox, or ass, or sheep.*] Though these be only mentioned, yet the Law reaches to all Cattle whatsoever.

*Which another challengeth to himself.*] There is great variety in the Translation of these words, (as Mr. Selden shows L. II. de Synedr. c. 12.) but, according to ours, the meaning is, When a Man affirms that he either deposited such things with his Neighbour, or lent them to him, or that he took them, (as R. Levi Barzelonita interprets it, Precept. LIV.) both Parties were to be brought before the Judge; that

that he might examine where the Right lay.  
 ○ *He shall pay double unto his Neighbour.* ] i. e. He who pretended to have deposited the Goods (suppose) was to pay double if he brought an unjust Action against his Neighbour; or he with whom the Goods were deposited was to pay it, if it appeared he had dealt fraudulently: But if it were found, that the Goods were lost by meer chance, he was not bound to pay any thing.

○ *Maimonides* explains it thus, according to the Opinion of the *Talmudists* (as Mr. *Selden* observes in the place now mentioned) when a Man brings an Action against another, about such things as are here mentioned, and the Defendant confesses part of the Charge, but denies the rest; he was to restore as far as he confessed; but for the other which he did not confess, he was to be put upon his Oath. Or if he denied the whole, and he that brought the Action had but one Witness against him, he was to purge himself by an Oath: For by the Law, no Man was compelled to clear himself by an Oath, but in three Cases, of which this was one, when a Man was guilty by one Witness.

VER. 10. *If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast to keep, &c.* ] If he lend any of these things to his Neighbour upon certain Considerations, or let them for hire; and his Neighbour affirms that they died, or were hurt, or driven away by Enemies, who carried them Captive; but there was no Witness of any of these Allegations, then the Cause was to be brought before the Judge to find out the Truth, in the manner following:

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Ver. 11. *Then shall an oath of the LORD be between them both, &c.*] If there was no other way to discover the Truth, then he to whom they were delivered, was to purge himself by an Oath, that he had not killed the Beast, nor done any thing to hurt it: and the Owner was to trouble him no further; nor was he bound to make any Satisfaction: Provided he had used these Goods according to the Agreement between them: for if he had imployed them contrary to their Contract, then he was bound to make them good to the Owner, of whom they were borrowed or hired. If he refused to take the Oath, he was pronounced guilty; and Restitution was ordered to be made out of his Goods. But there were some temperaments of this Law; for every Man was not admitted to purge himself by an Oath. For instance; he that was of so bad a Reputation, that they had a suspicion he would not stick to Perjure himself, was not admitted to be adjured; no, though he that brought the Action required it, &c. See Mr. Selden L. II. de Synedr. c. 12. p. 520.

Ver. 12. *And if it be stolen from him.*] Through his negligence, who was intrusted with it, *and he shall make restitution to the owner thereof.*] Because he was bound to have lookt better after it; by receiving wages for his care and pains in keeping it (as some interpret) or ingaging to make it good, if he did not take the same Care of it, as if it had been his own.

Ver. 13. *If it were torn in pieces, then let him bring it for witness, &c.*] If he could produce any part of it, as an evidence that it was torn, and he endeavoured to rescue it, he was not to make it good. But here the Hebrew Doctors make many Exceptions:

For



For they would have him make good what was torn by one Wolf alone; because they think he might have been able to defend the Cattle against one, though not against many. If also he put the Oxen or Sheep into a Pasture, wont to be infested with wild Beasts or Thieves; or if he did not call in the help of his Neighbours, &c. in these, and such like cases, he was to make good that which was torn, as Maimonides reports their Judgment. See Bochart. Hierozoic. P. I. L. II. c. 44.

Ver. 14. *If a man borrow ought of his neighbour, and it be hurt or die.* This the Hebrew Doctors think concerns such things as were lent to another out of kindness, without any consideration for the use of them. About which, if there arose any controversy by reason of some maim that it received, or its death, it was to be determined by the Rule following.

*The owner thereof being not with it, he shall surely make it good.* These words, and those in the beginning of the 15th Verse, (*but if the owner be with it, he shall not make it good*) seem to signifie, that if the Owner was with the thing that was lent, at the time of its hurt or death, it was to be presumed he would do his best to preserve it, and see it was not ill used, and so must bear the loss: But if he was not present at that time, then the contrary was presumed, that the borrower was in fault, and therefore bound to make it good. Which, though it may seem hard, was but necessary to make Men careful, and do their best to preserve what was lent them in pure kindness. R. Levi of Barcelona (*Præcept. LVI.*) interprets it quite another way, in this manner; That if the Owner was with it, at the time it was borrowed, though

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though not present at the time of its hurt or death, the borrower was free; but if the Owner was present at the time of the hurt or death, but not at the time of lending, he was bound to make it good. For the matter (saith he) depends upon the beginning of it.

Ver. 15. *If it be an hired thing, it came for his hire.]* Some make the Hebrew word *Sachir* (which we translate *hired thing*) to relate unto the Person; *If he be a Mercenary; i. e.* the Man who lends, agrees to let the borrower have it, at a certain price, &c. But this is the same, in effect, with the sense of our Translation, which makes this word relate to the thing it self: which, if it were borrowed with a Condition to pay so much for the use of it as the Lender demanded, then the Man who hired it was not bound to make it good, whether the Owner were present, or not, when it was hurt or died. But the Owner was to run the hazard, because of the hire which he received for the use of the thing.

Ver. 16. *If a man entice a maid that is not betrothed, and lie with her.]* Whosoever lay with such a Maid in the City, was thought to have been an *enticer* only (unless Witnesses came and proved that he forced her) because it might be well supposed her Voice would have been heard, if she had cried out upon the Force in the City. But if he lay with her in the Field, where no Body could hear, it was presumed to be a Rape. Thus *Maimonides*, and other Hebrew Doctors.

*He shall surely endow her, to be his wife.]* This Law doth not say, as the Old Translation hath it, *he shall endow her, and take her to be his Wife;* but only, *endow her to be his Wife:* that is, give her such a Dowry,

ry, that she might be his lawful Wife. So the same Hebrew Doctors understand it; who will not have it to be a Command that he should marry her (though that was best) but only that he should make Satisfaction for taking away her Virginity; which was, by paying so much, in the nature of a Dowry, as would render her fit to be his Wife, if both of them could agree. Yet so, that if either he, or she, or her Father refused (for it was in the power of any of these, as they say, to hinder the Marriage) he paid this Mulk, as the Dowry of a Virgin, to her Father. See *Selden's Uxor Hebr. L. I. c. 16.* There is another Law of this Nature, XXII *Deut.* 28, 29. but it speaks of a Virgin deflowred by force: of which see there.

Ver. 17. *If her father utterly refuse to give her unto him.*] Here is mention made only of the Father; not of the Man that deflowred her: who, one would think, should have been bound to marry her, if she and her Father pleased. And so *Josephus*, *8. ad Antig. Jewr.* &c. *αὐτὸς γαμήστω.* But if the Father of the Damofel did not like to give her to him, he was to pay as here is directed.

*He shall pay money according to the dowry of virgins.*] That is, saith *Josephus*, fifty shekels, *σὺν τριπλῷ τῷ ἑστίῳ*, as a Satisfaction for her Reproach, *L. IV. Archæol. c. 8.*

Ver. 18. *Thou shalt not suffer a Witch to live.*] This Law about Witches follows the other about Virgins; because Witches, among other practices, helpt by Evil Arts to allure and entice silly Virgins to consent to Mens Solicitations. *Epiphanius* reports from one that saw it, such a Magical Operation used by a Jew, to procure the Love of a Christian.

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Christian Woman, who was preserved from the *divine power of his Witchcraft*, by the Seal of Christ (as he calls the Sign of the Cross) wherewith she fortified her self, at the first attempt made upon her, *Heref. XXX. n. 7, 8.* But such wicked Wretches did a world of other Mischief, and therefore were to be put to death, whether they were Men or Women. The Scripture indeed mentions a *Witch* only (saith the *Gemara* of the *Sanhedrim*, c. 7. n. 10.) because for the most part, they were Women, who were addicted to Magick. So *Maimonides* also, because the greater part of Evil Works are performed by Women; therefore the Law saith, *Thou shalt not suffer MECHAS SHE-PHA, a Witch to live*; P. III. c. 37. *More Nevachim*. Where he discourses of the sorts of Witchcraft: and in general affirms, that there were no Magical Works performed, without respect to the Stars. For such People held that every Plant had its Star, and so had every Animal, and all Metals. For Example; they said, 'Pluck such a Leaf, or such an Herb when the Sun, or any other Planet is in such a place; let such a Metal be melted under such a Constellation, or such a Constitution of the Moon; and then say such and such words, and let a Fume be made with such Herbs or Leaves, and that in such or such a form, and then this or that will follow. This was their Doctrine, and such Works as these were the *peculiar worship of the Stars*, who were delighted, they fancied, with such Actions, Words, or Fumes, and for the sake of them would do whatsoever was desired.

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22 All this, he saith, he took out of their Books then extant; from which he concludes, That the Scope of the Law being, that all Idolatry should be taken out of the World; and that no virtue should be ascribed to any Star, or doing good or hurt to Men, (which opinion led Men to their worship) It necessarily followed, that all *Witches* and *Wizards* should be put to death, because they were idolaters; though after a peculiar and different way from that, wherein the Vulgar worshipped idols. And he thinks that a *Witch* is rather mentioned than a *Wizard*, (though both intended) because Men are naturally more tender towards the Female Sex, and apt to favour them: and therefore it is as if *Moses* had said, *Thou shalt kill even a Woman that is guilty of this Crime.* But afterward, *XX Lev. 27.* he commands both Men and Women to be stoned.

Others of the Hebrew Doctors (particularly *R. Levi Baraballita*) give this Reason why *Witches* were not to live. Because they directly thwarted God most blessed, who made all things when he created them, for such and such purposes: which they perverted, and by devices of their own, made to serve other ends, which God never designed; *Precept LXII.* But this they could not do without the help of Evil Spirits; and therefore their Crime consisted in entering into a Familiarity and a League with them, whose assistance upon such occasion they invoked: which was, in effect, a renouncing of God.

This was an Impiety which had overspread the whole World, especially the Eastern parts of it. And as for the *Romans*, we find a Law, as old as the XII. Tables, against Witchcraft; *Apud nos in duodecim*

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*Tabulis cavetur, ne quis alienos finibus excedat*, as we read in *Seneca, L. IV. Nat. Quæst. c. 7.* where he mentions the like Law among the *Athenians*. For the *Greeks* were extremely addicted to this, especially in *Thessaly*. Of which none, that I have read, spake so plainly as *Plato* in his *Eleventh Book of Laws*, p. 932, 933. where he orders Punishments, not only for those who destroyed others by Potions; but for those who pretended to be able to revenge themselves or others, ἢ μαγείαις, ἢ τοῖς ἐντοδαῖς, καὶ ἐλάδοις λεγομέναις, 'either by certain Inchantments, or by Charms, or by those Spells which are called Ties, or Knots. Concerning which, he acknowledges, it is hard to know any thing, or to persuade others there is nothing in them. For if a Man see any where κέρινα μιμήματα πηδαλιῶνα, &c. waxen Resemblances, made and set either at their doors, or in the turning of the ways, or at the Tombs of their Ancestors; none can prevail with him to neglect these things, because he knows not what efficacy is in them. And therefore he would have even such People, who used these sorts of Witchcrafts, to be put to death, if they were Professors of any sort of Knowledge, (as *Μαγιστοὶ καὶ ἐνταλαμοῖ*) but if they were simple People, he leaves the Judges to punish them, as they found reason.

Ver. 19. *Whoever lieth with a beast, shall surely be put to death.*] This is so infamous a sin, and such a dishonour to Nature, and the Author of Nature (as *Conr. Pellicanus* well gloses) that it was not fit such a Person should live upon the face of the Earth, but die without mercy. See *XVIII. Lev. 23. XXII. 16.* where this is more largely handled.

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Ver. 20. *He that sacrificeth unto any god, save unto the LORD only, he shall be utterly destroyed.* Sacrifice being the principal act of Worship in those days, includes in it all other acts of Worship and Divine Service; which they were required to pay to the LORD alone, XX. 2, 3, &c. but the Punishment of doing otherwise, was not enacted till now. Of which he treats more largely XVII Dent. 2, 3, &c. See there.

Ver. 21. *Thou shalt neither vex a stranger, nor oppress him.* Here are two distinct Commands. The first of which [*not to vex a stranger*] the Hebrews will have to consist in not upbraiding him with his former state of Heathenism, nor giving him any opprobrious words: as saying, *remember what thou wast; or what thy father did.* And this was neither to be done to a Profelyte of Justice, nor to a Profelyte of the Gate, as far as Mr. Selden could judge of their opinion herein, L. II. de Jure N. & G. c. 4. The second [*not to oppress him*] consisted in not using him hardly, in their dealings with him; by making him pay, for instance, for any thing, more than it was worth. Which, the same Mr. Selden (L. VI. c. 5. p. 690.) thinks, the Hebrews were of opinion, belonged only to their usage of Profelytes of Justice, who were perfectly in their Communion. But this is very unreasonable: for (as R. Levi Barzelonita himself observes) by thus treating any Profelyte, they might endanger their return to Paganism again, out of indignation to be so despised, and much more when they saw they were wrong'd. Which God took care they should not be, because they were more helpless than other Men, and had fewer Friends. Which is the reason that this

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Precept (as the Jews themselves have computed) Vincul-  
cated in one and twenty places. See particularly  
XXIII. 9. XIX. Lev. 23. 10. For beginning of year

For we were strangers in the land of Egypt. There  
could not be a more powerful reason to move them  
to treat Strangers kindly, than the remembrance of  
their own Oppressions in Egypt, from which they  
were delivered by the mere Mercy of God, which  
they ought to imitate.

Ver. 22. *Ye shall not afflict any widow, or fatherless  
child.* Give them no trouble, either in word or  
deed as the same R. Levi interpret it (Hachy. lxxv)  
but in all their Commerce with them, in buying, sell-  
ing, or any other intercourse, to treat them not  
only civilly, but kindly and benignly. And the  
reason of the Precept, saith he, is the same with the  
former; because Widows and Orphans have few or  
none to protect them, or plead their Cause, and  
therefore the Law took care of them as if their Hus-  
bands and Parents were yet alive.

Ver. 23. *If thou afflict them in any wise.* By  
giving them ill language, or by insulting over them,  
or destroying their Goods: much more if any man  
impose them, he was liable to the Judgment of God,  
as Nachmanides interprets it.

*And they cry as all unto me.* A Child, saith the  
same R. Levi, cries to his Father, and a Wife to her  
Husband; but the Widow and the Fatherless cry un-  
to me, and I will hear them, for I am merciful. I  
will surely hear them. Punish you for your ill  
usage of them, as it follows in the next Verse.

Ver. 24. *And my wrath shall wax hot.* This sig-  
nifies their Punishment should be severe, sent up-  
on them from God, who orders no Penalty to be  
inflicted

inflicted by their Judges, because he wounded him-  
self to be their Avenger, and that in a very remissa-  
ble manner, by setting them in their lands, as here  
follows.

And I will kill you with the sword, and your wives  
shall be widows, and your children fatherless. Here  
the Hebrew Doctors cry out; Measure for Measure (as  
Rabbi observes) for he threatened that the Wives of  
those that afflicted them should be Widows, and their  
Children fatherless, and find none to take pity up-  
on them. For with the Measure that men mete withal,  
others shall onete to them: If a man as he goes  
only shall afflict them, he shall die, and her husband  
shall marry another wife, which shall afflict her chil-  
dren.

Vers. 23. If thou lend money to any of my people,  
That is, to an Israelite, as the before mentioned  
is. That is, pass by thee, and by a poor man, who doth  
understand one that goes a begging, but one in such  
want, that he is able to be picked up, then those who  
have the confidence to beg in the Streets. The foun-  
dation of this Precept is as the before mentioned is.  
Let us observe, how far in them the great virtues of  
Mercy, Kindness, and Cleanliness, whereby good  
People being helped, in this way of lending them  
Money, grow, and grow again to a better con-  
dition, by the goodness of God to them.

Neither shalt thou be as an usurer to him. Neither do-  
minice over him, nor make him pray, and increas-  
and will long, as if he were a Slave, nor exact any  
thing for the use of the Money. Nor shalt thou  
make him find Sureties: Or, as some of them interpret,  
this is a Precept requiring all Israelites to have no  
hand.

Chapter hand in letting out Money to Usury; either by writing the Bonds, or by being a Witness to them; or by being bound with others for the Interest of the Money: for the word they observe is in the Plural Number, *Ye shall not put upon him Usury*. Which Law, concerning Usury, is fully handled by Mr. Selden, *L. VI. de Jure N. & G. c. 9. 10.* where he shows that some Usury was forbidden by the Law; and other by the Decrees of their Wise men. The Law forbid them to contract to receive back again, any Sum of Money more than they lent. But it was further required by their Wise men, that they should not receive any Gift before hand, to induce them to lend; nor any thing afterward by way of Gratuity, or to express their Thankfulness. Yet this last was permitted, in the Lene of Orphans Money, as *Maimonides* saith. And what was thus forbidden to be done to an *Israelite*, was permitted to be done to a *Gentile*. Nay, some will have that to be an affirmative Precept which we read *XXIII. Dent. 20.* obliging them to take Usury of a *Gentile*, if they lent any Money to him. But that *Maimonides* contradicts. And there are those who think this Law only forbid them to take Usury of a *poor Israelite*, but not of a *rich*: it being unreasonable that he should increase his Wealth by the use of his Neighbour's Money, and he have no profit thereof.

Ver. 26. *If thou at all take thy neighbours raiment.* His Coverlid, as we speak, or Bed-clothes. For it is plain by what follows, he speaks of that which was to keep him from the cold in the Night. *To pledge.* As a Security for the payment of the Money which he lent him.

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Thou shalt deliver it to him by that the Sun goeth down.] This shows that he speaks of a poor Man; which is more fully declared XXIV Deut. 12, 13.

Ver. 27. For that is his covering only, &c.] It was contrary to Humanity, to keep from him the only thing he had to keep him warm in his Bed; for it was in effect to kill him.

And it shall come to pass, when he crieth unto me, that I will hear him.] Punish thee for thy barbarous Cruelty, (v. 23.) and besides, the Hebrew Doctors say, he was to be beaten, by order of the Court of Judgment.

For I am gracious.] And would have you like my self.

Ver. 28. Thou shalt not revile the gods.] i. e. The Judges, as no doubt it is to be interpreted. See Mr. Selden L. II. de Jure Nat. & Gent. c. 12. p. 268. And the Hebrew Doctors give this reason for it, because it tends to terrifie them from doing Justice, and exposes them to the contempt and hatred of the People; whom it also inclines to Sedition. But many of them (See him c. 1. p. 9.) will have another Precept contained in this, That they Blaspheme not the Name of the most High. Some few also (among whom is Philo) fancy it to be a Command not to revile the Gods that other People worship, though they be false ones. And so Julian the Apostate took it; who is confuted by St. Cyril, as Mr. Selden there observes.

Nor curse the ruler of thy people.] That is, either the Prince of Israel, or the President of the great Sanhedrim. So R. Levi Barzabai (Præcept. LXXVII.) The intention of the Scripture is to admonish us of our Duty to him, who is the Prince of the Empire of Israel; with respect both to the Dominion of the King-



Chapter Kingdom, and of the Law (as his words are) if be-  
 XXII. ing a great Crime to speak evil of him, by whose care  
 all Differences were composed, &c.

If any Man was guilty of this Crime, he was to be  
 scourged three times : and if he were the Son of a  
 Prince, he had four scourgings. And that very just-  
 ly ; for Heathens themselves reckoned this among  
 the greatest Offences. It was one of the Laws of  
 Charondas (as Hen. Stephens observes in his *Fontes  
 & Rites Juris Civilis*) *Εὐνοῖα καὶ ἀδωκυτά, δὴ καὶ  
 ἀλάστοιμος, ἡ ποτὶς ἐπὶ τοῖς ἑταίροις ἡ ἀπειθήναι, ἡ  
 ἀνυπακούειν, ἡ ἐν ὁμίλῳ ἀνυπακούειν, ἡ ἐν τοῖς  
 ἑταίροις ἐπὶ τοῖς ἑταίροις ἐπὶ τοῖς ἑταίροις* let these be re-  
 counted the greatest Crimes ; Contempt of the Gods, and  
 voluntary abuse of Parents ; disrespect to Rulers and  
 Laws ; and voluntary dishonour of Justice. In like man-  
 ner Zaleucus ordains, that next after the Gods, and  
 Demons, and Heroes, *ἡ δὲ καὶ τῶν ἑταίρων ἀπειθήναι*  
*ἡ δὲ καὶ τῶν ἑταίρων ἀπειθήναι* Parents and the Laws and Rulers,  
 should be equally had in honour. And Plato thought  
 those that would not be subject to them, were unmis-  
 erable ; because they had the Spirit of the odd Ti-  
 tans, who would have pull'd the Gods out of their  
 Thrones, *ἡ δὲ καὶ τῶν ἑταίρων ἀπειθήναι* *ἡ δὲ καὶ τῶν ἑταίρων ἀπειθήναι*

Ver. 49. *Thou shalt not delay to offer the first of thy  
 ripe fruit, &c.* The Hebrews will have this to be a  
 direction, for the bringing unto God, in due order,  
 those things which were to be offered to him. As  
 first the *Trumah* ; which was the first Oblation that  
 was made out of the Corn, when it was newly thrash-  
 ed out : which was to be, they say, a *ffrick part* ;  
 which was given to the Priest. Then the first Tithes,  
 which was given to the Levites ; and the second  
 Tithes, which the Possessors eat at Jerusalem, when the

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Tabernacle was setled there. This order, they say, God here requires them not to invert, by offering that last which should have been first. So *R. Levi of Barcelona, Præcept. LXXVIII.* But, from what follows, it seems to relate only to the First-fruits of their Harvest, and of their Vintage; which they were bound to bring as soon as they were ripe; and it was the Portion of the Priests. See *XVIII Dent. 4.* There was no determinate Portion prescribed: but they who were tollerably good (as the Hebrews say) gave a *fiftieth* part; liberal Men a *fortieth*; and covetous Men a *sixtieth*; less than which was not accepted for a *Trumah*.

*The first-born of thy sons shalt thou give me.]* The reason of this is given Chap. XIII. when it was first enacted.

*Ver. 30. Likewise shalt thou do with thine oxen, &c.]* See XIII. 2, 12, 15.

*On the eighth day thou shalt give it me.]* It was not acceptable to God, because not fit to be offered to him, till the eighth day; for the same reason that Children were not Circumcised till the eighth day. For all Creatures when they are newly born, saith *Maimonides*, (*P. III. More Nevuch. c. 49.*) by reason of their abundant moisture, are so weak and feeble, that it is doubtful whether they will live or no: and therefore, till seven days be over, they are lookt upon as but Abortives, (so his words are) and scarce numbred among the Living. Besides, they are not sufficiently purged till then, from the foulness of their Stomach and Bowels: which is another reason they were not to be offered unto God; who did not accept that which was imperfect or impure. Whatsoever was the reason, this Law was observed also among the Gentiles, as *Bochart* shows out of *Pliny* in his *Hierozoic. P. I. L. II. c. 50.*

Yet there was this difference between these, and the

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Chapter First-fruits mentioned in the foregoing Verse; that  
 XXII. though these Creatures were fit for Sacrifice on the eighth  
 day, yet they might stay longer before they were offered, though not beyond the year, for then they were not accepted, (as was observed before, XII. 5.) but the First-fruits of Corn, Wine and Oyl, were to be offered presently, as soon as they were ripe.

Ver. 31. *And ye shall be holy men unto me.*] Because the Israelites were a peculiar People, separated to God by peculiar Laws and Rites by him instituted, (and thence called an *holy Nation*, XIX. 6.) therefore God commanded them to distinguish themselves, even in their Diet, from other People: and look upon it as below their Dignity, to eat such things as the Gentiles did. This is the meaning of their being holy to God, as appears from XIV Deut. 2, 3, 21.

*Neither shall ye eat any flesh that is torn of beasts in the field.*] Both because the Blood was in it, and it was devoured by unclean Creatures. R. Levi, before mentioned, saith it was unwholesome; which he makes the reason of the Prohibition. But whether it was torn by a Wolf, a Lion, or a Bear, or any other Beast, it made no difference, if so be it died presently, or not long after. So the Jews interpret the Hebrew word *Terephah*, as L'Empercur observes out of Moses Mikkotz (in his Notes upon Bava kama, cap. 7. sect. 2.) who saith it signifies that which a Beast tears, or bruises, so that it is near to death, though it be not actually dead. For if it was dead, they call it נבלה *Nevelah*, a Carcase: which in their Language signifies not only that which dies of it self, but which is killed with a Weapon, or torn by a wild Beast. Accordingly they take *Terephah* here to signify not only that which is torn by Beasts, but that which any other way is so hurt, that it is near to death. As if it fall from an House, and break its Ribs, or other Members;

Members; or an Arrow be shot through his Heart, or Lungs; or any Disease have affected those Viscer parts. If Death were likely to insue upon such things, it was not to be eaten.

*In the field.* Whether it were torn in the field, or any other place, it made no difference: but the field is mentioned, because there commonly such things happen.

*Thou shalt cast it to the dogs.* R. Solomon saith, they might sell it to the Gentiles, whom the Jews counted no better than Dogs. Which agrees with the Decree in the *Misna*, (*Bava kama, cap. 7. sect. 2.*) that though it appeared afterward, a Thief had stoln what was torn, yet he was to make the Legal Restitution: contrary to the Opinion of R. *Simcha*, who absolved such a Thief, because he might not eat it, and consequently have no benefit by it. But most thought he might sell it; and therefore was liable to make Satisfaction. If any *Israélite* did eat of it, he was to be Scourged. Sir *J. Marsham* quotes the like Precept out of *Phocylides* his Verses, which end thus;

*Do not eat of the Dogs, neither of the Swine.*

Let Beasts be eaten by Beasts. *Chron. Egypt. Sec. IX.*

# CHAP. XXIII.

Verse 1. **T**hou shalt not raise a false report. The Hebrews think this Law peculiarly concerns Judges; who are not to suffer their Minds to be prepossessed with false Reports. For that word we translate *raise*, signifies also to *take up*; as to entertain, or receive (as we have it in the Margin) and give credit to Reports. And consequently they were not to

Chapter XXXII. hear any Man's Cause, unless his Adversary was present; but to look upon all as false, which was said by one Party alone, without the other. So *R. Levi of Barcelona*. Yet he confesses, that the Law hath respect also to him, who brings an Action against another; that he should not lay his Cause before the Judge, in the absence of him that is to answer, though the Judge would hear it. And he also adds, that the *Rabbins* take it to comprehend such, as report a Calumny, or that receive it; or give a false Testimony. And *Philo* thinks the Greeks from thence took that Law, *μη μαρτυρεῖν ἀνδρῶν*, not to make a proof of a bearsay; which was in the *Attick Law*, as *Mr. Selden* observes, *L. II. de Synedr. c. 13. p. 576.* And it seems to me most rational, to take this to relate to *Witnesses*, (as the following Clause doth) that they should neither Calumniate any Man, nor bring ungrounded Reports to carry a Cause.

*Put not thy hand with the wicked to be an unrighteous witness.*] This the Hebrews likewise think concerns Judges; who are required not to receive the Testimony of a wicked Man, nor do any thing upon his suggestions. And here they mention *Ten* sorts of Persons, whose Testimony was not to be received. But the last words in this Clause, inclines one to think, it rather concerns Witnesses than Judges. For *to put ones hand with another*, is to help and assist him; to be confederate with him: And therefore *to put the hand with the wicked*, is to help a wicked Man in a bad Cause, viz. (as the last words interpret it) by giving a false Testimony in his behalf. Of the Hebrew word *Chamas*, which we rightly render *unrighteous*, or unjust, *Bochartus* hath a long Discourse in his *Hierozoïc. P. II. L. H. c. 15.*

*Ver. 2. Thou shalt not follow a multitude to do evil.*]

This.

This may well be thought to respect Judges, as the foregoing Verse doth Witnesses. And the most obvious meaning is, That no Judge should condemn an innocent Man, though the whole Court, besides himself, gave Sentence against him. But many of the Jews say, that they should not Condemn one, whom they thought guilty, if he was cast only by one Voice: If there were a majority of two, then indeed, they say, a Judge was bound to joyn with them. See Mr. Selden, *L. II. de Synedr. c. 5. p. 229. and c. 6. p. 259.* where he shows they take the word *evil* in this place, to signifie the *evil of punishment*. See also *cap. 12. p. 525.* But this seems to be only a Subtilty. Their Opinion is more reasonable, who by the Hebrew word *Rabbim* here understand, not a multitude, but *great and potent* Men: to whom a Judge was not to have respect in Judgment, no more than to a poor Man; who (*v. 3.*) is opposed to these Men of might. But what follows I think will better interpret this.

*Neither shalt thou speak in a cause, to decline after many to wrest Judgment.*] This is interpreted by Maimonides to signifie, That no Judge was to give his Sentence in a Capital Cause, either for Absolving, or Condemning, according to the Opinion of the rest; if he were not able to deliver any Opinion of his own. See Mr. Selden, *L. II. de Synedr. c. 13. p. 529.* Other fancies they have about the word *Rabbim* in this Clause of the Verse, which he notes there, *c. 9. p. 421.* But the sense I think will be most plain and easie, if we take *Rabbim* in the first part of the Verse (as we do) for the *Multitude*; and in this latter part for the *great and potent or ruling* Men, who are generally attended by a Multitude. And expound the whole thus; That the Judges were not to be deterred, either by the People, or by mighty Men, to pronounce a false Judgment. This agrees with what follows, and with XIX *Lev. 15.*

Ver.

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Ver. 3. *Neither shalt thou countenance a poor man in his cause.*] So as to give a wrong Judgment in his favour. The word we translate *countenance* (in Hebrew *sebellar*) signifies to *adorn*, or *honour*: and so we translate it XIX Lev. 15. And so it may be translated here; Thou shalt not adorn, or set off a poor Man's Cause, with fine words and plausible colours, to make it look better than it is. See I Dent. 16, 17.

Ver. 4. *If thou meet thy enemies ox or ass going astray, thou shalt surely bring it back to him again.*] The Samaritan Copy adds (after *ox or ass*) or any other beast. And Moses himself extends it to all sorts of Goods that are lost; XXII Dent. 3. But the Jewish Doctors (as R. Levi of Barcelona confesses) restrain the word *Enemy*, to an *Israelite*: as if they thought not themselves bound to any such kindness for one of another Nation. This perhaps they gathered from XXII Dent. 1, 2: where instead of the word *Enemy*, we find Moses uses the word *Brother*. But this should have taught them, to look upon all Men, even Enemies, as Brethren; having the same common Original, and bearing the Image of the same God.

This Verse may be connected with the foregoing in this manner; *If you be inclined to show pity*, do it in such Instances as these, but not in Judgment.

Ver. 5. *If thou see the ass of him that hateth thee, lying under his burden.*] His Ass is only mention'd, but Oxen and other such like Creatures are intended; as appears from the former Verse. Yet this likewise the hard-hearted Jewish Doctors, would have belong only to an *Israelite* who hated them. And they put several Cases upon this Law: As, what if the Beast be a *Gentile's*, and the Burden belong to an *Israelite*, or on the contrary; what is to be done? And if they meet with two Beasts belonging both to *Israelites*, and labouring under Burdens; but one the Beast of a Friend, the other



tier of an Enemy; which is he bound to help? In Chapter which they resolve, that he is by this Precept to have regard to the Beast of his Enemy: that he may subdue his evil Affection, which would perswade him otherways. How far also the word *see* extends, is a question among them: that is, how far they were to go out of their way to lend their help: with such like Niceties, which I shall not trouble the Reader withal.

*And wouldst forbear to help him, thou shalt surely help with him.*] The sense is clear enough: but the construction of the words, in the Hebrew, is not so plain. For the word *Azab*, which we translate *help*, signifies to leave or forsake: and so the Chaldees here interprets it; *Thou shalt in that moment dismiss or forsake thy civility to him, and go and help him.* And *L. de Dieu* to the same purpose; *Rather than leave him under his Burden, quit thine civility to him, &c.* A great many other ways there are to make out the Grammar of the Hebrew words; but *Bochart* thinks all in vain: unless instead of the Particle *lo* with a *Kav*, we admit it with an *Alaph*: and then they run clearly in the Hebrew in this manner, *Thou shalt cease (or abstain) from leaving him.* (i. e. not follow thy own ill inclinations to pass by him) *leaving thou shalt not leave him,* (i. e. by no means leave him) viz. to raise up his Beast himself, as if it nothing concerned thee. Or, *Thou shalt abstain from leaving it,* (i. e. the Ass, labouring under his Burden) *I say thou shalt by no means leave it.* The same thing is repeated, because it is a Command so opposite to Mens depraved Affections; and therefore was fit to be inculcated, that they might not lightly pass it over. See *Hieronimo. P.L. L. II. c. 40. p. 399.*

Ver. 6. *Thou shalt not wrest the judgment of thy poor in his cause.*] As they might not favour a Man because he was poor, (v. 3.) so much less might they wrong him;

Chapter him ; or not do him right, because he wanted Money  
 XXXIII. to prosecute it. There seems to be an Emphasis (as  
 Conradus Pellicanus observes) in the word *thy* poor : im-  
 porting that they had such a relation to them, that they  
 ought to be as much concerned for them, as any other  
 Member of their Body.

But the Jews fancying this to be sufficiently included  
 in the Precept before mentioned, v. 3. understand here  
 by the *poor*, a bad man : who is *pauper preceptorum, non*  
*facultatum*, one that wants Vertue, not Money. To  
 whom a Judge might not say, He was a wicked Fellow,  
 and Condemn him without any further Examination of  
 his Cause : for it belongs to God (saith the same R.  
*Levi*) to execute Judgment upon the ungodly, and not  
 to the Judges.

Ver. 7. *Keep thee far from a false matter.*] i. e. From  
 a false Judgment (for he seems to speak to the  
 Judges) and neither admit that which is false, nor pro-  
 nounce it.

*And the innocent and righteous slay thou not.*] That is,  
 saith the before-named R. *Barzel*, beware careful-  
 ly, lest thou takest away the Life of him, that may be  
 innocent of that, whereof he is accused. And there-  
 fore, he saith, the Judges were to Condemn no Man,  
 but by the Testimony of two *Eye-witnesses*. And they  
 make this Precept as much as, *Thou shalt not judge out of*  
*Conjectures*. Nay, if there were two Witnesses, that  
 did not speak to the same matter, he was not to be Con-  
 demned. As if one Witness said, he saw such a Man  
 break the Sabbath, and another said he saw him com-  
 mit Idolatry ; Judgment was not to be given against  
 him, upon this Testimony ; because *Moses* saith, *Slay*  
*not the Innocent*. Another Example of which is still  
 more close, which is mentioned in the *T. Sanhedrim* :  
 If one said he saw him Worship the Moon ; and ano-  
 ther

ther that he saw him Worship the Sun; the Man was not to be Condemned who was thus accused, because the Witnesses did not speak to the same sort of Idolatry. See Selden L. II. de Synedr. c. 13. p. 567. By the same reason they were not to acquit him, who was plainly Convicted of such Impieties.

*For I will not justifie the wicked.]* i. e. Such an unjust Judge.

Ver. 8. *And thou shalt take no gift.]* No, not to Absolve the Innocent; or to Condemn the Guilty: as it is interpreted in Siphri.

*For a gift blindeth the wise.]* Such Presents made to a Judge, are apt to cast a Mist (as we speak) before his Eyes, i. e. to corrupt his Understanding; though he be otherwise perspicacious enough, to discern between Truth and Falshood, Good and Evil, 1 Sam. VIII. 3. The word which we translate *wise*, is in the Hebrew *Picechim*, open or seeing: concerning which consult Bochart. L. I. Canaan, c. 16. p. 470.

*And perverteth the words of the righteous.]* By words seems to be meant the Sentence of those, who might otherwise have been inclined to be righteous and upright Judges.

The Hebrew Lawyers say, That not only Pecuniary Gifts are here forbidden, but such words also (I suppose they mean Promises of Reward) as may win the Affection: and that he who gave the Present was guilty, as well as he that received it. See Selden de Synedriis L. II. c. 13. p. 570. But especially Job. Cöch. ad excerpt. Gem. Sanhedrim. cap. 1. sect. 10. Annot. 4. where, among other things, he gives this ingenious derivation of the Hebrew word *Schochad*, which we translate *gift* (out of the Treatise called *Chetuboth*) where it is said to be as much as *Schechn chad*, that is, *whereby he is one*. For the Party who receives the Gift hath his Mind so drawn

Chapter to the giver, that *he becomes one and the same with him.*  
 XXIII. And no Man is fit to be Judge in his own Cause. *Plato*  
 thought this so necessary a Law, that he expressly enacts  
 (L. XII. *de Legibus*, p. 955.) that all Men who served  
 their Country in any Office, should *δύσαντες χάρις δια-*  
*κρίνειν*, perform their Duty without Gifts. *Ὁ δὲ μὴ*  
*πειδωμένος ἀπλῶς, πεινᾷ τῷ ἀλλοτρίῳ τῇ δικῇ.* He that of-  
 fended against this Law, was to suffer death. Which  
 was the Law of the XII. Tables among the ancient Ro-  
 mans. *Judex qui ob rem dicendam, pecuniam accepisse*  
*convictus est, capite punitur.* A Judge that is convicted  
 to have received Money, for giving his Sentence, let  
 him lose his Head.

Ver. 9. *Also thou shalt not oppress a stranger.*] This  
 was said before XXII. 21. but then it was a Precept to  
 all *Israel*; which is here applied peculiarly to *Judges*.  
 Whom he would have to deal equally with Strangers,  
 and to make no difference between them and *Israelites*,  
 remembring what they themselves were not long ago;  
 and that they found by experience it was Affliction e-  
 nough to be Strangers. That's the meaning of what  
 follows in this Verse.

*For ye know the heart of a stranger, seeing ye were*  
*strangers in the land of Egypt.*] Ye have felt what a dis-  
 tressed Condition that is; how friendless and helpless.  
 \* See XXIV *Dent.* 17, 18. XXVII. 19.

Ver. 10. *And six years thou shalt sow thy land.*] There  
 was the same reason for dressing their Trees.

*And gather in the fruit thereof.*] Together with the  
 Fruit of their Trees.

Ver. 11. *But the seventh year thou shalt let it rest, and*  
*lie still.*] Neither sow, nor reap, nor prune their Trees,  
 nor gather the Fruit.

*The poor of thy people may eat.*] And the Levites, and  
 themselves also; who might take their share, not to lay  
 up,

up, but for present use: though not as Proprietors, but in common with the rest of the Country. Whence it was that *Alexander* the Great, allowing them to live by their ancient Laws, among other things granted to *Ἰσραηλ* *ἡ δὲ ἀποδομὴ ἑκάστῳ ἐνιαυτῷ*, every seventh year should be tribute free; *Josephus* L. XI. *Archæol.* c. 8. For since they received nothing, it seemed reasonable to him they should pay nothing.

*And what they leave, the beasts of the field shall eat.*] This signifies, God sent such vast Plenty, when they observed his Laws, that so much sprung up of it self, as would more than satisfy Men, and afford Food to the Beasts.

*In like manner thou shalt deal with thy vineyard and olive-yard.*] Under these two are comprehended all other sort of Fruit-trees, as the Hebrews themselves acknowledge, who give several Reasons for this Law. Which was ordained, saith *Maimonides* (P. III. *More Nevoch.* c. 39.) in compassion to all Men in general, that they might have some time of breathing and refreshment. But principally, say others of them, to be a memorial of the Creation of the World, and the production of all things by the Power of God, in six days, and his resting on the seventh. Their exposing all things in common which that year produced, as well as letting the Land rest; Put them in remembrance (saith *R. Levi of Barcelona*, *Præcept.* LXIX.) that God was their Preserver, as well as Creator: the Earth bringing forth Fruit every year, not by its own proper strength, or of its own accord, but because it hath a Lord upon whom it depends; who, when he speaks, hath a right to dispose of its Fruits to a publick use. This Command also bred in them a trust in God and in his Providence; and was a Curb to Covetousness, and taught them Mercy also and Liberality. *Philo* adds, that this was a Politick contrivance

Chapter XXIII to let the Earth rest: partly that it might have time to recruit its strength, that it might bring forth more plentifully; and partly that the People might grow stronger and more apt for all Employments, by so long forbearance of their Labours. This *Ensebins* thought worthy to transcribe out of him at large in his *Præpar. Evang. L. VIII. c. 7.*

But this Precept about the Year of Rest, is more fully delivered in XXV *Lev. v. 2, 3.* where see what I have noted.

Ver. 12. *Six days thou shalt do thy work, and on the seventh day thou shalt rest.*] He would not have them imagine, they should rest less on the Sabbath this Year, than in others, because this whole Year was a kind of Sabbath; but keep it with the usual strictness. Which is the reason perhaps of the repetition of this Precept in this place.

*That thine ox and thine ass may rest, &c.*] This shows that one great end of instituting the Observation of this Day at *Marah* (*XV. 25. XVI. 23.*) was that Men and Beasts might rest, in remembrance of the rest that God had given them from their Burdens in *Egypt*. See XXXV. 2. *R. Levi Barzelonita* observes that this Precept is repeated in the Law XII. times.

Ver. 13. *In all things that I have said unto you, be circumspect.*] Be cautious lest you offend in any of the fore-named Particulars; but especially in that which follows.

*And make no mention of the names of other gods.*] Such Cautions as these, to prevent Idolatry, are repeated no less than XLIV. times in the Law, as the same *R. Levi* observes. And the meaning of this is, either that they should not Swear by other Gods, or make any Vows in their Names; nor consequently enter into Society with Gentiles (as the best of the Hebrew Writers understand it,



it, and as the *Vulgar Latin* takes it) or that they should not so much as simply name the Gods of other Nations. They who are of this last Opinion, differ in their Explication of it. For some of them say, only the calling them by such Names as attribute some Divinity to them, is the thing forbidden; not calling them by their proper Names of *Moloch* or *Bell*, or the like; and thus *Tertullian* understood it. But there are others, who think it unlawful so much as to use any of their Names in common Discourse; though there be no mention of their Divinity. For *Chemosh* and *Milcom*, and such like Names, they say, are not mentioned in Scripture, but with detestation and reproach (as the Abomination of the *Moabites* or *Ammonites*) and therefore they think it unlawful to say, *I invite thee on the Feast-day of such an Idol of the Gentiles*, or the like. Yet some of those who imagine the simple use of their Names to be forbidden, except the Names of those mention'd in Scripture. So *Maimonides*; The Names of the Idols of the Gentiles which are mentioned in Scripture, it is lawful for us to Name; as *Peor*, *Bell*, *Nebo*, *Baal*, &c. See *Selden L. II. de Jure N. & G. c. 13. p. 269, &c.* They say, this Precept binds Men and Women, in all places, and at all times; and the Punishment for its violation, was beating.

*Neither shall it be heard out of thy mouth.*] i. e. With any respect or reverence to them: Otherwise, the simple pronunciation of the Name was not unlawful.

The Sabbath being instituted, partly to preserve them from Idolatry, some think that the reason why this Precept is joyned to that.

Ver. 14. *Three times shalt thou keep a feast unto me in the year.*] Viz. At the Passover, Pentecost, and when they gathered all the Fruits of the Earth, and dwelt in Tabernacles; as it follows in the next Verses. The first

Chapter *first* of which was plainly instituted, in memory of their  
 XXIII. coming out of *Egypt*. The *second*, some think, was in  
 memory of their coming into *Canaan* (rather, of the  
 overthrow of *Pharaoh* in the Sea, and giving the Law on  
 Mount *Sinai*). And the *third* in memory of their  
 dwelling so long in the Wilderness, and of the won-  
 ders which God did there; as *Maimonides* observes in  
 his *More Nevoch*. P. III. c. 43. At these three great So-  
 lemnities three things were to be done: *First*, they were  
 to make a Feast: *Secondly*, to appear before God in the  
 Court of the Temple: and *thirdly* to rejoice. Besides  
 which, they were to bring certain Offerings unto God.

Ver. 15. *Thou shalt keep the feast of unleavened bread,*  
 &c.] See XII. 17, &c. XIII. 6, 7.

*In the time appointed of the month Abib.*] Or in the  
 Month of new ears of Corn. See XIII. 4. For many  
 Learned men (particularly *Huetius*) think this word  
*Abib* not to be a proper Name, but an *Apellative* (as they  
 speak) the proper Names of Months being not yet used  
 among the Hebrews: who spake of them before the  
 Captivity of *Babylon*, according to the order and num-  
 ber wherein they stood, viz. *first*, *second*, *third*, &c.  
*Month*. See *Demonstr. Evang. Prop.* IV. Cap. de Libro  
*Josue* n. 2.

*And none shall appear before me empty.*] The phrase in  
 the Hebrew (which we translate *appear before me*) is ve-  
 ry remarkable, viz. *None shall see my face*: Which doth  
 not signifie that they beheld the External Symbol of his  
 Presence; but that they looked directly that way where  
 it was; and that they should not be accepted by God;  
 unless they brought some Present with them. For none  
 approached to an Earthly Majesty in those Countries  
 without a Present, (as we read in the Sacred Story)  
 which was a Token of Love and Affection, as well as  
 of Respect and Honour. And therefore this Precept  
 did

did not belong only to this Feast, but to all the three Chapter mentioned in the Verse before, as appears from XVI XXXIII *Deut.* 16. And accordingly there were special Oblations ordained by the Law it self, which were then to be made. At the *Passover*, when their Harvest began, they were to bring a *Sheaf of the First-fruits of their Harvest*, and might not eat any Corn till this was done, XXIII *Lev.* 10, 14. At the next Feast they brought *two wave Loaves*, for a second First-fruit, of their Wheat-harvest, XXIII *Lev.* 17. and at the Feast of Tabernacles they offered the First-fruits of Wine and Oyl. See Mr. Mede, Discourse XLVI. p. 355. Besides all which, good Men brought Free-will Offerings; which are often mentioned in the Law.

Ver. 16. *And the feast of harvest.*] Called also the *Feast of Weeks*, XXXIV. 22. because it was Seven Weeks after the *Passover*. Mr. Mede in the place now named, thinks this was called the *Harvest Feast*; because as Harvest began at the *Passover*, so it ended at *Pentecost*. And thus Bochart also: *At the Passover they first put the Sickle into the Corn; and about Pentecost Harvest was finished, and all brought into the Barn.* Hierozoic. P. I. L. III. c. 13. But this seems not to be true; for now only the First-fruits were brought: which were not offered in the end, but in the beginning of Harvest. And so it follows here;

*The first-fruits of thy labours which thou hast sown in the field.*] Which is not to be understood of all their Labours, but of those Fruits which were first sown in the Ground. It being therefore called the *Harvest Feast*, because the principal part of Harvest, viz. the *Wheat Harvest* (as it is expressly called XXXIV. 22.) then began: which sort of Grain was sown before Barley, as that was before Flax; and therefore here called *the first-fruits of their labours sown in the field.*

And

Chapter XXIII. *And the feast of in-gathering.] Called also the Feast of Tabernacles, XXIII Lev. 34.*

*Which is in the end of the year.]* By this it appears that their Year anciently began in the Month *Tisri*, about Autumn: at which time the World it self began, as *Scaliger*, and a great many other Learned Men assert, with such Reasons as are not easie to be confuted.

*When thou hast gathered in thy labours out of the field.]* At this Feast their Harvest was compleated; the Fruits of the Earth being not only ripe, but gathered into their Barns. Which was the foundation of the great rejoying we read of at this time; because God now gave them some rest, and respiration, as *Maimonides* speaks, from their Employments, *More Nevoch. P. III. c. 43.* where he observes that *Aristotle* himself, in his VIII<sup>th</sup> Book of *Ethicks*, mentions such a Feast among the Gentiles, and upon the same ground, in these words, as he recites them. *Anciently Sacrifices, and publick Assemblies for the sake of Sacrifices, were in the gathering of the Fruits and Products of the Earth: as if the Sacrifices were offered for their respiration.* The *Israelites* dwelt in Booths at this Feast for another reason: and their dwelling in Booths was now most tollerable (as the same *Maimonides* there notes) because the Weather was moderate at that time; when they were not wont to be troubled either with heat, or with rain.

Ver. 17. *Three times in the year all thy males shall appear before the LORD God.]* This Verse more fully explains what was said v. 14. by showing where they should keep these Feasts, viz. before the LORD; i. e. in the place where his most glorious Majesty should settle; which was first in the Tabernacle, and afterward in the Temple: And then who should appear before him there, viz. all the Males. Others were not bound to it; though some Religious People carried their

their whole Families with them, as appears by *Elkanah*, Chapter I *Sam.* I. This Command is repeated XXXIV. 23. and the true reason of it seems to have been this: That while they dwelt in the Wilderness they ate no Meat at all at their private Tables, but what had been first offered up to God at the Tabernacle, XVII *Lev.* 4, 5. Which Precept was dispensed withal when they came into the Land of *Canaan*, and dwelt, many of them, so remote from the Tabernacle, that they could not come up every day to Sacrifice, XII *Dent.* 21. Instead of which therefore there were these *three* constant and set times appointed in the year; in which every Male was bound to come up, and see God at his Tabernacle, and there ate and drink before him. Whence the Sacrifice which was then offered, was wont to be called a *Sacrifice of Seeing*, as Dr. *Cudworth* hath observed in his little Treatise of the *Right Notion of the Lord's Supper*. But, as the Doctors interpret it, they were not bound to bring their Males to appear before the LORD, till they were able to walk, in their Father's hand, up from *Jerusalem* to the Temple.

Ver. 18. *Thou shalt not offer the blood of my Sacrifice.*] That is, the Paschal Lamb, as *Jonathan* in express words interprets; and it appears from XXXIV. 25. That the Passover was a *Sacrifice*, I observed before XII. 27.

*With leavened bread*, &c.] There being *three* great Solemn Feasts appointed in the foregoing Verses, (v. 14, 17.) in this and the following he prescribes some Rules how they were to be observed. And here, in this Verse, ordains *two* things relating to the *Passover*, that it should not be eaten with leavened bread; nor any of the *Fat* of it remain until the morning. Both which were ordained before (XII. 10, 14, 15.) in its first Institution: and here repeated, upon its being mention'd again with the other Feasts.

M m m

It

Chapter XXIII. It may be fit for me here to observe, that to move the *Israelites* to keep this *Passover* with the greater care, God calls it both here and in XXXIV. 25. after a peculiar manner, *my sacrifice*, and *my Feast* (as the latter part of this Verse may be translated) being a Feast of a most Solemn Nature; and a Sacrifice then offered of singular use. For which reason he requires them, as not to offer it with Leaven (which was at that time forbidden for special reasons) so not to reserve the Fat of the Offering till the next day. For that was not for the honour of the Sacrifice: Flesh being apt quickly to corrupt in those hot Countries, and to offend the Palate, or the Nose, which had been against the dignity of the Sacrifice. Which is the reason the Jews give, why the Flesh of the Peace offerings was not to be kept till the third day, XIX Lev. 6. It was to preserve the magnificence of the Sacrifice; things kept so long being apt to stink. Whence *Isaac*, yesterday's meats, in *Hippocrates*, is the same with *vaneg*, corrupt: and *Galen* expounds *καὶ σκωρ* by the word *νεκρώσει*, to tend to corruption; as *Pet. Castellanus* observes L. I. de Esu Carnium, c. 3. p. 42.

Ver. 19. The first of the first fruits of thy land, thou shalt bring unto the house of the LORD thy God. This Precept hath a respect to the next Feast, that of Pentecost. And therefore, though there were several First-fruits, which were all to be offered in their time (which were of seven things, Barley, Wheat, Figs, Pomegranates, Olives, Dates, and Grapes) yet here are meant only the two Loaves or Cakes made of their new Wheat, which were to be offered at this Feast, (XXIII Lev. 17.) For till this was done, they might not make use of their Corn. See more concerning this matter on XXIII Lev. 10. R. Levi of Barcelona, and others, rightly observe, that this was brought, as an Acknowledgment



ment unto God, That he was the Owner of all good things.

*Thou shalt not seethe a Kid in its mothers milk.* This Precept hath a particular respect to the third Feast, that of the *in-gathering of the Fruits of the Earth, in the end of the Year*, mentioned v. 16. And the Jews commonly take it to be a Prohibition against eating a Kid so boild, or fasting of the Milk: taking it to be a Precept against Cruelty. But here is not a word about *eat- ing*, either of the Kid or the Milk; but only about *boil- ing*. The famous *Bochartus* mentions *three* other Inter- pretations, but confutes them all: and taking the words simply, as we translate them, supposes there was some such Custom as this among the Gentiles, which *Moses* would not have them imitate. And so doth *Maimonides*, in his *More Nechoh*, P. III. c. 48. where he takes this indeed for a Command not to eat Flesh with such Milk: but saith, that, besides it was very gross Nourishment, &c. it seems to him it was prohibited, because it smelt of Idolatry; the Gentiles doing so in their Worshipping upon some of their Feasts. He could not find indeed, as he confesses, any such Rule in the Books of the *Za- bir*: but yet he was confirm'd in this Opinion, by the Law constantly mentioning this, only when it speaks of their Feasts; for there are other places where we meet with it, XXXIV. 26. XVI *Deut*. 21. in both which he speaks, as he doth here, of their *three* great Feasts. At the last of which, *Abardinal* expressly affirms, the ancient Idolaters were wont, when they gathered the Fruits of the Earth, to seeth a Kid in its Mothers Milk, that their Gods might be the more propitious to them. But as he names no Author for his opinion, so he doth not explain the manner of it. Our most Learn- ed *Dr. Cudworth* was the first Person who happily found this in a *Karait* writer; who saith, *All the Trees and*

Chapter Fields and Gardens were sprinkled with this broth ( of a  
 XXXIII. Kid seethed in its Mother's Milk ) after a magical man-  
 ner, to make them more fruitful in the following year. This  
 Bochart also takes to be the truest Interpretation, and  
 quotes the fore-named Doctor for it, ( not having seen  
 the Author himself. ) P. I. Hierozoic. L. II. c. 52. See  
 Right Notion of the Lord's Supper, p. 25.

To which may be added, that a Goat was anciently  
 used in Magical Rites; and that Demons were wont to  
 appear in that form. But it must be noted withal, that  
 in every one of the three places, where this Precept is  
 mentioned, the LXX. translate the word we render  
*Kid*, by *ἀγνα* a Lamb; though every where else they  
 translate it *ἑρπον*. And I make no question, but we are  
 to understand here either a Lamb, or Kid boil'd in its  
 Mother's Milk; and the Hebrews say, any other clean  
 Creature. Concerning which I shall add no more, but  
 that nothing could be more contrary to Nature ( and  
 therefore agreeable to the Institutions of the Devil ) than  
 to boil any young Creature, in the Milk of its Mother,  
 from whom it came. Which they first offered to their  
 Gods, and then eat some of it themselves, and the rest  
 they sprinkled, as before-said. Some Reliques of which  
 Custom we find even among the Romans themselves,  
 who propitiated *Sylvanus*, with offering him Milk, and  
*Faunus* with a Kid: and every one knows both these  
 were used in the Worship of *Bacchus*.

Ver. 20. Behold, I send an Angel before thee.] In the  
 23th Verse he calls him *mine Angel*: by which the Jews  
 commonly understand *Michael*; there being but a very  
 little difference between *Malachi* ( which signifies *my  
 Angel* ) and *Michael*. But a great many Christians  
 think this was not a created Angel, but an increased,  
*viz.* the Eternal Son of God; who they supposed ap-  
 peared to *Moses* in the Bush, and conducted them all  
 along

along to Mount *Sinai*. Which I am afraid to assert; Chapter because it seems dangerous to me (as I observed upon XXXIII. XLVIII Gen. 16.) to call him simply an *Angel*; i. e. a Minister, or Messenger, without any such addition as that in III Malach. 3. *The Angel of the Covenant*. For so he was at his Incarnation of which he there speaks: before which I dare not ascribe to him such Ministerial Works as these, of bringing the Children of *Israel* out of *Egypt*, and going before them to lead them the way, to *Canaan*. This was properly the Work of an Angel, to whom *Moses* attributes it, when he orders his Ambassadors to say to the King of *Edom*, XX Numb. 16. *When we cried unto the LORD he heard our voice, and sent an Angel, and hath brought us forth out of Egypt, &c.* But this Angel was a prime Minister in the heavenly Host, by whom he was accompanied. So he saith to *Joshua*, V. 14. *I am come as Captain of the Host of the LORD*: which is the Title of *Michael* in X *Daniel* 13, 21. But though we thus understand it here, this doth not exclude the Presence of God himself, but rather proves it: For this Angel and his Host, was sent from the SCHECHINAH, who was in the *Pillar of Cloud*; which was moved by this Angel, and conducted them through the Wilderness. See III. 2.

*To keep thee in the way, &c.*] To preserve and protect them, as well as to direct and guide them, till they came to *Canaan*; which was the place God had prepared for them.

Ver. 21. *Beware of him.*] Or, observe him.

*Obey his voice.*] Because he did but report what God himself commanded; who was there present with them, as long as they obeyed him.

*Provoke him not.*] By any disobedience.

*For he will not pardon your transgressions.*] But punish you, when you contumaciously offend me.

For

*For my Name is in him.]* He acts by my Authority and Power, and sustains my Person, who am present where he is. For the *Name of God* is said to be there, where he is present after a singular and extraordinary manner, 1 Kings VIII. 16. 1 Chron. VI. 5, 6. Maimonides expounds it, *My word is in him; i. e.* saith he, God's will and pleasure was declared by the Angel, P. 1. More Nevach. c. 64. In which he seems to follow the Chaldee, who translates it, *for his Word is in my Name; i. e.* what he speaks is by my Authority.

Ver. 22. *But if thou shalt indeed obey his voice, and do all that I speak.]* By this it appears that the words of the Angel, were the words of God; who spake by him: and both are to be understood to be present. See XXII Gen. 11, 15.

*Then I will be an enemy unto thine Enemies, &c.]* God and the Angel seem to me to be so distinguished, in this Verse, that we should not look upon the Angel as God, but as his Minister.

Ver. 23. *For my Angel shall go before thee.]* The word *Malachi* (*my Angel*) consisting of the very same Letters with *Michael*, the Author of *Baal Haturim* takes it, as if he had said, *Michael my proper or peculiar Angel, &c.*

*And bring thee unto the Amorites.]* Who were the principal People in the Land of Canaan; and had made themselves Masters of the first Country, which *Joshua* conquered. See X Gen. 16.

*And the Hittites, and the Perizzites, &c.]* Concerning these, and the other People here mentioned, see X Gen. 16, 17. XV. 19, &c. The Reader cannot but observe that here are only VI. Nations mentioned, whereas there were VII. in all, whom God delivered up into their hands, III *Josh.* 10. yet in another place, where he commands them all to be utterly destroyed, *Moses* mentions

mentions but VI. as he doth here XX Deut. 17. For, as some have conjectured, the *Gergisites*, who are here omitted, had been subdued by the *Amorites*, and were mixed with them; who were the most powerful of all the VII. Nations, and had spread themselves into many parts of the Country; as appears from XIV Gen. 13. XIII Numb. 29. I Deut. 7, 19, 44.

Ver. 24. *Thou shalt not bow down to their gods, nor serve them.*] This is a Caution against the Idolatry of the People of *Canaan*: into whose Country, when he had brought them, he charges them to be so far from doing any honour to their Gods, either outwardly by bowing down to them, or inwardly, by serving them; i. e. as some of the Hebrews interpret it, praying to them, or giving them thanks, &c. (*Selden L. III. de Jure N. & G. c. 3.*) that he commands them to break them down, and utterly destroy them.

*Nor do after their works.*] These words are so large, that they may comprehend all the abominable things which were done by the VII. Nations (mentioned in XVIII Lev. and other places) but here the matter seems to restrain them to their Worship, which he would not have them imitate, by building Temples or Altars in honour of their Gods, or offering such Sacrifices as they did, or observing any of their Religious Rites.

*But thou shalt utterly overthrow them.*] This relates to the People of the Land; as it is explained in XX Deut. 17.

*And quite break down their Images.*] For they were bound intirely to root Idolatry out of the Land of *Canaan*: though in other Countries, which they might conquer, they did not think themselves bound to break their Images, as *Selden* observes, *L. III. de Jure N. & G. c. 2.*

Ver.

Chapter Ver. 25. *And ye shall serve the LORD your God.* ]  
 XXIII. Worship him as he directs, and no other being. I ob-

W ~~~~~ served before that none were so senseless, as to imagine a Figure of any thing made of Wood or Stone, &c. to be the Creator of Heaven and Earth: but they worshipped them (as *Maimonides* well observes) as things intermediate between the most High, and them; which is here forbidden, *More Nevoch. P. I. c. 36.*

*And he shall bless thy bread and thy water, and I will take sickness away from thee.* ] This is a Promise, that he would abundantly supply them with Meat and Drink, and also give them health; without which they could take no comfort in that plentiful Provision.

Ver. 26. *There shall nothing cast their young, nor be barren in thy Land.* ] Abortion and Barrenness hinder all Propagation, both in Men and Beasts; and therefore to the two foregoing Blessings, of Plenty and Health, he adds two more in this place; a numerous increase of their Cattle and of their own Progeny; together with long Life in the Land which he gave them.

*The number of thy days I will fulfil.* ] Thou shalt come to a good old Age, such as healthful Men (who are not cut off by any accident) are wont to attain. *Procopius Gazarius* gathers from hence, that there is not a fixed term set for every Man's Life. But it rather seems to suppose that there is a Term fixed beyond which Men cannot ordinarily go (to some a longer, to some a shorter, according to their several Constitutions) but may come short of it, by various Accidents, and by their own ill usage of themselves, or by the Judgment of God: who also, in regard to their Obedience, prolongs the Life of some Men, beyond what it would naturally reach.

Ver.



Ver. 27. *I will send my fear before thee.*] Strike a Chapter  
terroure into the Inhabitants of *Canaan* before thou XXIII.  
comest thither, which shall facilitate the Conquest of  
them. See II *Joshua* 9, 10. with which agrees the Story  
that is told in the *Gemara Hierosol. ad Tit. Shebiith* (by  
*R. Samuel ben Nachman*) that upon *Joshua's* denouncing  
War against the VII. Nations, the *Gergasites* fled into  
*Africa*. Which may be true Perhaps of a part of them,  
but not of them all; for some of them were remain-  
ing, it appears from the Book of *Joshua* III. 10. XXIV.

11. This is confirmed by another Story in the *Talmud*  
of the *Africans*, suing to *Alexander the Great* to be re-  
stored to their ancient Possessions in *Canaan* (which I  
mentioned before) and the old Inscription in *Procopius*  
(*L. II. de Rebus Vandal.*) not far from *Tangier*, which  
said the ancient Inhabitants of that Country fled from  
the face of *Joshua the Son of Nun*. *Selden L. VI. de*  
*Jure N. & G. c. 13. p. 736.*

*And I will destroy all the people to whom thou shalt come.*] Make them more afraid, when they come to fight; so that presently they shall run away, and be easily slain: For that's the meaning of the last words, *I will make all thine Enemies turn their backs to thee.*

Ver. 28. *And I will send hornets before thee.*] Either before they came thither, or when they marcht against the People of that Country. Both seem to be true: that many of them were forced to quit their Country, when it was infested by the Hornets God sent in great Swarms among them; and that they who remained, when they came to fight, were assaulted by these Hornets, which flew in their faces, and so sorely prickt their Eyes (as *Kimchi* and *R. Solomon* take it) that they could not see to strike a stroke. Whence those words of *Joshua* (who expressly saith this was fulfilled) XXIV.

12. that the *Amorites* were not driven out by the Sword

Chapter and bow of the *Israelites*, but by the Sting of these Hornets. Which seem also to have pursued them when they fled away, and killed them in their lurking holes, where they hid themselves after the fight, VII *Dent.* 20.

*Which shall drive out.*] That several Nations have been driven out of their Country, by contemptible Creatures, such as Frogs, Mice, Snakes, and Gnats, is made good by *Bachartus* out of several Authors. And he hath particularly shown that by these very Creatures, *Wasps* and *Bees*, People have been forced to forsake their Country, as *Herodotus*, *Appianus*, and *Strabo* testifie. See his *Hierozoic.* P. II. L. IV. c. 13. p. 539, &c. where he shows the Sting of this sort of Wasp (called a *Hornet*) is of all other the most pernicious: for it is bigger than the ordinary Wasp, and fiercer; seldom stinging, as *Pliny* saith, without putting Men into a Fever. *Ib.* p. 543. And of their flying at Mens Eyes, see what he alledges out of good Authors, p. 535.

*The Hivite, the Canaanite, and the Hittite from before thee.*] These three Nations it seems were principally infested by the Hornets; among whom perhaps they were more venomous than elsewhere, (for so *R. Solomon* saith, their Poyson was deadly) though the rest of the Nations also felt their Sting, as we read in XXIV *Josh.* 11, 12.

*Ver. 29. I will not drive them out from before thee in one year.*] All the reasons of which are not here declared, (as they are elsewhere, III *Judg.* 1, 2, 3.) because he would not dishearten them.

*Left the land become desolate, &c.*] i.e. Left some part of the Land should be left without Inhabitants, and so be possessed by wild Beasts; which might have been very dangerous to the *Israelites* in other parts where they were settled. For if all the People of the VII.

Nations,

Nations, had been destroyed at once, the *Israelites* Chapter were not yet numerous enough to People the whole *XXIII.* Country; especially when two Tribes and an half were settled on the other side of *Jordan*.

Ver. 30. *By little and little I will drive them out before thee.*] Diminish them by degrees, till they were wholly expelled.

*Until thou be increased and inherit the land.*] Until the *Israelites* were grown so numerous, that they were able to stock the whole Country.

Ver. 31. *And I will set thy bounds, &c.*] This was the utmost extent of the Country, which he intended to bestow upon them, (See XV Gen. 18.) but they did not enjoy it till the times of *David*, 2 Sam. VIII. 1, 3, &c. and *Solomon* 1 Kings IV. 21, 24. when their Dominion seems to have been enlarged not only to *Euphrates*, but even beyond it, IV *Ezra*. 16, 20. (See my Paraphrase upon LXXII Psal. 8.) Before these times, it appears by the Book of *Joshua*, and those that follow, that many of the old Inhabitants remained long after his death.


*From the Red-sea to the sea of the Philistines.*] These were the Bounds from East to West. For though the Red-sea was towards the South, yet the farthest part of it lay East. And the Sea of the Philistines is that now called the *Mediterranean*, which was full West.

*And from the Desert.*] Of Arabia, called *Shur*, XV. 22.

*Unto the River.*] i. e. To *Euphrates*: Which made the Southern and Northern Bounds of the Country God promised to them.

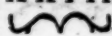
*For I will deliver the inhabitants of the Land into thy hand.*] This seems to relate to that Land which the VII. Nations inhabited: for as far as *Euphrates* they never drove out all the Inhabitants, but only made them Tributaries.

Chapter XXIII. *And thou shalt drive them out before thee.* ] In such manner as is mentioned in the foregoing Verses.

 Ver. 32. *Thou shalt make no covenant with them.* ] *i. e.* With the People of the VII. Nations. But with other Gentiles they might make Covenants : only not suffer them to live in their Land, unless they renounced all Idolatry. Nay, *Maimonides* is of opinion, that such of the VII. Nations, as renounced Idolatry, were to be received into their Friendship : For that Law in the XX *Deut.* which requires them to send a Summons to every City before they besieged it, with an offer of Peace, he extends even unto them ; and grounds his opinion upon XI *Josh.* 19, 20. As for that Objection which seems to lye against this, about the *Gibeonites*, who needed not by craft to have obtained a League with the *Israelites*, if this were true Doctrine : His Answer is, That *Joshua* had sent a Summons, with offers of Peace to them, and all the rest ; which they rejected ; but would afterward have gladly accepted, and then it was not to be admitted : and therefore they contrived that cunning way to be received into Friendship with the *Israelites*. See *P. Cunæus* L. II. *de Republ. Hebr.* c. 20. And *Selden* L. VI. *de Jure N. & G. c.* 13. where he quotes a Passage out of the *Hierusalem Gemara*, which says, That *Joshua* sent three Letters to the *Gibeonites*. But he shows withal, that other Jews contradict this ; and expressly declare the VII. Nations were not to be invited to peace. What the terms were on which others were invited. See there *cap.* 14.

All this considered, I am inclined to think *Maimonides* his opinion too true ; which that place in *Joshua* very much favours ; and so doth the story of *Rahab*, and the practice of *Solomon* ; who only put the Remainders of these Nations under Tribute, 1 *Kings* IX. 20, 21.

Nor

Nor with their gods.] This prohibits them to suffer Chapter  
any of the VII. Nations to Exercise Idolatry among XXIII.  
them, as R. *Levi* of *Barcelona* interprets it. Or rather,   
he forbids them to make any Vows to their Gods, or  
oblige themselves to perform any Act of Worship to  
them.

Ver. 32. *They shall not dwell in thy land.*] If a Gen-  
tile did renounce his Idolatry, he might dwell among  
them; and was called a Stranger, *Toshab*, dwelling, or  
inhabiting. But if he did not forsake it, they might not  
sell him a Foot of Land, nor let him Hire a House a-  
mong them: only he might come and sell Commodi-  
ties to them, as the same R. *Levi* expounds it. But  
*Maimonides* says, they might not so much as suffer them  
to pass through their Country, when they had power  
to hinder it; which others think too rigid an Opinion,  
as Mr. *Selden* shows, *L. II. de Jure N. & G. c. 3. p. 155.*  
&c.

*Lest they make thee sin against me.*] All Society with  
Idolaters was forbidden, lest they should infect the  
*Israelites* with their Infidelity, (as the same R. *Levi*  
speaks) of which there was the greater danger, because  
they were too prone to follow the Gentile Customs.

*For if thou serve their gods.*] This Caution being re-  
peated three times in this Chapter, ought to have been  
the more diligently observed by the Jews, and made  
them more fearful of entring into Familiarity with I-  
dolaters. Who were of various sorts; for not only  
every Nation had its proper and peculiar Gods, but e-  
very City, Town, House, nay every Man made them-  
selves Gods according to their fancy.

*It will surely be a snare unto thee.*] Bring great Cala-  
mities upon thee, and at last be thy ruin; as it is ex-  
plained XXIII *Josh. 13. II Judg. 3.* For instead of  
driving out the VII. Nations, they brought *Israel* under  
their

Chapter their yoke, and grievously oppressed them ; as we read XXIV. in the Story of the Judges ; particularly in the IV<sup>th</sup> Chapter.

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C H A P. XXIV.

Verse 1. **A**ND *he said unto Moses.*] When God had delivered the fore-going Laws unto *Moses* in the Mount, where he was with him (XX. 21.) after he had spoken the X. Commandments ; he bad him go down (as we read hear he did, v. 3.) and set them before the People, XXI. 1. And when he had engaged them in a Covenant to observe these Laws (v. 7. of this Chapter) then to come up to him again ; and bring *Aaron*, and the rest that are here mentioned, with him.

*Come up.*] To receive further Orders from the Divine Majesty ; together with the two Tables of Stone.

*Unto the LORD.*] To the Mount, where the Glory of the LORD appeared ; and from whence he had spoken the *Ten words*.

*Thou, and Aaron, Nadab and Abihu, &c.*] But not all to the same nearness unto the Divine Majesty ; as appears by the following Verse.

*And seventy of the Elders of Israel.*] This seems to intimate that there were more than LXX. called Elders : But these were the Chief, being perhaps the Heads of those Families which came into *Egypt* ; which were just *Seventy*. See XVIII. 12. For he doth not direct *Moses* how to chuse them (as *Corn. Bertram* observes, *L. de Repub. Jud. c. 5.*) but speaks as if they were well known and distinguished from other Persons, by the rank they held among them. And therefore called v. 11. *the Nobles*, or as the Latines speak, *Magnates*, *sen Optimates*, the



the great Men, of the best quality in Israel. The reason of their being thus called up to God, was to be Witnesses of *Moses's* ascending up to the place where the Divine Majesty appeared; and that they also might have some sight of it, v. 10. Chapter XXIV.

*And worship ye afar off.*] All of them, before they came to the Mount, were, at a good distance from it, to fall down prostrate before God, that they might be possessed with such an holy Reverence to him, as not to presume to approach nearer than they were ordered.

Ver. 2. *And Moses alone shall come near the LORD.*] Unto the very top of the Mount, where the Glory of the LORD abode, v. 16, 17, 18. unto which none was admitted but himself. Who now came nearer than he had done before, (XX. 21.) for he went into the midst of the Cloud, v. 18.

*But they shall not come nigh.*] Unto that part of the Mount, whether he went; but keep in a lower station.

*Neither shall the people go up with him.*] But stay at the bottom of the Mount, (as they did before the giving the X. Commandments, XIX. 17.) below the place where the Elders were. So I think *Maimonides* rightly understands this place, in his *More Nevoch*. P. II. c. 32. where speaking of the several degrees of Prophecy, or Familiarity with God, he observes that *Moses* was here placed in the Supreme degree, (he alone being allowed to come near the LORD) below him was *Aaron* placed; and below him *Nadab* and *Abihu*; and below them the LXX. Elders; and beneath them, the rest of the People. Which is the meaning of that saying of their Wise men, *Moses is a wall by himself, and Aaron a wall by himself*: that is, they were in separate Apartments, at this glorious Appearance of God.

Ver.

Chapter Ver. 3. *And Moses came.*] From the Mount, where  
 XXIV. he had received the Precepts mentioned in the *three* fore-  
 going Chapters.

*And told the People all the words of the LORD, and all the Judgments.*] Some understand here by the *words of the LORD*, the Ten Commandments, called the *Ten Words*, XXXVIII. 18. But these words the People heard spoken by God himself; and not by the report of *Moses*. Therefore I take these words to signify rather what he had spoken in the latter part of the foregoing Chapter, from the 20th Verse to the end. And then by *all the Judgments*, he means those Laws which he had received for their good Government in the XXI, XXII Chapters, and the former part of the XXIII.

*And all the people answered with one voice, and said.*] In all likelihood *Moses* had told the Elders what God had said to him; and they went and told it to the People, who gave the following Answer to them. For thus it was before XIX. 6, 7.

*All the words that the LORD hath said, will we do.*] They had consented before in *general*, to do whatsoever God required of them; having him for their King and Governour (XIX. 6, 7, 8.) but now they consent in *particular*, after God had declared what he would have them do (in the XX Chapter) and *Moses* had also reported the rest of the Judgments delivered in the XXI, XXII, XXIII Chapters.

Ver. 4. *And Moses wrote all the words of the LORD.*] Both the *Ten Commandments*, and all the rest of the Judgments delivered in the foregoing Chapters. God indeed wrote the *Ten Commandments* himself: but for the present *Moses* made a Record of them, that the People might not only hear, but read what they had to do.

*And*

*And rose up early in the morning.]* The next morning, it is likely, after he had received those *Judgments*, and delivered them to the People, and wrote them in a Book; which was upon the *seventh* day of *Sivan*, as I observed XX. 21. That is, on the *sixth* of our *June*, as *Jac. Capellus* reckons. Therefore on the *eighth* of *Sivan* he built the Altar, &c. as it here follows.

*And builded an Altar under the hill.]* At the foot of the Hill, where the People were allowed to stand. This Altar was to represent God; to whom Sacrifices were offered upon it.

*And twelve Pillars, according to the twelve Tribes of Israel.]* This was to represent all the People. The Gentiles abusing such Pillars to Idolatrous uses, the erecting of them is afterward forbidden in the Law. But before the building of the Tabernacle, *Moses* here erects them, as *Jacob* had piously done in former times, XXXV Gen. 14. See *Selden L. II. de Jure N. & G. c. 6. p. 185.*

Ver. 5. *And he sent young men of the Children of Israel.]* These are said by the Hebrews, to be the *First-born*, as *Onkelos* here expressly translates it, *He sent the First-born*: and the Paraphrase ascribed to *Uzielides* follows him; adding this reason, *Because the Aaronical Priests were not yet consecrated.* The *Arabick* and *Persian* Versions say the same, as *Mr. Selden* hath observed, *L. I. de Succession. ad Pontif. c. 1.* and most Interpreters have been of the same mind. But I have often observed before (particularly XIX. 22.) that I can see no proof of this, that they only officiated as Priests: every Man anciently, in his own Family, having a right to offer Sacrifice, till the Law of *Moses* restrained it to the Family of *Aaron*. Therefore I take these *young men* to have been the choicest Persons among them, whether *First-born* or others, who had been appointed to

Chapter Minister unto God. For *Joshua*, who is called here (v. 13.)  
 XXIV. *Moses, his Minister*, is in XI Numb. 28. called *his young*  
 man. Such were fittest for all Service; especially for  
 that of Sacrificing to God. For which they anciently  
 chose the strongest and properest Persons, as we see in  
 the Greek story of *Jason* (which our Learned Dr. *Spencer*  
 observes, p. 140.) whose Sacrifices were led to the  
 Altar by the young men of his Company, i. e. Men of  
 greatest strength and beauty, *L. I. Argonaut.* And this  
 so far remained, after the Priesthood was confined to  
 the Family of *Aaron*, that no Man was permitted to of-  
 ficiate at the Altar, after he was Fifty years of Age;  
 that is, when he was past his best, (as we speak) the  
 flower and strength of his Age, VIII Numb. 25. *For-*  
*tinatus Scacchus* conjectures that there were XII. of these  
 young Men, one of each Tribe; who offered in the  
 Name of their Brethren; *Myrother. Sacr. Eleochoisim*, p. 2.  
 c. 59.

Which offered Burnt-offerings, and sacrificed Peace-  
 offerings of Oxen unto the LORD. Though Oxen  
 are only mentioned, yet there were other Creatures Sa-  
 crificed, as appears from IX Hebr. 19, 20. And in fol-  
 lowing times, Peace-offerings might be either of Calves,  
 or Lambs, or Goats, as we find in III Lev. and so  
 might Burnt-offerings also; see I Lev. 2, 10. Our Learn-  
 ed Primate *Usher* thinks also there were Expiatory Sacri-  
 fices offered together with these Burnt-offerings and  
 Peace-offerings, and that in the first place; *ad A. M.*  
 2513. *mens.* 3.

Ver. 6. And Moses took half the blood, and put it in  
 basins. It may be a question, whether he spake of the  
 Blood of all the Sacrifices, or only of the Expiatory (if  
 there were any) or of the Burnt-offerings, or Peace-  
 offerings. But which way soever that be determined,  
 this half of the Blood, it is certain, was reserved to be  
 sprinkled on the People, v. 8. Con-

Concerning the word *Aganos*, which we translate *Basons*, the Learned Reader may consult *Bechartus* in his *Hieroglic. P. I. p. 349.* Chapter XXIV.

*And half of the Blood he sprinkled on the Altar.]* The Altar representing God, (as was said before v. 4.) this Blood sprinkled upon it, signified that he for his part engaged to be faithful in the Covenant, he now made with them, and they with him; by performing all the Promises he had newly made them by *Moses*, in the latter end of the foregoing Chapter; especially, those four great Promises, of *Plenty, Health, numerous Off-spring, and Long-life*, v. 25, 26. together with the driving out the People of *Canaan* from before them, v. 27, &c.

Ver. 7. *And he took the Book.]* Some have made it a difficulty to find, what Book this was; and have been pleased to fancy that some Book which *Moses* wrote is lost. When this plainly refers to what is said v. 4. where we read that *Moses wrote all the words of the LORD*, that is, the *Commandments and Judgments* mentioned in the four foregoing Chapters. Which though they made no great Volume, yet might be called a Book in their Language: for even the Bill of Divorcement, which they gave their Wives (and was very short) is called by this Name of *Sepher*, a *Book*, XXIV. *Dent. 1.*

*Of the Covenant.]* That they might remember upon what terms he would bestow upon them the fore-named Blessings, he engages them in a Solemn Covenant to observe the Commandments and Judgments contained in this Book.

Ver. 8. *And Moses took the blood.]* That half of it which was in the Basons, v. 6.

*And sprinkled it on the people.]* As he had sprinkled one half on the Altar, in token God was a Party in the Covenant: so he sprinkled the other half on the XII. Pillars, which represented the Children of *Israel*, in



Chapter token that they were the other Party engaged in the  
 XXIV. same Covenant. Thus our fore-named *Private*, and  
 several others understand it: and it carries some show  
 of probability in it. Yet I cannot think it unlikely,  
 that it was sprinkled upon the LXX. Elders, by whom  
 the People consented; if not upon all the People, who  
 stood next to the Altar, and are here expressly mention-  
 ed. The Apostle to the *Hebrews* IX. 19. saith he sprink-  
 led *the Book*, as well as *the People*: which is not here  
 mentioned, but supposed. For when he went to sprin-  
 kle the Blood, we must conceive he laid down the  
 Book, that he might be at more liberty for this other  
 action: And perhaps he laid it on one of the Pillars,  
 where it was sprinkled, as they were, together with the  
 People whom they represented.

*And said, Behold the Blood of the Covenant, which the  
 LORD hath made with you concerning all these words.*] Look upon your selves as obliged by this Blood, to ob-  
 serve all the Commands which I have delivered to you,  
 in the words you have heard. For there were two  
 ways of making Covenants anciently; both which were  
 here used. The *first* was, after a Sacrifice had been of-  
 fered, to sprinkle the Blood of it upon both Parties,  
 who were to be Confederates: which was done here  
*v. 6, 8.* And *secondly*, the Confederates thereupon pro-  
 ceeded to eat together some part of the Sacrifice; which  
 follows *v. 11.* where we find the Elders of *Israel* (who  
 represented the People) did eat and drink in the Pre-  
 sence of God.

*Ver. 9. Then went up Moses, and Aaron, Nadab and Abi-  
 hu, and LXX. of the Elders of Israel.*] These things being  
 done, they went up into the Mount, as they were or-  
 dered, *v. 1.* i. e. they went up to that part of the Mount,  
 where *Aaron* and his Sons, and the Elders were appoint-  
 ed to come; but no farther.

Ver.



Ver. 10. *And they saw the God of Israel.*] When Chapter  
*Moses* is commanded to come near unto the LORD, XXIV.  
 (v. 2.) *Maimonides* acknowledges it may be under-  
 stood of his local approach to the place, where the  
*Light, or Glory of God* then appeared, *More Nevoch. P.L.*  
 c. 18. And therefore it is something strange, that he  
 expounds the Elders *seeing God*, of their apprehension  
 of him by their Understanding; and not rather of their  
 beholding some glimpse of that visible Majesty, which  
 was on the Top of the Mount. For that, I doubt not,  
 is the meaning, as appears by what follows. And so  
 the *Chaldee* expounds it, *They saw the Glory of the God*  
*of Israel*; surrounded, we may well suppose, with an  
 heavenly Host of Angels, attending upon the SCHE-  
 CHINAH, or *Divine Majesty*, as it was also cal-  
 led.

*And there was under his feet.*] This hath made some  
 conceive, that this visible Glory appeared in the form  
 of a Man, with his Back towards them, standing upon  
 a shining Pavement. But this is contrary to IV *Dent.*  
 15. For though that be spoken of another time and  
 place, *viz.* the Giving of the Law, which all the People  
 heard, but saw no Similitude; yet if the Elders had  
 afterward seen a Similitude, it would have spoiled *Mo-*  
*ses* his Argument, they being the Representatives of the  
 People. This glorious Light therefore, far surpassing  
 all other, had no form; nor could be described by any  
 Art; and consequently by its *feet*, is meant only the  
 lower part of it; which rested, as it were, upon a  
 most glorious Pavement. And thus the *Divine Maje-*  
*sty* is said to have had a *Foot-stool*, (which was the co-  
 ver of the Ark) though it had no Human shape.

*As it were a paved work of Saphire stones.*] The glo-  
 rious Majesty of God was represented as having under-  
 it, a Pavement suitable to it self, very bright and shine-  
 ing.

Chapter ing. For there is a sort of *Saphire*, called *χρυσόπιδος*,  
 XXIV. spotted with little points, or pricks of Gold, which  
 shine like Stars interspersed in the Body of it. See *Sal-*  
*masius in Solinum*, p. 131, 203. Such was this Pavement,  
 as we may gather from the following words.

*And as it were the body of Heaven in its clearness.*] As  
 clear as the purest and serenest Sky, when it is all span-  
 gled with Stars. All which signifies, as I take it, that  
 the Glory of the LORD appeared far above the Glo-  
 ry of the Sun, in its greatest brightness, upon a Pavement  
 sparkling like the Stars in the Heaven, when it is  
 most clear. The LXX. instead of the words, *saw the*  
*God of Israel*, have *saw τὸν τόπον the place of the God of*  
*Israel*. As if they saw a Throne, upon which there  
 was a visible Majesty, beyond all description. And if  
 this be admitted, then this Throne may well be said to  
 have feet, standing upon such a glorious Pavement.  
 And so they translate it in the next Verse, where this  
 is repeated.

Ver. 11. *And upon the Nobles of the Children of Isra-*  
*el.*] i. e. The Elders before-mentioned, v. 1, 9. called  
 here *Atzilim*, to signify that they were the prime and  
 choicest Persons among the *Israelites*. For *Atzal* signi-  
 fies to separate; and consequently *atzilim* imports Men  
 distinguished from others, either by their Birth, Office  
 or some excellent qualities.

*He laid not his hand.*] Did not hurt them. Whereas  
 it was the common Opinion, That they who saw God  
 (though it was by one of his Angels) should presently  
 die. The splendour of that glorious Light was so daz-  
 zling, that it was a singular favour it did not put out  
 their Eyes, as the Light wherein St. Paul saw our Savi-  
 our, did his. We are told, v. 17. *The sight of the Glory of*  
*the LORD was like devouring fire.* Which might put  
 them in fear perhaps, they had been scorched by it, when  
 it

it flakht out upon them; but they found not the least hurt by it. Thus *Jonathan* saith in his Paraphrase upon the XXXII Chapter, that when *Moses* delayed to come down from the Mount, the People fancied him to be burnt up by the fire, which shone from the Presence of God, which there appeared.

This sight of God which he vouchsafed to the Elders, was in all likelyhood, to convince them that he was among them, and had spoken to them, and sent them the Precepts before-mentioned by the hand of *Moses*.

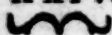
*Also they saw God, and did eat and drink.* After they had seen God, they were so far from receiving any harm, that they feasted with him upon the Reliques of the Peace-offerings, with great Joy and Gladness. Or we may suppose, that the Glory of the LORD shone upon them, as they sat down to eat and drink, in token of their full consent to the Covenant now made, (for so the custom was of making Covenants, XXIV Gen. 30. XXXI. 54.) and that notwithstanding they continued to finish their Feast, not being dispirited (as good Men were sometimes afterwards, with glorious Visions, X Dan. 8, 16, 17.) but rather strengthen'd and made more vigorous.

The word for *saw* in this Verse, is different from that in the former; importing, I suppose, that this Appearance of God to them lasted some time.

Ver. 12. *And the LORD said unto Moses.* He called to him, perhaps, with an audible voice, from the place where they saw his Glory; that they might know how familiar he was with God, and might more readily receive whatsoever Commands he brought from him.

*Come up to me into the Mount.* To the top of the Mount, where the Glory of the LORD was, v. 17. For hitherto *Moses* had gone no further than the rest; but

Chapter but was with them when they did eat and drink before  
XXIV. the LORD.



*And be there.] Stay with me there, v. 18.*

*And I will give thee Tables of stone.]* Not only the Jews, but *Epiphanius* also fancies these Tables were made of *Saphire*, from what was said *v. 10.* But the words signify plainly enough that they were of *Stone.*

*And a Law and Commandments which I have written.]* From this place the Jews endeavour to establish their *unwritten* or *oral* Law, *i. e.* their Traditions; which, they say, were now delivered, together with the Tables of *Stone.* So *Maimonides* in his Preface to *Jad Chateka*; 'All the Precepts which were given to *Moses* on Mount *Sinai*, were given with their Explications; according to what is said, *I will give thee Tables of Stone, and a Law, and Commandments*: where by the *Law* is meant the written Law, and the *Commandments* denote the Explication of it, which we call the *Oral Law.* Thus he, and others of them, directly against the Text it self, which saith expressly, both of the *Law* and the *Commandments* here mentioned, that they were *written.* See *Selden L. II. de Synedr. c. 16.* Therefore by *Law* and *Commandments*, we are to understand nothing else, but the *Law* contained in the *X. Commandments.*

*That thou mayest teach them.]* Instruct the People to observe them, as the most sacred of all other Precepts; being *written*, as well as *spoken*, by God himself, who taught Men, by this Example, how to preserve their *Laws.* For *Aristotle* saith in his *Problems*, that in old time, Men being ignorant how to write, ἦδον τὰς νόμους, ἵνα μὴ ἐπιλάθωνται, were wont to sing their *Laws*, that they might not be forgotten. It being the invention of the *Corybaetes*, ἱεραὶ λίθους (as *Theopompus* speaks) to set up Pillars, and engrave their *Laws* upon them. Which

*Solon*

Solon at last wrote on wooden Tables, called *Agones* and *Kyōōes*, which were laid up in the Temple of the Mother of the Gods, *v. Sam. Petitum Prefat. in Leg. Atticas.* Chapter XXIV.

Ver. 13. *And Moses rose up.*] From among the Elders; with whom he was before.

*And his Minister Joshua.*] Who attended him further than the Elders; but not into the place where he went. For God intending him to be *Moses* his Successor, seems to admit him unto a nearer Familiarity, than any one else besides *Moses*.

*And Moses went up into the Mount of God.*] The place where the Divine Glory appeared. But *Joshua* staid for him, in some lower part of the Mountain, expecting his return. For he did not go up to the top of the Mount, as appears from the XXXII Chapter, where *Moses* his descent from thence being mentioned, *Joshua* is not named till it be said, that *Moses* was come down from the Mount, *v. 15, 17.* He went with him therefore till he entered into the Cloud, and then he staid, as it were, at the door waiting for his return.

Ver. 14. *And he said unto the Elders.*] Before he left them, he gave them this order.

*Tarry ye here for us.*] Not in the place where they had seen God, and did eat and drink with him; whether the People might not come: but rather in the Camp, or some place near it, whether the People might, upon occasion, resort to them. Unto which place *Moses* seems to have walkt with them from the Mount, before he returned to go up into it: or, at least, pointed them unto it with his finger, that they might there wait for him.

*Until we come again to you.*] He could not tell how long God would detain him; and therefore commands them to govern the People till his return to them.

P p p

And



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*And behold, Aaron and Hur are with you.]* Who seem to have been of greatest Authority, next to himself; and were with him in the Mount, when the *Israelites* fought with *Amalek*, Chap. XVII.

*[If any man have any matters to do, let him come unto them.]* In all Causes, which were too hard for the Elders to determine, he directs them to go to *Aaron* and *Hur*, as they were wont to do to him. By this it appears, that these LXX. Elders, were some of the Judges appointed by the advice of *Jethro*, (XVIII.22.) which he continued to follow, and orders them to observe in his absence.

Ver. 15. *And Moses went up into the Mount.]* Having said this, he and *Joshua* left them; and he went into the higher part of the Mount.

*And a Cloud covered the Mount.]* That part of it where he was: so that the People, and *Joshua* also, lost the sight of him.

Ver. 16. *And the Glory of the LORD abode upon Mount Sinai.]* That visible Majesty, which shone in extraordinary splendour, was settled, for the present, upon the top of this Mount.

*And the Cloud covered it.]* i. e. Covered the Glory of the LORD, not the Mount; as *Aben Ezra* observes. For the Cloud was not the Glory of the LORD, but encompassed and covered it: so that for six days nothing but the Cloud appeared to the *Israelites*: till on the seventh day, the Cloud was rent (as I take it) or opened; and the Glory of the LORD appeared like flaming fire.

*Six days.]* Thus long it was hidden in a Cloud, so that *Moses* himself could not see it, but remained wrapt up in darkness; which might have astonished him, if he had not been supported by the Divine Power, and a comfortable sense of God, who had often

ap-



appeared to him, and conversed familiarly with him.

*And the seventh day he called unto Moses.]* The second time (for he had called to him before, to come up to him, v. 12.) commanding him to approach into his glorious Presence.

*Out of the midst of the Cloud.]* Where the Divine Glory was, and now broke out and appeared, I suppose, unto Moses. Some think the seventh day might be the Sabbath, upon which God chose to appear to him.

Ver. 17. *And the sight of the Glory of the LORD was like devouring fire, on the top of the Mount, in the Eyes of the Children of Israel.]* It broke out of the Cloud, after six days, so that the People saw it, like flaming fire. To which the Psalmist seems to allude; XCIV Psal. 2, 3. Clouds and darkness are round about him, and fire goeth before him, &c. Thus the Glory of the LORD is described in other places, as within a Cloud, and sometimes breaking out of it, XL Exod. 33. where the Cloud is said to be upon the Tabernacle; and the Glory of the LORD to fill it within; which v. 38. is described like fire. See also XVI Num. 42. And thus at its first appearing, there was a Pillar of a Cloud, and of Fire led them, XIII. 21. And it sometimes appearing in an amazing brightness, beyond that of the Sun; and sometimes being wrapt up in as thick a Cloud: God is likewise said, both to dwell in Light, and in thick Darkness, I Kings VIII. 12.

Ver. 18. *And Moses went into the midst of the Cloud.]* From whence the LORD had called to him, v. 16. Therefore he broke through the thick Cloud, into the very Presence of God, which was in a secret part of the Cloud, called the midst of it.

*And gat him up into the Mount.]* To the top of it, where the Glory of the LORD appeared to him, in

Chapter the midst of the Cloud; the External Parts of which  
XXIV. and the Fire only being seen by the People.

And Moses was in the Mount forty days, and forty nights. That he might receive the two Tables of Stone, and the Gift of Prophecy (as *Elmacinus* an Arabian Christian adds) with Directions for the making the Tabernacle, and all things belonging to it, and the Service to be performed there, by the Priest, appressed according to Divine Prescription, &c. which follow in the ensuing Chapters: where *Moses* relates what orders God gave him about every thing relating to his Divine Service. And it need not seem strange, as *Clement Alexandrinus* excellently speaks (*L. I. Stromat. p. 351.*) that *Moses* received his Laws from God; when the Greeks pretend the same of their *Minos*: only they say he went into *Jupiter's Cave*, and was nine years there in learning the Laws which he gave him; when *Moses* was but XL. days in the Mount, where God visibly appeared. They believed also that *Lycurgus* received his Laws from *Apollo*: and *Zaleucus* (as *Plato*, *Aristotle*, and divers others, whom he mentions, say) received his from *Minerva*. All this was firmly believed among them, who in not acknowledging the Divinity of *Moses* his Ministration, were very ingrateful; for his was the *Archetype*, as he speaks, or Pattern of what was pretended in their Stories.

Forty days and forty nights.] It may be a question, whether the six days, that he remained in the Cloud, before the LORD called him higher, be included in these XL. days; or were only preparatory to his nearer access to God. They may well be both: for it is not said, he was in the midst of the Cloud forty days and forty nights; but that he was so long in the Mount. Part of which time was spent in the dark Cloud; and the rest in the bright Presence of God, in the midst of the Cloud:

Cloud: And in all that space, he did neither eat nor drink, XXXIV. 28. IX *Deut.* 9.

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God could, if he had pleased, have revealed to him all his Mind, in a less time: But the method of the Divine Wisdom is to do all things gradually. For instance, the Substance of a Child in the Womb (saith the Author of *Schalsch. Hakkabalah*) is not perfected in less time than XL. Weeks, in all which time it receives no Meat nor Drink (at the Mouth we must understand him) and so many days did the Divine Power work in *Moses* to form him into a new Essence, (as his words are) and give him a full Comprehension, of all that God communicated to him. And all this time he neither did eat nor drink; for these actions (say that Jew) prejudice the Understanding; which God intended to exalt by depressing the Bodily Faculties and Powers. Which for want of Meat and Drink were brought down very low, that the Understanding might be raised and lifted up. And thus we find in after times, that *Daniel* chastened his Body, for three whole Weeks together, the better to dispose him for heavenly Vision, X. 2, 3, 12.

This ascent of *Moses* from the Cloudy part of the Mount, to the fiery top of it, was upon the XIVth of *Sivan*: and we may suppose, as *Jacobus Capellus* doth, that the Cloud accompanied him, as he went up, to defend him from the circumambient flame.

CHAP.

## A COMMENTARY

## CHAP. XXV.

Verse 1. **A**ND the LORD *spake* unto Moses.] Out of that glorious and flaming Light, wherein he appeared to him.

Ver. 2. *Speak unto the Children of Israel.*] When he went down from the Mount.

*That they bring me.*] In the Hebrew, *take for me*, out of their Goods.

*An Offering.*] The Hebrew word *Terumah* (or as some pronounce it, *Trumah*) is commonly translated an *Heave-offering*, or Offering lifted up. Which the *Chaldee* translates, *that which is separated* from common use: and in the separation, perhaps, was lifted up towards Heaven, in token that they desired God to accept it.

*Of every man that giveth it willingly with his heart, ye shall take my Offering.*] They were only to be moved to it, but not importuned; much less told what quantity they should give: but every Man was left to his own good Inclinations. And accordingly *Moses* delivered the Mind of God unto them, when he came down from the Mount; and they made a free Oblation, XXXV. 5, 21, 29. Besides which, there was also a Tribute laid upon them for the ransom of their Souls, XXX. 12, 13, 14. which amounted to a great Sum of Money, as we find in the XXXVIII. 24, &c.

Ver. 3. *And this is the offering which ye shall take of them.*] The things which ye shall accept as an Offering to me.

*Gold and silver and brass.*] Unto what uses these were to be employed, we are told afterwards.

Ver. 4. *And blue, and purple, and scarlet.*] Wool, or Yarn, or Stuff, (or as *Abarbanel* will have it, Silk) of these

these Colours. About which there is much dispute: Chapter  
but no Translation hath better described them than our XXXV.  
*English*. For *Theceles*, which we translate *blue*, and *A-*  
*barbinel* will have to be a *Sea-green*, is certainly a *Sky-*  
*colour*. So *Maimonides* expresses it, the *Colour of the Fir-*  
*rament*: and *Kimchi* calls it *ultramarine*. This hath  
been demonstrated by *Breunius*, who shows how it was  
died, *L. I. de Vest. Sacr. Hebr. L. I. c. 13.*

*Argaman* also he hath demonstrated (*c. 14.*) signifies  
*purple*, as we translate it. For both *Josephus* and *Philo*  
say so; and he brings many proofs that they say true.  
And there being several sorts of *Purple*, he shows this  
had in it the *brightest and most florid redness*: the man-  
ner of dying, which he also there demonstrates. See  
also *Bochartus* concerning these two words, *Theceles* and  
*Argaman*, in his *Hierozoic. P. II. L. V. c. 10, 11.*

*Tholact-spant* we also rightly translate *Scarlet*, as the  
same *Brannius* shows, *c. 15.* of the fore-named Book.  
And very probably makes the word *Scarlet* signify as  
much as the *Colour of Tyre*: For *Sar* or *Sarra* is *Tyre*; and  
*lacea* is a *red colour*.

*Abarbinel* most absurdly makes this to be the native  
colour of *Silk*, without any dye. See *Bochart. Hiero-*  
*zoic. P. II. L. IV. c. 27. p. 624.*

*And fine linen.*] The Hebrew word *Schesch* signifies  
that pure fine linen, called *Byssus*: So the *Chaldees* call  
it *butz*. Which was peculiar to *Egypt*, as some fancy,  
where their Priests were clothed with it; and thence  
called *linigeri*. But *Philostrophus* saith there was a *Byssus*  
among the *Indians*, with which the better sort of Peo-  
ple were clothed. And *Pausanias* saith it grew in *E-*  
*thi*, and in no other part of *Greece*. See *Salmasius Plin.*  
*Exercit. p. 998.* and what I have noted on *XLI Gen.*  
42.

*And Goats-hair.*] In the Hebrew there is only the  
word.

Chapter word *ixim*, which signifies *Goats* : but all Interpreters, XXV. by a common Ellipsis, understand it of their Hair. And *Jarchi* saith it signifies the *flower* of Goats-hair ; or, as we speak, *the down* ; the very softest part of it. And no other Wool (as they call it) was accepted for the use of the Sanctuary (if we may credit *Abarbinel*) but only this. For the Wool of Lambs, and Sheep was vile in comparison with this, which was precious in the Eastern Countries ; where excellent Cloth was made of it, not inferiour to Silk in softness and brightness ; as the same *Braunius* observes *L. I. de Vestitu Sacr. Hebr. c. 9.*

Ver. 5. *And Rams-skins died red.* ] Or, *red Rams-skins* ; for such there were in the Eastern Countries, which were naturally of that colour.

*And Badgers-skins.* ] The Hebrew word *Thecassim*, which we translate *Badgers* (following those who think *Thacas* to be the same with the Latin word *Taxus*) the ancient Interpreters take for a colour. And *Bochartus* hath at large endeavoured to prove that it signifies a kind of *Violet* or *Purple* Colour. So that God commands them to offer *red and violet Rams-skins*. See *Hieroz. oic. P. I. L. III. c. 30.*

*And Shittim-wood.* ] *Kimchi* saith this was the best kind of *Cedar* : But *Aben-Ezra* takes it for the Wood of a Tree which grew in the Wilderness, not far from Mount *Sinai*, in that place where the *Israelites* sometimes incamped, XXV *Numb. 1.* called *Shittim* from this Wood : unless the Wood were so called from the place where it grew. And thus *St. Hieron* seems to have understood it. For he saith upon *III Joel*, that they were great Trees, which were not to be found in the *Roman* Countries, or in cultivated Places ; but in the Desert of *Arabia* only. Out of which very broad Boards might be cut, exceeding strong, and of incredible



dible smoothness and beauty. And upon *XLI* *Isa.* he calls it *Lignum impetribile*, an incorruptible Wood (as the *LXX.* also here translate it *Yōda dōmā*) very smooth, excelling all Wood in firmness and brightness, &c. See *Menachius* L. V. de *Repub. Hebr.* c. 2.

Ver. 6. *Oyl for the light.*] For the Lamp that was to burn continually in the Sanctuary.

[*Spices for anointing Oyl, and for sweet Incense.*] See XXX. 23, &c. and v. 34, 35, &c.

Ver. 7. *Onyx-stones.*] Or *Sardonyxes.* See *Gen.* 12.

And stones to be set in the Ephod, and in the Breast-plate.] There were two Onyx-stones to be set in the Ephod, XXVIII. 9, 10, &c. and the other Stones (whose names are there mentioned, v. 17, 18, &c.) were to be set in the Breast-plate.

These five Verses contain all the Materials which were to be used about the Sanctuary, and the Garments of the Priests who were to attend there. The only question is, How they got such things in the Wilderness? Some think they brought them with them out of Egypt, as it is evident they did Gold, Silver, and Jewels. And *Abarbinel* thinks they also trafficked with the neighbouring People, while they remained here, of whom they bought Oyl, and Spices, and Shittim-wood, &c. which is probable enough, every thing being to be had for Money, of which they brought good store from Egypt.

Ver. 8. *And let them make me a Sanctuary.*] Now follow Directions for the making an House for God, and every thing belonging to it. For so this place is sometimes called, God's House or Habitation, because there, as *Abarbinel* observes, the SCHECHINAH, or Divine Majesty, had its residence. And it is called a Sanctuary, or Holy Place, because no uncircumcised

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or unclean Person might enter into it. For under the Name of *Sanctuary*, is comprehended, as the Jews rightly understand it, all the Courts belonging to it, as well as the very House it self; with all the Utensils, or Sacred Vessels, which are afterward prescribed for the Service of it.

*That I may dwell among them.*] God resolving to manifest himself, as, in a peculiar manner, constantly present among them, was pleased to order a Tent or Tabernacle to be built for him; wherein, while they sojourned in Tents in the Wilderness, he dwelt among them in a visible manner, by the *S C H E C H I N A H*, or *Habitation of the Divinity*, which was fixed here; and was a special Type of God's future dwelling in Humane Nature. In short, this *Sanctuary* was his *Palace*, saith *Moses Nachmanides*, wherein he dwelt as their King. And accordingly *Schem Tob* upon *Maimon's More Nevoch*. P. III. c. 40. pertinently observes, that God ordered all manner of things, belonging to a Palace, to be in this House; particularly, Ministers that constantly attended on him; a Table with daily Provision; all manner of Utensils, such as Pots, Spoons, Forks, &c. a Closet proper to himself alone; that the most Vulgar Understanding might conceive their King, the *L O R D* of Hosts, continually resided there. And indeed the Hebrew word *Mikdash*, which we render *Sanctuary*, sometimes signifies a *Palace*, XXVIII *Ezek*. 18. and so *Kimchi* interprets it upon VIII *Isa*. 14.

*Among them.*] In the Hebrew, *in the midst of them*. For the Tabernacle, when it was erected, was placed in the midst of their Camps, II *Numb*. 17. Which was the reason that all unclean Persons were to be removed out of their Camp, lest God, who dwelt in it, should be offended by the pollution, V *Numb*. 3. And this is the reason why God is said to *walk among them* (XXVI

*Lev*.

Lev. 12. XXII Dent. 14. ) because he dwelt in that Tent, which moved up and down, as they did while they dwelt in the Wilderneys.

Ver. 9. *According to all that I shew thee, the pattern of the Tabernacle, and the pattern of all the Instruments thereof, so shalt thou make it.*] This signifies that God shewed him a *Model* (as we now speak) of the House he was to make, and of all the things belonging to it: And accordingly he bid him rear it up, XXVI. 30. according to the *Mischpat*, the *Scheme* or *Draught* he shewed him in the Mount: which represented every thing so lively and distinctly, and in their just proportions to him, that he was the better able to make them. For things seen, and seen in all their Dimensions, as *Abarbinel* observes, are more easily retained, as well as conceived, than things that are only heard. And *Greg. Nyssen* had reason when he said (*de Vita Moſis*, p. 181.) that God did not represent the Sanctuary to *Moses* meerly in a Picture, much less give him an *Idea* of it only in his Mind; but set before him a *Structure* which he should imitate. For so the Hebrew word *Tabnit* (which we translate *pattern*) signifies a *Structure*, or Building; which cannot be better expressed than by the word *Model*, which he now saw of the House he was to erect. Thus *Maimonides* explains this word, in distinction from *Temunah*, which signifies only the *resemblance* of a thing; whereas *Tabnit* signifies the *structure*, or disposition of it, *i. e.* saith he, its form; whether it be in a Square, or Circle, or Triangle, or any other Figure; and he quotes this place for it, and v. 40. *More Nevoch*. P. I. c. 3.

Which confutes the Fancy of those, who will have *Moses* to have framed this House, and all belonging to it, according to the fashion of such things, which he had seen in *Egypt*, and were in use among other Nati-

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ons: unto whose Religion, he designed to make his as conformable, as might be safely allowed. And particularly made this Tabernacle to be carried on the Priest's Shoulders, as the Tabernacle of *Moloch* was, &c. Nothing seems to me to be further from the intention of *Moses*, or rather from the Directions which God here gives him, than this Conceit. He had a more Divine Guide than the *Egyptians*, and made things by a Heavenly Pattern, and not according to their *Modes*. The Jews were so possessed with this Opinion, that when the Temple came to be built instead of this Tabernacle, they say it was done by consulting the Oracle, and by the Solemn Decree of the King, and of the great *Sanhedrim*, and of the Prophets. For which they alledge this very place, as Mr. *Selden* observes out of the *Mishna* and *Maimonides*, &c. *L. III. de Synedr. c. 13. n. 2.*

Ver. 10. *And they shall make an Ark.*] Or little Chest, or rather Coffer: which was to be placed in the very inmost, and most secret part of God's House (in his *Cabinets*, as we now speak, into which none entered but himself) the better to represent *his dwelling among them*. And therefore was called *the Ark of the LORD*, IV *Josh. 5. 11.* and *the Ark of God*, I *Sam. III. 3.* For herein was put his most precious Treasure, those Divine Records, the two Tables of Stone, wrote with his own Finger, called *the Tables of Testimony*, XXXI. 18. because they were the Testimony of the Covenant between God and the *Israelites*; whereby he testified his Will, and they their Obedience to it. Whence the Ark it self is called *the Ark of the Testimony*, XXX. 6. (from whence also the whole Tabernacle had its name, IX *Numb. 11.*) and *the Ark of the Covenant of the LORD*, X *Numb. 33.*

*Of Shittim-wood.*] See v. 5.

*Two Cubits and an half shall be the length thereof, and a Cubit*

*Cubit and an half the breadth thereof, and a Cubit and an half the height thereof.*] In this Shape, and in these Dimensions it was set before *Moses* in the Mount; that he might direct it to be made exactly of such an oblong Square (as we speak) as is here described, in its length, breadth and height. There are great Disputes among the Jews about a *Cubit*, which is commonly thought to be half a yard of our Measure, that is, XVIII. Inches. But one that hath taken a great deal of pains to examine such things (*Dr. Cumberland*, now Bishop of *Peterburgh*) hath in a very Learned Discourse, about the *Scripture Measures*, given strong Reasons to incline us to think that the *Egyptian* and the *Jewish Cubit* were about XXI. Inches. And if they had not been so, the Table (which is described v. 23.) would have been inconvenient, being but three quarters of a yard high, i. e. 27 Inches (according to the common Notion of a *Cubit*) which is too low for a Table. Whereas according to his account, it was about *Thirty two Inches*, which is a very convenient height for a Table. See Ch. II.

Ver. II. *And thou shalt overlay it with pure gold.*] Not merely gild it, but lay it over with thin Plates of Gold; for if they had been thick, it would, as *Abarbinel* notes, have been too heavy to carry. Thus we see Chests now sometimes plated with Iron, in some parts of them.

*Within and without.*] So that nothing but Gold could be seen, whether it were shut or open.

*And shalt make upon it a Crown of Gold round about.*] A Border or List of Gold went round at the top of it; which was call'd a Crown, because it compassed every part of it: but was of another figure, not round, but square, as the Ark was. It was of great use, as well as ornament, for the better setting the Propitiatory upon the Ark, that it might not slip off, but be kept up firmly by this Border going round about the top of the Ark. And it might

Chapter might the better be called a *Crown*, because it was of  
 XX V. some height, for the surer supporting of the Propitia-  
 tory.

It may not be improper here to observe, that as the ancient Crowns were only a plain Circle of Gold, or other thing, so they were set upon the Heads of none but their Gods, as *Pliny* tells us, *L. XVI. c. 4.* who says there that *Bacchus* was the first that put a Crown upon his Head, which was made of *Ivy*. Certain it is, that God requires those things, which were peculiarly Sacred to him and his Service to be crowned, as a Mark of their excellency: which were four only; this Crown upon the Ark, and that upon the Golden Table (*v. 24.* of this Chapter) and upon the Altar of Incense, XXX. 3. and on the Head of the High Priest, XXIX. 6.

Ver. 12. *And thou shalt cast four rings of Gold for it.]* Which were of massy Gold, we must suppose, because the Ark was carried by staves put into these rings.

*And put them in the four corners thereof.]* The Hebrew word *Paamoth* comes from *Paam*, which never signifies a corner, in the whole Scripture; but always a foot, or basis, or step, as *Aben-Ezra* notes. Which hath made some think, the Ark had Feet to stand upon (such round knobs as now our Chests and Boxes many times have) though the Scripture do not mention them. But we are not to make Conjectures out of our own Heads; which some have carried so far, as to fancy there were Wheels in these Feet, for the Ark to run upon, which made it God's Chariot wherein he rode. But who ever heard of a Chariot carried on Men's shoulders? Therefore *Nachmanides* more reasonably conceives, that these Rings were indeed in the corners of the Ark, but not in the higher (as *R. Solomon* would have them) but in the lower; and therefore said here to be in the feet. For the Scripture calling the top of every thing, the head of it;



it; the bottom is commonly there called *the feet*: And so the Ark (by placing the Rings and Staves in the bottom) was carried on high upon the Priests shoulders, representing God *who is highly exalted*.

*And two rings shall be on the one side of it, and two rings on the other side of it.*] That is, in the length of it (as *Josephus* expressly testifies) and not in the breadth.

Ver. 13. *And thou shalt make staves of Shittim-wood.*] Of such a length, that the Ark might be at a decent distance from those that carried it.

*And overlay them with Gold.*] With Plates of Gold, as the Ark it self was v. 14.

Ver. 14. *And thou shalt put the staves into the rings, by the sides of the Ark.*] The Hebrews say these staves were ten Cubits long.

*That the Ark may be born with them.*] Upon the shoulders of the Levites, particularly the Sons of *Korah*. See *Numb. IV. 4, 5, 6, &c. VII. 9.* For it was a Crime to carry it any other way, either in their Hands, or drawn in a Cart. Compare *I Chron. XIII. 7.* with XV. 15.

Ver. 15. *And the staves shall be in the rings of the Ark.*] Continue and remain in the Rings, whence they were once put therein.

*They shall not be taken from it.*] When they set down the Ark, they were not to take out the staves, and put them in again, when it was to be carried; but let them, as was said, continue in the rings: that there might be no danger of letting them fall (which had been a great irreverence) and because they would be best preserved, and take less harm there, than any where else; and if they had occasion to remove the Ark suddenly all would be ready; and the Levites were hereby kept from touching the Ark, or coming nearer to it, than the ends of the staves.

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Ver. 16. *And thou shalt put into the Ark, the testimony, which I will give thee.*] The two Tables of Stone, containing the Ten Commandments, which are called the *Testimony*, and the *Two Tables of Testimony* (XXXI.18.) because they testified what the Will of God was, which they had consented to observe; and were therefore publick authentick Instruments attesting the Covenant between God and them. Whence the Ark, which contained these, is called *the Ark of the Testimony* (as I observed above, v. 10.) v. 22. and in a great many other places of the XL Chapter. And in one place it is called *the Testimony*, XXX.36. and *the Ark of the Covenant of the LORD*, X Dent.8. because then *Ten words* were the principal part of the Covenant, to which they stood obliged. And perhaps the Book of the Covenant which *Moses* made with them (XXIV.7.) is comprehended under the name of *the Testimony*. For though we read in 1 Kings VIII. 9. *there was nothing in the Ark save the two Tables of Stone, &c.* yet the Apostle mentions some other things that were not *in*, yet *by* or *before* the Ark, IX Hebr. 4. But I assert nothing in this matter. And shall only further observe, that this direction, for putting the *Testimony* (or *Tables of Stone*) into the Ark, is given before any order is taken, for making a *Covering* to it, which follows after. And therefore he was to put in the Law before the Cover was set on. For though v. 21. this be mentioned again, and put after the Cover is named; yet the meaning is, that he should set on the Cover, having put in the Law. And it is repeated, that he should be very careful of this, because the Cherubims were to protect and defend it.

Ver. 17. *And thou shalt make a Mercy-seat.*] The Hebrew word *Capporet* literally signifies a *Covering* of any thing: And that is the proper signification of this
[*Mercy-*

Mercy-seat (as we translate it) which was the Covering of the Ark. For it had no Door, but was open at the top; so that they might put the Tables of the Covenant into it, and then it was to be fastned above by this Cover; which any one may discern by its dimensions, was exactly fit for it.

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Others will have it called *Capporet*, not from *Capar*, to cover; but from *Cipper*, to expiate, and render propitious. And so indeed the Apostle calls it *ἱλαστήριον*, the propitiatory; because God here showed himself to be propitious, and appeased by the Blood of the Sacrifices, which was sprinkled before this place. But the reason of this Translation may be, because when Sins are pardoned, they are said in Scripture to be covered. The LXX. put both these together in their Translation, which is *ἱλαστήριον ἁγίασμα*.

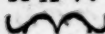
[Of pure Gold.] Not of Wood crufted over with Gold; but all (as *Abarbinel* speaks) of solid Gold; because it was the Cover of the Ark, in which were the Tables of the Covenant written with God's Finger, than which nothing was more precious.

Two cubits and an half shall be the length thereof, &c.] Which was the length of the Ark, v. 10. as the breadth was a Cubit and a half, both of that and this. Which shows this was the Cover of the Ark, being most exactly adapted to it.

Ver. 18. *And thou shalt make two Cherubims of gold.*] We read of *Cherubims* in the beginning of the World; and have good reason to believe thereby is meant Angels. See III Gen. 24. But in what shape they appeared we are not told, nor is there the least signification of it here in this place, but what we can gather from v. 20. So that I can only say this, they were of such a shape as the Angelical Ministers appeared in, which attended upon the Divine Majesty in the Mount; or

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rather

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rather such as God showed *Moses* a pattern of, whereby to represent these heavenly Ministers. For both the Ark, and all belonging to it, were made according to the model God gave him; not from any *Egyptian* pattern, as some imagine. *Bochart* seems to me to speak judiciously, when he saith, they were not *Figures* of Angels, but rather *Emblems* whereby the Angelical Nature was in some sort expressed, *Hierozoic. P. I. L. 2. c. 25.* And were therefore ordered to be made, as *Maimonides* conjectures, that the Jews might be confirmed in the belief of the Existence of Angels, which is the *second Article* of their Faith, next to the belief of God. And he commanded *two* to be made; because if there had been but one, it might have led them into a dangerous Error, that this was the Figure of God, whereby they might have been inclined to worship it. But there being *two* of them ordered, with this Declaration, *the LORD our God, is one God*, it led them into right thoughts, that God had many of these Angelical Ministers. Thus he. *More Nevoch. P. III. c. 45.*

Of beaten work shalt thou make them.] The Hebrew word *Miksheh*, which we translate *beaten work*, signifies that both of them should be made out of the same piece of Gold, that made the Cover of the Ark; so as to be one continued work with that, not separate from it. This appears to be true from the next Verse, *Min hacapporet; out of the Mercy-seat shall ye make the Cherubims, &c.* or, *from the Mercy-seat shall they proceed*, on the two ends of it.

Ver. 19. *And make one Cherub on the one end, and the other Cherub on the other end.*] This looks like a *Tautology* (saith *Abarbanel*) it being said in the foregoing words, *in the two ends of the Mercy-seat*: but it is far from it; being a Declaration (as he takes it) that the *Cherubims* should not be placed both on one side of the Ark;

Chapter wing (to use our Language) that is ready to fly, whether they were ordered by the Divine Majesty.

XXV. *Covering the Mercy-seat with their wings.*] Their Wings were not to lye close to their Bodies, but to be raised up (as was said before) and spread: so that meeting together, they made, as it were, a Seat over the Ark, called *the Throne of God.*

Their faces shall look one to another.] To signifie, saith *Abarbinel*, their mutual consent and concord.

Towards the Mercy-seat shall the faces of the Cherubims be.] They were so contrived that they looked downward, when they looked one to the other; to show (saith he) that they were Keepers of the Law, which was under the Mercy-seat.

Ver. 21. *And thou shalt put the Mercy-seat above upon the Ark.*] Having first put in the Testimony which he gave him, (as it here follows) then he was to set the Mercy-seat upon the Ark (within the Crown which encompassed it) as a Cover to it. See v. 16.

Ver. 22. *And there will I meet with thee.*] When thou hast occasion to consult me, I will there be present to communicate my mind to thee. So *Abarbinel*; After the Ark is made, and the Law put into it, and the Cover laid upon it, I will speak with thee, from the midst of the Mercy-seat, between the Cherubims: So that thou shalt not need to come up hither any more into the Mount, to fetch down Prophecy, (as his phrase is) but I will give it thee from thence, and tell thee all that is to be taught *Israel.* See XXX. 6.

And I will commune with thee from above the Mercy-seat, from between the two Cherubims, &c.] Here the *Glory of the LORD* resided, between the Cherubims; whose Wings were the Seat of the Divine Majesty; as the Cover of the Ark before-mentioned, was his Foot-stool. For he is said to sit *between the Cherubims*, LXXX *Psal.* 2. and the

the Ark is called *his Foot-stool*, XCIX Psal. 8. CXXXII. Chapter 7. This therefore being that part of the Sanctuary, which was the place of his peculiar abode, where he is said to dwell, 1 Sam. IV. 4. (See *de Dieu* there) when *Moses* had any occasion to consult him, he was to resort hither; where God promises to meet him, and confer with him from hence: as we read he did VII Numb. 89.

Of all things which I will give thee in Commandment unto the Children of Israel.] This shows that he resided here as their Lord and Governour; the Wings of the Cherubims composing his Throne, whereon he sat as their King, to give orders for their Government: which *more Imperatorio de Tribunali loquebatur*, he delivered from this Supreme Tribunal, after the manner of Emperours (as *Fortunatus Scacchus* expresses it) or great Princes, who were wont in all Countries to have such magnificent Thrones erected, from whence to speak to their Subjects; *Myrothec. Sacrorum Eleocharism* 2. c. 36.

Thus far he hath named only the Furniture of the inward House or Cabinet of the Divine Majesty, called *the Holy of Holies*. Now follows the principal Furniture of the outward House, called *the Holy Place*.

Ver. 23. Thou shalt also make a Table.] Which is a necessary part of the Furniture of an House; and therefore here ordered to be made, in token of God's dwelling among them, v. 8.

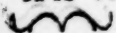
Of Shittim-wood.] Of the same Materials with the Ark, v. 10.

Two Cubits shall be the length thereof, &c.] It was neither so long, nor so broad as the Ark; but of the very same height, v. 10. *Josephus*, to make the Greeks apprehend its fashion, saith it was like the famous Table at Delphi, L. III. *Antiq.* c. 9. Which, if it be true, was made, it seems, in imitation of the Table of *Moses*.

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Ver. 24. *And thou shalt overlay it with pure gold.*] Just as the Ark was; (See v. 10.) and therefore it is probable that the lower parts of it, as well as the upper, and the feet also were plated with Gold; so that it might be called a golden Table.

And make thereto a Crown of Gold round about.] See v. 10. Where the same is directed for the Ark: and this had the same use to keep what was set upon the Table from slipping off, and falling on the ground.

Ver. 25. *And thou shalt make unto it.*] That is, to the Crown of Gold (as *Fortunatus Scacchus* understands it) though others refer it to the Table.

A border of an hand-breadth round about.] Which came down below the Crown, or Cornice, as they now speak. Though some think this Border was towards the bottom, to joyn the feet more firmly together.

And thou shalt make a golden Crown to the border thereof round about.] Wheresoever this border was (which I suppose was plated with Gold, like the Table) it had a Crown or a Cornice, as an Ornament to it. For this Crown was different from that mentioned in the foregoing Verse; and was under the border (as the other Crown was above it) as *Fortunatus Scacchus* apprehends it; *Myrothec. 2. c. 38.*

Ver. 26. *And thou shalt make for it four rings of gold.*] As there was for the Ark, v. 12. only they were to be cast; these to be made: but how we are not told.

And put the rings in the four corners, that are on the four feet thereof.] The Hebrew word here for Corners always hath that signification; being quite different from that word which is used v. 12. when he speaks of the Ark. Which may well incline us to *Iosephus* his opinion, that these rings were not below, as they were in the Ark, but on the upper part of the Feet of the Table; so that it was not carried up on high, as the Ark was, but hung

hung down between the Priests on whose shoulders the staves rested.

Ver. 27. *Over against the border shall the rings be, &c.*] Just below the *Border* and the *Cornice* before-mentioned (v. 25.) were these rings to be placed; as the *Border* and its *Cornice* were placed below the upper *Crown* (or *Cornice*) which compassed the top of the Table, v. 24.

For places of the staves to bear the Table.] This expresses the use of the rings.

Ver. 28. *And thou shalt make the staves of Shittim-wood, and overlay them with gold.*] Such as were made for the carriage of the Ark, v. 13.

That the Table may be born with them.] By the Priests upon their shoulders. For the Tabernacle being a moveable House, there was frequent occasions, as they journeyed from one place to another, to carry this Table along with them, as they did all other things belonging to the House of God.

It is not ordered that the Staves should remain in the Rings, as they did in those belonging in the Ark (v. 15.) because they might have been an hindrance to the Priests in their Ministration at this Table every day. Therefore it is likely, they were laid up in some place near it, and put in when they travelled, as they were ordered to be, IV Numb. 6.

Ver. 29. *And thou shalt make the dishes thereof.*] It is not easie to give an account, either of the form, or of the use of these *Kebareth*, which we translate *Dishes*, i. e. *Patins*, whereon to put the Bread, which were XII. Loaves, XXIV Lev. 6. and the Frankincense which was to be set upon each row of Loaves, v. 7. This is a plain sense, if the Loaves stood upon *Dishes*, and not immediately upon the Table, as *Fortunatus Scacchus* thinks they did. And therefore imagines they were

Chapter were full of fine flour of which the Bread was made ;
 XX V. or with Oyl, which was to be mingled and used in their
 Sacrifices. But this is more unlikely than the other ,
 the flour not being kept here in the holy place, but in
 the outward Court: And his reason for it is not solid ;
 which is, That the Heads of their Tribes offered every
 one of them a silver *Charger* (so we render the same
 word we here translate a *Dish*, VII *Numb.*) full of fine
 flour mingled with Oyl. But those were not for the
 use of this Table, on which such large Dishes or Char-
 gers could not stand, there being no room for them.
 Therefore at last he fancies them to have been *Salt-cel-
 lars*, which were set upon the Table together with the
 Bread, being used at all meals. And *Philo*, as he ob-
 serves, seems to be of this opinion , who speaking of
 this Table (in his Third Book of the *Life of Moses*)
 saith, ἐπ' ἧς ἀγροὶ καὶ ἀλας, upon it were *Loaves and Salts* :
 from whence he conjectures there were two *Salt-dishes*
 at least. See his *Myrothecium Sacror. Eleocharism.* c. 41.
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And spoons thereof.] If this be a true interpretation
 of the Hebrew word *Cappoth*, their use was to put In-
 cense into the Dishes, and to take it out : for that they
 contained incense, is evident from VII *Numb.* 14, 20,
 26, &c. Which makes the fore-named Author think
 this word should rather be rendred *Vials*, which *Pollux*
 numbers among the Sacred Vessels ; and it is plain were
 used in offering Incense in the Temple : for St. *John* saw
 the XXIV. Elders, having every one of them golden *Vi-
 als full of Odours*, or Incense, V *Rev.* 8. whence it is
 the LXX. translate this word *ὑψίστοις*. The form of
 which *Fort. Scacchus* in the place fore-mentioned, hath
 adventured to describe.

And covers thereof.] Wherewith both the Loaves and
 the Incense were covered. So it is commonly under-
 stood.

stood: But *Fortunatus Scacchus* endeavours at large to prove that the Hebrew word *kesoth* is rightly translated by the LXX. *αρωδεα*, which were Vessels used in their *Libamina*, when they poured Wine upon the Sacrifice, or upon the Altar when they sacrificed. For Authors do not agree when this was done, some saying the Wine was poured out after the Sacrifice was slain, and laid on the Altar; others, that it was most commonly done before. The manner being, first to throw Frankincense into the Fire on the Altar, then to pour out the Wine, and then the Sacrifice was slain. In which order *Homer* and *Ovid* report it, as *Cuperus* observes in his *Apotheosis Homeri*, p. 71. However this be, it is certain, from *Hesychius*, *Pollux* and *Suidas*, that *αρωδεα* signifies such a Vessel: And *Josephus* saith, that when *Pompey* went into the Holy Place, he saw there such Vessels as these, together with the Table and Candlestick, *αυχναϊε, υψιχυρος, υψιτετρας, υψι αρωδεα, υψι θυμιατηριζ.* &c. *L. I. de Bello Jud. c. 5.* The only Objection against this is, that there was no use for such Vessels in that place. To which, I think, it may be truly answered, that it was fit notwithstanding God's House should be furnished with all kinds of Utensils.

And bowls thereof.] So *St. Hieron* understands the Hebrew word *menakjoth*, which, following the LXX. he translates *cyathos*: the form of which *Fortunatus Scacchus* (in his fore-named Book, cap. 44.) hath endeavoured to make out, and establish this as the certain meaning of the word. But it is very hard to tell of what use they were here, where no Drink was used: and yet our Marginal Translation of the next word seems to favour it, making these to *pour out withal*. And indeed the Hebrew word signifies both to *cover* and to *pour out*. But the former seems most proper here, unless we take these to have been *Bowls* (or such like Vessels)

Chapter fels) set here meerly to signifie more compleatly, that
 X X V. God kept House among them, (as we speak) they being
 ~~~~~ part of the Furniture of a Table.

Others think they were Stands, upon which the Dishes of Bread were set.

*To cover withal.*] If we allow of this Translation, and it relate to the word *Bowls* immediately preceeding, then it signifies these Vessels were a larger sort of Covers. Or it may refer to the whole; that all the fore-named Vessels were made to cover the Table intirely. But the Marginal Translation being also agreeable to the Hebrew Text, it may possibly declare the use of the fore-named Vessels, which was *to pour out withal*. For in their *Libamina* there were several sorts of these Vessels used among the Gentiles; one only to taste the Wine before the Sacrifice, which *Scacchus* thinks was that the *Romans* called *Simpulum*: another to pour it upon the Sacrifice when it was offered, which they call'd *Guttus*, because it had a narrow mouth out of which the Wine came out by little and little.

*Of pure gold shalt thou make them.*] All things in this part of the House were of Gold, that the Royal Palace of their King might be most sumptuously furnished, suitable to the greatness of his Majesty.

Ver. 30. *And thou shalt set upon the Table Shew-bread.*] In the Hebrew, *Bread of the Face, or Presence*; because it was set before the Ark of the Covenant where God was present. The forementioned *Fort*. *Scacchus* thinks the Heathen from hence borrowed their Custom of setting Sacred Loaves before *Ceres*, in her Feast called *Theismophoria*, as he observes out of *Athenaus* L. III. *Deipnosoph.* c. 25. and other places. *Vid. Myrothec.* 2. *Sacr. Elæocrism.* c. 39.

*Before me alway.*] These Loaves constantly stood upon the Table (new ones being brought, when the old ones

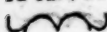


ones were removed every Sabbath-day) before the Divine Majesty; a Cloath being spread upon it, whereon these and all the fore-named things were set, IV *Numb.* 7. And there were XII. of them in all, representing the XII. Tribes of *Israel*, whose Offering these were to God, whose Ministers ate them in the Holy Place, XXIV *Lev.* 5, 7, 8, 9. They were set in two rows, one piled upon another, as *Josephus* represents them.

When *Maimonides* wrote his *More Nevochim*, he confesses (*P. III. c. 5.*) to that day he was ignorant of the reason of this Table, and the Bread continually upon it. Which is very strange, when at the beginning of these Directions, God had declared, he would have an House built, that he might dwell among them, *v. 8.* which dwelling among them, was admirably represented, by its having in it all things belonging to a Dwelling House, particularly a Table and Bread (signifying all Provision) whereby they were made to understand, that God, as was said before, kept House among them. Which no Body hath explained so well, as an incomparable Writer of our own, *Dr. Cudworth*, in a Discourse put out long ago, concerning the *Right Notion of the Lord's Supper*, *cap. 6.* where he observes out of *Nachman*, That there was a Table and a Candlestick ordered for this House, because they were the ordinary Furniture of a Room. For which reason, the Table had its *Dishes*, *Spoons*, *Bowls*, and *Covers* (though they were never used) and was always furnished with Bread upon it; as the Candlestick also had Lamps continually burning. From hence it was likewise that there was a continual Fire, in this dwelling of God, upon his Altar. And, to carry on the Notion thoroughly, constant Meat and Provision brought to it, by the Sacrifices there offered. Which were partly consumed by Fire upon God's own Altar; and partly eaten by

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XXV.



the Priests, who were God's Domestick Servants; and therefore to be maintained by him. And besides the flesh of the Beasts offered up in Sacrifice, there was a *Mincha* or *Meat-offering* made of Flour and Oyl; together with a *Drink-offering*, which were ever joyned with the daily Burnt-Sacrifice, being the Bread and the Drink which were to go along with God's Meat. So the Sacrifices are called in the first of *Malachi*. It was also strictly commanded, as we read in *Leviticus*, that Salt should accompany every Sacrifice and Oblation; because it was not fit, as the same *Nachman* observes, that God's Meat should be unsavoury. And all these were to be consumed on the Altar only, by the holy Fire which came down from Heaven, because they were God's Portion, and therefore to be consumed by himself, in an extraordinary manner.

There are those of the Jews, who look upon this Bread set on God's Table, as an acknowledgment that they received their Food from God. And we may add, that this Bread being made of the same Corn, which they eat of themselves, it still farther represented to them, that they were God's *Convoive*; who continually entertained them with that Provision which was made for him.

Ver. 31. *And thou shalt make a Candlestick of pure gold.* ] Another necessary piece of Furniture for a House; especially when there were no Windows in it.

*Of beaten gold shall it be made.* ] Not hollow, but of solid Gold.

*His shaft.* ] The main Body or Trunk of it.

*And his branches.* ] Which shot as it were out of the Trunk.

*His Bowls.* ] Or *Cups*: for so the word *Gebieha* is translated, *XLV Gen. 15.* and they were in the fashion of an Almond, as it is ordered *v. 33.*

His

to His Knops.] Round, like an Apple or Pomegranate; as the word *Caphtoreba* signifies.

And his Flowers.] The Vulgar translates it *Lilies*: but the word properly signifies the Blossoms of Trees.

Shall be of the same.] All of Gold: though not all of one piece: for as *Fort. Scacchus*, not unreasonably conjectures, these several parts of the Candlestick were separable one from another, when there was occasion to remove it from one place to another. See his *Myrothec. Sacr. Elæochrism. c. 46.*

Ver. 32. And six branches shall come out of the sides of it, &c.] In this and the following Verses, he describes how all the above-named Parts should be disposed so, as to make the Candlestick appear glorious. And first he here directs that three branches should come out of each side of the main Trunk or Shaft.

Ver. 33. Three Bowls made like unto Almonds, with a knop and a flower in one branch, &c.] Next he orders, that every Branch of the six, should have three Bowls (or Cups as I said before) into which perhaps the Snuff was to fall: and between every one of them a Knop and a Flower. And the Cups were to be of the figure of an Almond.

So the six Branches.] Were to be all alike.

That come out of the Candlestick.] i. e. Out of the Trunk; which is here, and in the next Verse, called the Candlestick: because it was the main part of it, which supported all the Branches.

Ver. 34. And in the Candlestick.] i. e. In the main Trunk or Shaft, out of which the Branches proceeded.

Shall be four Bowls like to Almonds, with their knops and their flowers.] The Branches were to have but three Bowls and as many Knops and Flowers; but the Shaft or Trunk was to have four of each; it being

Chapter being longer than the Branches that came out of  
XXV. it.



Ver. 35. *And there shall be a knop under two branches of the same, &c.*] This being repeated twice, signifies that the *knops* should be so contrived, that out of three of them should arise two Branches, one on the one side, and one on the other. So that out of the fourth knop, which I suppose was the lowermost, there was no Branch at all: but *that*, with the *Cup* and *Flower*, were the ornament of that part of the Shaft which was under the Branches.

*That proceed out of the Candlestick.*] i. e. Out of the Shaft or main Trunk, v. 33.

Ver. 36. *Their knops and their branches shall be of the same, &c.*] No difference between them; but all solid, not hollow work, of pure Gold.

Here is nothing said of the *foot* of it; which was no question proportionable to the rest. Nor doth he mention the length of the Start or Trunk: But *Fortunatus Scacchus* adventures to guess that it was near double the height of the Table, and of the Altar of Incense, which made it look Majestically; and yet did not raise it so much, as to damnify the Roof of the Tabernacle, *Myrothec. 2. c. 45. p. 439.*

Ver. 37. *And thou shalt make the seven Lamps thereof.*] i. e. Cause them to be made. But of what Metal it is not said; most likely, of Gold, as well as the *Tongs*, and the other things mentioned v. 38. The form is not here prescribed, which the fore-named *Scacchus* (*Myrothec. 1. c. 7.*) thinks was like an Almond.

*And they shall light the Lamps thereof.*] They whose work it is, viz. the Priests, XXX. 7, 8. XXIV Lev.

3, 4.

*That they may give light over against it.*] That is, over against the Candlestick (as some will have it) the six Branches

Branches all inclining to the Trunk in the middle. But here he speaks of the *seven* Lamps, not of *six* only, which gave light over against some other thing, which I take to be the Table. For it is plain by XXVI. 35. and XL. 24. that the Candlestick was placed over against the Table, being on the South side of the House, as the Table was on the North. See VIII Numb. 2.

Ver. 38. *And the Tongs thereof.*] Or, Snuffers belonging to it: which *Scacchus* (both in his first and second *Myrothecium*) probably proves were not of such a form as are now in use; but were only little *Tongs* or *Scissors*, whereby the Lamps were clipt to make them shine more brightly, *Myrothec.* 1. c. 10. & 2. cap. 46. p. 455.

*And Snuff-disber.*] In which the Snuffers, and the Snuffings of the Lamps were put: and for the latter use, he thinks they had Water in them.

*Shall be of pure gold.*] It was most for the magnificence of this House, and becoming the Divine Majesty who dwelt there, that the meanest thing therein should be made of pure Gold.

Ver. 39. *Of a talent of pure gold shall he make it, with all these vessels.*] A Talent was Three thousand *Shekels*, as will appear afterward: which how much it makes of our Money, see XXXVIII. 25.

Ver. 40. *And look that thou make all after their pattern.*] Take care to observe that Precept, which I have already given v. 9. and now repeat again; that every one of these things be made according to that Model which I set before thee. For God would have nothing left to the fancy of the People, who he knew were too much inclined to the Gentile Superstition. And if *Moses* had not been determined by a Divine Prescription, they would have been apt, in all these things, to have interposed their own Inventions.

Which

## Chapter

## XXVI.



*Which was shewed thee in the Mount.]* By this it still plainly appears, that *Moses* saw not only the House, but all the Furniture belonging to it; set up in the Mount before him, just as he afterward set it up below among the People.

## C H A P. XXVI.

*Verse 1. Moreover.]* From the Furniture, he proceeds to the House; and first orders him how to make the inward part of it.

*Thou shalt make me a Tabernacle.]* The Hebrew word *Mischcan* properly signifies a place to dwell in; an Habitation (according to what was said XXV. 8.) For this was the place of the SCHECHINAH (which comes from the same root with *Mischcan*) which dwelt here as in its House. But it is commonly translated a *Tabernacle*, only to signify what kind of dwelling it was, viz. a portable House, as *Philo* calls it, ποικίλον ἱερόν: which might be taken down, and removed from one place to another, and set up again, without any damage to it.

*With ten Curtains.]* These were so many pieces of Tapestry (as we now call them) with which this Tent was hung on the sides, and covered at the top.

*Of fine twined Linen.]* Concerning *fine Linen*, see XXV. 4. and concerning *twined Linen*, see XXVIII. 6.

*Blue, purple, and scarlet.]* i. e. Yarn dyed of these Colours. See XXV. 4.

*With Cherubims.]* It is uncertain what Figure these were of. See XXV. 18.

*Of cunning work shalt thou make them.]* There were two sorts of Work more Artificial than ordinary: the one called *Choscheb*, (which is that here mentioned) the



the other *Rokem*, which we translate *needle Work*. The former was the most excellent; for it was done by weaving, and had figures on both sides: whereas that by Needle-work had only on one side, as *Jarchi* here notes. Who says there was, suppose the figure of a Lion on one side, and of an Eagle on the other: or rather, he should have said, the same figure appeared on both sides, as *Maimonides* seems to take it, in his *Kele Hammikdab*, c. 8. 'Wheresoever any Work is called *Rokem* in Scripture, it is to be understood of Figures which are made only on one side of the Web: but the Work called *Choscheb* had figures on both sides, before and behind. See XXVIII. 39.

Ver. 2. *The length of one Curtain shall be eight and twenty Cubits, &c.*] Every one of these Curtains was fourteen yards long, and two yards broad: for a Cubit was half a yard of our measure, according to common estimation. It was some Inches more, as I have observed on XXV. 10. but to make the Reader more easily comprehend it, I shall not exactly compute the length and breadth of these Curtains, but follow the Vulgar Opinion. And with these, it will appear afterwards, both the Roof of the Tabernacle was covered, and the sides of it likewise, almost down to the ground, that is, within a Cubit of it, as *Josephus* saith, and as may be made out from the Text: the Tabernacle (according to the common Notion of a *Cubit*) being fifteen yards long, five yards broad, and as many yards high.

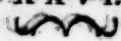
*Every one of the Curtains shall have one measure.*] Be exactly of the same length and breadth.

Ver. 3. *The five Curtains shall be coupled together, one to another: and other five Curtains, one to another.*] Being thus sewed together, of ten Curtains (each of which, as was said before, was fourteen yards long, and two

T t t

yards

Chapter yards broad) was made two large pieces of Tapestry; XXVI. each of them *fourteen* yards long, and *ten* yards broad.

 With one of these pieces of Tapestry the *Holy Place* was covered, it being just so many yards broad as that place was long; so that it did not come down before at the East-end, which was the Entrance of the Sanctuary. The other piece of Tapestry covered the *Holy of Holies*: which being but five yards long, one half of this piece hung down behind it at the West-end, and touched the silver Bases.

Ver. 4. *And thou shalt make loops of blue upon the edge of the one Curtain, &c.*] These two great Curtains being made by sewing five lesser together; the Loops were not woven with the Curtains, but tackt to the Selvage of the outermost of them; and were made of blue Tape.

*In the coupling.*] In that part of the great Curtains, where they were to be coupled together.

Ver. 5. *Fifty loops shalt thou make in the one Curtain, &c.*] Each of those great pieces of Tapestry had fifty Loops; answering one to another so exactly, that they might take hold one of another.

Ver. 6. *And thou shalt make fifty taches of gold, &c.*] By these golden Clasps, the Loops were so linked together, that the two great pieces of Tapestry made but one Covering. Which is the meaning of the following words,

*And it shall be one Tabernacle.*] By this Union the Covering of the Tabernacle shall be, as if it were one intire piece.

Ver. 7. *And thou shalt make.*] Now he gives Directions about the outward part of the House.

*Curtains of Goats hair.*] Though a soft kind of Cloath was made of Goats hair, yet in comparison with the other, it was a courser sort of Covering, to be laid over the  
the

the finer before-mentioned, for their preservation and sheltering from the Weather. The old Arabians called *Scenite*, made their Tents of Goats Hair; for *Solinus* calls them *Cilicina*, which he interprets *Caprarum pilis texta*. Concerning the word we translate Goats hair, see XXV. 4.

*To be a covering upon the Tabernacle.*] By Tabernacle, in the foregoing words v. 6. seems to be meant the covering of the Tabernacle, which was of one intire piece. And so it is to be understood here, where a second Covering is ordered to be thrown over the first.

*Eleven Curtains shalt thou make.*] There was one more of these Camlet Curtains (as I may call them) than of the Tapestry, which were but ten.

Ver. 8. *And the length of one Curtain shall be thirty Cubits.*] As there was one Curtain more of these, so they were one yard longer than the former.

*And the breadth of one Curtain four Cubits.*] This was the breadth of the former v. 2. (where see what a Cubit was) but there being one Curtain more of these than of the other, they were two yards broader than them, when they were all joyned together. Insomuch that they both came down lower than the other, on either side, half a yard; and also hung down a yard before the entrance of the Tabernacle, which the former did not cover at all.

Ver. 9. *And thou shalt couple five Curtains by themselves, and six Curtains by themselves.*] They were to be coupled together after the same manner as the former, that they might make two large pieces: but there being eleven Curtains in all, there were but five in one piece, and six in the other.

*And shall double the sixth Curtain in the fore-front of the Tabernacle.*] The meaning seems to be, that he should

Chapter turn up that part of the Curtain, which hung down at  
 XXVI. the entrance of the Tabernacle.



Ver. 10. *And thou shalt make fifty loops, &c.*] This may be sufficiently understood by what was said concerning the Loops of the other Covering, v. 4, 5.

Ver. 11. *And thou shalt make fifty taches of brass, &c.*] The two great pieces of the inner Hangings, being the richer, were coupled together with Clasps of Gold, (v. 6.) but these, being coarser, only with Clasps of Brass. Which did not lye directly over the the Golden, but, as Dr. *Lightfoot* observes, were three quarters of a yard more Westward: these two large pieces, not being of an equal bigness.

*And couple the Tent together.*] i. e. These outward Hangings or Covering (as we translate the word *Obel*, v. 7.) of the Tent.

*That it may be one.*] That the two pieces may be knit together by the Loops and Clasps into one. See v. 6. where this place is there called *Mishcan* (dwelling) which is here called *obel*; to show more clearly what kind of dwelling it was; an ambulatory House, such as Shepherds have, which they remove from place to place, IV Gen. 20.

Ver. 12. *And the remnant that remaineth of the Curtains of the Tent, the half Curtain that remaineth, shall hang over the backside of the Tabernacle.*] These outward Curtains being four Cubits, that is, two yards and more broader than the inward, they hung down above a yard lower than the other on the backside (or West-part) of the Tabernacle, as they did on the Front or Entrance (I observed before v. 8.) which was on the East.

Ver. 13. *And a Cubit on the one side, and a Cubit on the other side of that which remaineth in the length of the Curtains of the Tent, it shall hang over the sides of the Tabernacle,*

bernacle, &c.] These outward Curtains being a yard (as two Cubits are commonly esteemed) longer than the inward, as appears from v. 8. they hung down therefore on either side a Cubit, that is, half a yard lower than the inward did. And yet they did not come quite to the ground, but the foundation of the Tabernacle, which was of Silver, might be seen round about, save only at the West-end.


Ver. 14. *And thou shalt make a covering for the Tent of Rams skins, died red.*] This was a third Covering, to be laid over the other two, to keep them from wet. It is not said of what dimensions it was, which hath made some fancy it covered only the Roof. But it is far more reasonable to think it was as large as the foregoing Covering of Goats hair; which might have been spoiled by Rain and Dust, if the sides had not been defended as well as the roof. Concerning these *Rams skins* see XXV. 5.

*And a covering above.*] That is a fourth Covering above that of Rams skins, for the greater Security of the two inmost Hangings; which had need of all this defence, especially on the Roof; because it was flat, and consequently the Rain was more likely to soak into it.

*Of Badgers skins.*] I observed on XXV. 5. that all the ancient Interpreters take *Thachas* for a Colour, and not for a Badger, or any other Animal. For which there is this considerable Argument, which I did not there mention; That when God sets forth his extraordinary Kindness to *Israel*, as his beloved Spouse, and shows, in many magnificent Expressions, how richly he adorned her, he saith among other things, that he *shod her with THACAS*, which we translated *Badgers skins*; of which the meanest People never made any use for Shoes: And therefore *Bochartus* rightly concludes it

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Chapter it signifies something of greater value, viz. Rams skins.  
 X X V I. died of a kind of Purple colour.

 Ver. 15. *Thou shalt make boards for the Tabernacle. ]*  
 Or Planks, which were the Walls of the House.

*Of Shittim-wood. ]* See XXV. 5.

*Standing up. ]* Erect upon one end ; and not lying  
 side-ways.

Ver. 16. *Ten Cubits shall be the length of a board. ]* By  
 this it appears the House (according to the Vulgar O-  
 pinion of a *Cubit*) was but five yards in height. See  
 v. 18.

*And a Cubit and an half shall be the breadth of one  
 board. ]* Three quarters broad ; by which, compared  
 with v. 18. it will appear how long the House was.

Ver. 17. *Two tenons shall there be in one board, &c. ]*  
 The Hebrew calls them *hands* ; because they were so  
 made, as to take fast hold of the Sockets mentioned  
 v. 19.

*Set in order one against another.* They were in each  
 corner of every Plank, at the bottom of it.

Ver. 18. *And thou shalt make, &c. twenty boards on the  
 south side, southward. ]* By this it appears the Taber-  
 nacle was thirty Cubits, that is (according to common  
 estimation) fifteen yards long ; each of these twenty  
 Boards being three quarters of a yard broad. But this  
 seems not to be magnificent enough ; and therefore it  
 is more reasonable to follow their Computation, who  
 think the Jewish Cubit, was three Inches and more lon-  
 ger than our half yard. Which makes the Tabernacle  
 near half as big again, both in length and height, than  
 it is commonly described. See XXV. 10.

Ver. 19. *And thou shalt make forty sockets of silver un-  
 der the twenty boards, &c. ]* There were two silver  
 Sockets for each Plank, whose Tenons sinking into these  
 Mortaises, the middle of the Planks settled upon these

*Bases,*



*Bases*, as the Foundation of the House. For so the Hebrew word *Adon* imports; signifying that which supports another thing which stands upon it. And these seem to have been so large, that two Sockets were as long as each Plank was broad, that is, three quarters of a yard; and being joyned close together, they made one intire Foundation, though consisting of several pieces.

Ver. 20. *And for the second side of the Tabernacle on the north side, there shall be twenty boards.*] This Verse, and the next, only direct that the North side of the Tabernacle should be answerable to the South.

Ver. 22. *And for the sides of the Tabernacle westward.*] The Hebrew word we translate *sides*, should rather be translated *ends*. For *קצה*, when it is applied to an inanimate thing, signifies the end, the term, or extremity of it. As XLIX Gen. 13. we translate, *it a border*, and the LXX. in XXXVII Isa. 24. translate it *קצה* *Lebanon*, the extreame parts of *Lebanon*. And so both the Chaldee Paraphrasts in this place explain it, *by the ends of the Tabernacle westward*; for the Entrance was on the East, and the end of it on the West.

*Thou shalt make six boards.*] Of the same breadth with the other, which made them four yards and an half, according to the Vulgar notion of a *Cubit*.

Hitherto there is no direction about the Entrance, or East-end; which is reserved till the last.

Ver. 23. *And two boards shalt thou make for the corners of the Tabernacle in the two sides.*] Besides the six Planks before-mentioned, there was a Plank at each corner, which joyned the end of the Tabernacle and the two sides together; and made the whole Building stronger and more stedfast. How broad they were, he doth not tell us; but I suppose only large enough to make the West-end five yards broad, that is, each of them *half a Cubit*.

Ver.

Chapter XXVI. Ver. 24. *And they shall be coupled together beneath, and they shall be coupled together above the head of it, unto one ring, &c.*] To make all more firm, these two corner Planks (for of them he seems here to speak) were to be knit to the other Planks, both at the top and at the bottom, with a golden Link. Some think every Plank was thus linkt to the next (whence they are here called *Twins*) for the strengthening the whole Fabrick: but if this be true, it is not clearly expressed.

Ver. 25. *And they shall be eight boards, and their sockets of silver, &c.*] Thus there were eight Planks in all at the West-end, (v. 22, 23.) whose Tenons struck into the Mortaises of sixteen silver Bases. See v. 19.

Ver. 26. *And thou shalt make bars of Shittim-wood.*] Besides the Links of Gold which held the boards together, at the top and at the bottom; there were also wooden Bars, which run into Staples of Gold, which were fastned in every Plank, as it follows v. 29.

*Five for the boards of the one side of the Tabernacle.*] There were five of these Bars on each side, v. 27. whereby the Planks were held tight together. Of what length they were, is not here said; but *Josephus* tells us, they were each five Cubits.

Ver. 27. *And five bars for the boards of the Tabernacle for the two sides westward.*] Besides those on the North and South side (mentioned in the latter end of v. 26. and the beginning of this) there were five at the West-end. For so it should be translated, not the *two sides* (for there was but one) but the *two ends*; that is, the two Corners at the West part of the Tabernacle, which was much strengthened by these Bars. Or the Plural Number (as is usual) is put for the Singular; this being the end wherein two sides terminated.

Ver.

Ver. 28. *And the middle bar.*] This seems to intimate that the other *four* were at the top, and at the bottom; and this in the midst of the Planks.

*In the midst of the boards, shall reach from end to end.*] The Hebrew Doctors, whom Dr. Lightfoot follows, take this as if it signified that this Bar went through the very Planks, which were bored in the midst. But then the Planks must have been of such a thickness, as would have made them less portable, than this Tabernacle seems to have been; for they would have been Timber rather than Planks. I take it therefore that this was a long Bar, which *reached from end to end*, and went through Staples, which were in the middle of the Planks, as the other did above and below. The only question is, Whether these Bars were in the inside of the Tabernacle, or the outside? It seems most probable they were without, under the Coverings; for they had not been so sightly within.

Ver. 29. *And thou shalt overlay the boards with gold.*] If they were overlaid with Plates of Gold, it made them very heavy; unless we suppose the Plates to have been very thin. Others therefore take it, that they were only gilded.

*And make their rings of gold, for places for the bars, &c.*] The Staples were of massy Gold, into which the Bars went; which were also either overlaid with Plates of Gold, or gilded.

Ver. 30. *And thou shalt rear up the Tabernacle, according to the fashion thereof, which was shewed thee in the Mount.*] When all these Materials were prepared, then he is here commanded to set it upon, according to the Model, which was shewn him now in the Mount. See XXV. 40.

Ver. 31. *And thou shalt make a vail of blue, &c.*] Concerning these Colours see XXV. 5. and of *fine Linen*,

Chapter XXV. 4. of *twined Linen*, XXVIII. 6.

XXVI. *Cunning work.*] R. Solomon here repeats what he said before on v. 1. that the Work called *Chofcheb* was so artificial, that it had not only figures on both sides, but those different one from the other: For example, on one side a Lion, on the other an Eagle. *Josephus* saith all sorts of Flowers, and other Ornaments, were wrought in this Vail, except only the figures of Animals.

*With Cherubims shalt thou make them.*] See XXV. 18. This Vail seems to have been of the same Work with the rest of the inward Hangings of the Tabernacle mentioned v. 1. unless we suppose that in them the *Cherubims* only were of *Cunning Work*. But I take the whole Work of this Vail to have been of that sort; the *Cherubims* being in the midst of all sorts of Flowers and other Pictures.

The Hebrew word *Paroketh*, which we translate *Vail*, coming from *Perek*, which signifies hardness and rigour, (1 *Exod.* 13, 14.) it hath made some conclude, that this *Vail* was of a great thickness, (the Hebrews say *four fingers*) which makes it the more wonderful that it was torn in sunder at our Saviour's Passion. Certain it is, that it was so thick, that none could look thorough it into the *Holy of Holies*.

Ver. 32. *And thou shalt hang it upon four pillars of Shittim-wood, overlaid with gold.*] This is a sign that it was thick and heavy, there being four Pillars to support it, which stood at an equal distance one from another. Of *Shittim-wood*, see XXV. 5. It is uncertain whether the Pillars were plated over with Gold, or only gilt.

*Their hooks shall be of gold.*] Some will have the word *va'ehim* to signify the *heads* of the Pillars; for so the LXX. calls them *κεφαλαις*. But it literally signifies *hooks*

(as

(as we translate it) in the form of the Letter *Van*, which were on the top of the Pillars, upon which the *Vail* was hung; as appears from the next Verse.

*Upon four sockets of silver.*] As the top of the Pillars were of Gold, so they stood upon Pedestals of Silver.

Ver. 33. *And thou shalt hang up the Vail under the taches.*] The golden Clasps that knit together the two great pieces of Hangings (v. 6.) were just between the *Holy* and the *most holy place*: So that the *Vail*, which separated these two, hung exactly under these Clasps.

*That thou mayest bring in thither, within the Vail, the Ark of the Testimony.*] A separate place being made by this *Vail*, the *Ark* was to be brought into it (See XXV. 16, 22.) and set at the West-end of it.

*And the Vail shall divide unto you, between the holy place and the most holy.*] It made a Partition of the *Tabernacle* into two parts; one of which was the *holy Place*, into which none but the Priests might enter; and the other the *most holy*, into which none but the high Priest might enter, and that but once in the Year. The *most holy Place* was but a *third* part of the *Tabernacle*; being a perfect Square, five yards high, and as many long and broad; according to the common Opinion concerning a *Cubit*.

Ver. 34. *And thou shalt put the Mercy-seat.*] See XXV. 17.

*Upon the Ark of the Testimony, in the most holy place.*] This being the most precious Testimonial of God's Presence with them, was put in the most secret place of God's House. Just as the *Palladium*, or whatsoever other sacred thing it was of which the *Vestal Virgins* were the Conservators (for *Diodorus Siculus* saith he could not certainly tell, nor did he think it became a Religious Man to enquire into that which was intended

Chapter XXVI. to be a secret) was kept in the inmost part of the Temple of *Vesta*, which was called *Pennus*, as we are told by *Festus*. Who saith, *Pennus vocabatur, locus ultimus in ade Vesta, tegetibus septus, &c.* Into this place none but the *Vestal* Virgins, and the *Pontifex Maximus* might go; as *Lipsius* observes in his *Syntagma de Vesta & Vestalibus*, c. 4.

Ver. 35. *And thou shalt set the Table without the Vail, &c.*] This Verse only directs how the Table and the Candlestick (which were ordered to be made XXV. 23, 31.) should be set in the *Holy Place*, which was without the Vail; one of them on the South-side, and the other on the North-side over against it. But whether in the middle of the *Holy Place*, or more toward the upper end is not said.

Ver. 36. *And thou shalt make an hanging for the door of the tent.*] Now directions are given about the entrance of the Tabernacle; before which he orders a Curtain to be hung. Which may be called the *first Vail*, with respect to that before-mentioned, (v. 31.) which the Apostle calls the *second*, IX *Hebr.* 3.

*Of blue and purple, &c.*] Concerning these Colours see XXV. 5. and concerning *fine twined Linen*, XXVIII. 6.

*Wrought with Needle-work.*] This was not such curious Work as that which we translate *cunning Work* (v. 31.) which was in the other Vail, before the most Holy Place. See XXXVIII. 39.

Besides this, *Josephus*' saith there was another Vail of Linen, to defend it from the injury of the Weather; which was wont to be drawn aside upon Festivals, that the People might see the Beauty of this first Vail. And indeed it is very probable, that some Curtain or other, was in bad weather, at least, hung before it, to secure it; as the covering of Skins, was over the Hangings of the Tabernacle.

Ver.



Ver. 37. *And thou shalt make for the hanging, five pillars of Shittim-wood.*] These Pillars seem to have been disposed in this manner. Two of them were placed at each corner, which, if they took up a Cubit, then the other three being placed at an equal distance, made four spaces, each of two Cubits (*i.e.* a yard) wide: at which the Priests entred, when they went to Minister in the Sanctuary.

*And overlay them with gold.*] It is not certain, whether with Plates of Gold, or only gilded. But it appears from the XXXVI. *ult.* (where we read of the Execution of this Command) that by *Pillars* are here to be understood only the *Chapiters* of them, which were all gilded; and the Pillars themselves had only *fillets*, or hoops of Gold about them, in several parts of them.

*And their hooks shall be of gold.*] As those for the other Vail were; See v. 32.

*And thou shalt cast five sockets of brass for them.*] Their Bases, on which they stood, were meaner than those for the Pillars on which the *second Vail* hung; for they were of Silver, as the Foundation of the whole House was, v. 25, 32.

## CHAP. XXVII.

Verse 1. *AND thou shalt make an Altar.*] Of Burnt-offering, as it is explained XXXVIII. 1. And the Hebrew word *Mizbeach* properly signifies, that upon which Sacrifices were slain and offered.

*Of Shittim-wood.* What sort of Wood this was see XXV. 5.

*Five Cubits long, and five Cubits broad, &c.*] It was two yards and an half square (according to the common

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mon notion of a *Cubit*) at the top and bottom of it.

*And the height thereof shall be three Cubits.*] Being a yard and half in height from the ground, the Priest (as *Fortunatus Scacchus* observes) who ministred at it, was half a yard above it; the common stature of a Man being four Cubits, i. e. two yards, *Sacr. Eleo. Myroth. 2. c. 65.* It is not said how thick the Wood was, of which this frame (as I may call it) was made; but it's certain that it was hollow within, that the Grate mentioned *v. 4.* might hang in the midst of it.

*Ver. 2. And thou shalt make the horns of it upon the four corners thereof.*] The Hebrew word *kerem*, which properly signifies an *horn*, signifies also an eminent or High Place; as in *V. Isa. 1.* God saith he had planted a Vineyard in a fruitful Hill; where the words in the Hebrew are in a horn of the Son of Oil. From whence it signifies a *Pinnacle*, or *Spire* rising up from any Building, as these Horns did from the Altar, for the Ornament of it. Some will have it that they were useful also to tye the Sacrifices to it, (which they gather from *CXVIII Psalm 27.*) and that they were of the fashion of Oxen or Rains-horns. *Fortunatus Scacchus* contends earnestly for this (in his *Myrothec. 2. Sacr. Eleo. Myroth. 2. c. 65.*) such Horns being much in use in the ancient Religion, as appears (he observes) from the Altars of the Gentiles. And yet he confesses in the *LXIX Chapter* of the same Book, that such kind of straight Pincles as I mentioned before, after the manner of *Obe-lisks* (as his words are) were more convenient for the putting of the Blood of the Sacrifices round about them, as is required *XVII Lev. 18.*

*His horns shall be of the same.*] These *Spires* seem to have been wrought out of the same piece of Wood, with the *Corners* of the Altar.

And

*And thou shalt overlay it with brass.*] Some think it was overlaid with Brass, not only without, but within; that the fire which burnt in the Grate might not take hold of the Wood. To prevent which, others fancy it was lined within with unhewn Stone: but there is no mention of any such thing; and it was unnecessary, if the Brass be supposed to have been of such a thickness as to secure the wooden frame of the Altar.

Ver. 3. *And thou shalt make his pans.*] The Hebrew word *Siroth* signifies Pots as well as Pans; but here is determined to the latter sense, by the use of them, which here follows.

*To receive his ashes.*] Or rather to carry out the ashes, which fell from the Altar upon the Earth; and being taken up, were put into these Pans, to be carried into a clean place, IV Lev. 12. *Fortunatus Scacchus* hath adventured to delineate the form of them, in the Book before-mentioned, cap. 73.

*And his shovels.*] The Hebrew word *Hajabin* properly signifies *Beesoms* or *Brooms*; but here is rightly translated *Shovels*, by which, being made of Brass, the Ashes under the Altar were scraped together on an heap, and then thrown into the Pans.

*And his basins.*] The principal use of these Vessels was to receive the Blood of the Sacrifices, which was to be sprinkled as the Law directed: For the Hebrew word *Mizrakoth* carries this signification in it. Besides which *Fort. Scacchus* thinks they served for the mixture of the Oyl, with fine Flour and Frankincense, which were to be burnt on the Altar. For when any Man offered a Meat-offering, the Priest was to take an handful of the Flour and of the Oyl, with all the Frankincense, as Gods part, to be consumed on the Altar; and therefore we must suppose some Vessel wherein these were brought to the Priest, as the Law requires, II Lev. 1, 2.

And

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*And his flesh-hooks.]* Or *Forks*, as the word *Mizle-goth* may be translated; which *Fort.Scacchus* thinks were in the form of a *Trident*. With which they stirred up the Fire; and also ordered the pieces of the Sacrifice, if any chanced to lye out of it, and put them into it, that every bit might be surely consumed.

*And his fire-pans.]* These are commonly taken for Dishes or Censers, in which the Priest carried burning Coals from this Altar, into the Sanctuary, to offer Incense upon the Golden Altar. But the above-named *Fort. Scacchus* thinks they did not Minister in the Holy Place with brazen Censers; and therefore takes these *Fire-pans* for a larger sort of Vessel, wherein the Sacred Fire which came down from Heaven, was kept burning, whilst they cleansed the Altar and the Grate from the Coals and Ashes; and when this Altar was to be carried from one place to another, as it was often in the Wilderness, *Myrothec. 2. Sac. Eleocharism. c. 73.*

*Ver. 4. And thou shalt make for a grate.]* This was the principal part of the Altar; the Wood being laid here, and the Sacrifices burnt in it. Whence the *Greeks* call it *ixdex*; which was the Name the Heathen gave to the Fire-place upon their Altars, as we learn from *Jul. Pollux*. The figure of it was round (as *Fort.Scacchus* gathers from the very Name in Hebrew; for *Mich-bar* signifies a *Scive*) but grew less and less, till at the bottom it ended, like a *Top*, in a point. So he describes it in the fore-named Book, *cap. 71.*

*Of Net-work.]* It was made full of holes, like a *Scive*, or *Net*, (and thence called simply *the Net*, in the latter end of this Verse, and in the next) that the Ashes might fall through them to the bottom of the Altar; where there was a Door, on the East-side, to open and take out the Ashes.

Of

[Of brass.] The Metal of which all the fore-named things were made, and the Altar it self was overlaid.

*And upon the Net.]* i. e. the Grate full of holes, as was said before.

*Thou shalt make four brazen rings.]* The use of which was double; first that by them it might be hung upon the Altar: and then, when it was to be cleansed, or removed in their Travels, it might by them be taken off.

*In the four corners thereof.]* This seems to overthrow what I now said of its Circular Figure: But it is to be observed that *Moses* doth not use the same word here, which he doth when he speaks of the four Corners of the Altar, which he calls *Pinoth*, v. 2. but calls these only *Ketsoth*, which may be better translated the extremities of it, as the said *Fort. Scacchus* hath noted.

Ver. 5. *And thou shalt put it under the compass of the Altar beneath.]* Some have fancied that this Grate was placed only at the top of the Altar: but that doth not agree with these directions, which only place it beneath, in the hollow part of the Altar (called in the Hebrew *Carcob*, which signifies as *R. Solomon* saith, any thing that is round, and is by us translated the *Compass*) but so much lower than the top of the Altar, that it was even to the midst of it, as it here follows.

*That the Net may be even to the midst of the Altar.]* This shows the depth of the Grate to have been a Cubit and an half: for the Altar being three Cubits high (v. 1.) and the bottom of this being even to the middle of the Altar, it must hang down half way to the ground, and consequently be a Cubit and an half from the top of it to the bottom. So that this Grate seems to have been made like to a Furnace, full of holes round about, as well as below; and perhaps was hung by

X x x

Chains

Chains, in the Rings before-mentioned, to the Horns of the Altar,

Ver. 6. *And thou shalt make staves for the Altar, &c.* ] Of such a length that they might be laid upon the shoulders of the Priests; and the Altar, when they carried it, hang between them.

Ver. 7. *And the staves shall be put into the rings.* ] Besides the Rings for the Grate, there were others (it appears by this) in the Altar it self, into which the staves were to be put, when it was to be removed.

*And the staves shall be upon the two sides of the Altar to bear it.* ] It's plain by this, that the Staves were not put into the Rings of the Grate (which was within the hollow part of the Altar) unless we imagine as Dr. Lightfoot doth, that the Rings of the Grate came through the frame of the Altar, and hung out on the sides of it; so that the Frame and the Grate were carried together. But besides other Objections against this, from the different form of the Grate and the Altar, it may be doubted whether they were carried together, and not separate one from another; especially if we conceive the Grate to have been carried with the Fire still burning on it; which would have immediately consumed the Purple Cloth, wherewith the Altar was to be covered, when they removed it, IV Numb. 13. But the Fire-pans before-mentioned, v. 3. it is probable, as I noted there, received the Fire out of the Grate: and then, it being cleansed from the Ashes, was carried together with the Altar, to which it was fastned by its Rings; a Purple Cloth being spread over both.

Ver. 8. *Hollow with boards shalt thou make it.* ] Otherwise the Grate could not have been in the midst of it, as is before ordered, v. 5.

*As it was shewed thee in the Mount.* ] Of this also he had a Model set before him, as he had of other things. See XXV. 9, 40. So



# upon EXODUS.

So shall they make it.] By that Pattern he was to direct the Workmen to make it.

Ver. 9. And thou shalt make the Court of the Tabernacle.] The Hebrew word *Chatzar* properly signifies a green Field or Close. Such was this place, uncovered, in the open Air; but inclosed with Pillars and Hangings; which made it such a place as we call, a Courtyard before an House. In this Court stood the Tabernacle, or Dwelling-house of God: not just in the midst of it, but towards the upper end. And here the Altar of Burnt-offering stood, between the Tabernacle and the lower end of the Court: and the Laver, wherein they washed, stood on one side of the Altar. David speaks of more Courts than one, LXV Psal. LXXXIV. 3. but Moses made only one; into which the Priests came to offer Sacrifice. Whether the People were admitted into it, is not certain: if they were, it could contain no great number; and they stood at a great distance from the Priests in the lower part of the Court; and were separated by some bounds or other, as they were in after times when they came into Canaan. Where being settled, and the Tabernacle fixed in Shilo, the Hebrews say it was inclosed with a Wall, as well as with Hangings: and then, it is likely, a distinct Court was made for the People; at least, it was so in David's time, as the places above-mentioned prove. And in the Temple of Solomon we read plainly of more Courts than one, 1 Kings 6. 36. VII. 12. 2 Chron. IV. 9. XXXIII. 5. viz. the Court of the Priests, and the Court of the People. Unto which, in the Temple of Herod after the Captivity, was added a third, the Court of the Women.

For the southside, southward.] It was to have two large sides, as the Tabernacle had; whose South-side being first ordered to be made (XXVI. 18.) so is the same side of the Court.

X x x 2

There

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*There shall be hangings for the Court of fine twined Linen.* ] What fine *Linen* and *twined* were, see XXV. 5. XXVIII. 6. These Hangings were not curiously embroidered with Flowers, as those of the Tabernacle were (XXVI. 1.) but were made of simple fine Six-threaded Linen.

*Of an hundred Cubits long, for one side.* ] By this it appears that the length of the Court was an hundred Cubits, or fifty Yards; though of Yards longer than ours, as I have said before XXV. 10. See v. 18.

Ver. 10. *And the twenty Pillars thereof.* ] These are thought by most to be made of *Shittim-wood*.

*And their twenty sockets shall be of brass.* ] The Pillars were placed, five Cubits distant from each other, upon Bases of Brass: which were more firm and lasting than Wood.

*The hooks of the Pillars.* ] These were like our *Ten- ters*, to hang the Curtains of the Court upon. See XXVI. 32. concerning the word *Vave*.

*And their fillets shall be of silver.* ] The Hebrew word *Chaschuk* properly signifies a *Circle*: but whether these were thin *hoops* of Silver, or only *fillets*, (as we translate it) or *silver twist*, is uncertain. Yet it seems to be plain from the XXXVIII<sup>th</sup> Chapter, that the Heads of the Pillars, into which the Hooks were fastned, were silvered over.

Ver. 11. *And likewise for the north-side, &c.* ] Here are the very same directions given for the *Hangings*, *Pillars*, *Bases*, &c. of this side of the Court; which are nothing different from the former.

Ver. 12. *And for the breadth of the Court, on the west-side, shall be hangings of fifty Cubits, &c.* ] By this it appears that the Court was as long again, as it was wide; there being Hangings but of half the length for the West-end, and only half so many Pillars and Sockets.

Ver.

Ver. 13. *The breadth of the Court on the east-side, &c.*] Chapter  
This end was of the same dimensions with the West-end. XXVII.

Ver. 14. *The hangings of one side of the gate shall be fifteen Cubits, &c.*] The Hangings of this end of the Court were divided, because there was to be a Gate; the entrance into the Court being at the East-end. Each side of the Gate consisted of fifteen Cubits; and accordingly the Hangings were of that length, upon three Pillars on each side; as this Verse and the next directs.

Ver. 16. *And for the gate of the Court shall be an hanging of twenty Cubits.*] The entrance being twenty Cubits wide, if we add to them the fifteen Cubits which were on each side of the Entrance, they make in all fifty Cubits; which was the breadth of this East-end of the Court, as well as of the West, v. 12, 13.

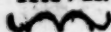
*Of blue, and purple, and scarlet, &c.*] Concerning all this see XXV. 5. and here only observe, that the Hangings of the Gate were far richer, than of the rest of the Court: which were meerly of fine twined Linen, v. 9. but these of several other beautiful Colours, and adorned, with that work which they called *Rokem*, which we translate *Needle-work*. What that was see XXXVIII. 39.

*And their pillars shall be four, and their sockets four.*] Proportionable to those on each side of the Gate; which were three for Hangings of fifteen Cubits, (v. 14, 15.) as these were four for Hangings of twenty.

Ver. 17. *All the Pillars round about the Court shall be filleted with silver.*] Those at the East and West-end, as well as those on the South and North-sides.

*Their books shall be of silver, and their sockets of brass.*] As was before directed v. 10, 11.

Ver. 18. *The length of the Court, &c.*] Here all the Dimensions of the Court are put together: the length and breadth of which might be inferred from the Hangings.

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ings (v. 9, 12, &c.) but here are expressly determined; together with the *height*, which was not at all intimated before; and now appointed to be *five Cubits*, i. e. two yards and an half, of larger measure than ours. So that the Tabernacle might be plainly seen by the People; for it was as high again as the Walls (if I may so call them) that encompassed it.

*Of twined Linen, and their sockets of brass.*] This seems to be a brief repetition of what was said before concerning the Hangings, and the Pillars which stood on Bases of Brass.

Ver. 19. *All the Vessels of the Tabernacle in all the service thereof.*] This is also a repetition in general of what was said before particularly (v. 3.) for all the Vessels belonging to the Tabernacle it self, were of Gold, as we read in the XXV<sup>th</sup> Chapter.

*And all the pins thereof.*] The Tabernacle had nothing of Brass in the Fabrick of it, but the Bases of the Pillars at the Entrance, XXVI. 37. and therefore these *Pins*, I suppose, belong to them, whereby the Pillars were fastned in their Sockets.

*And all the pins of the Court shall be of brass.*] These brazen Pins were struck into the ground (as Dr. Lightfoot understands it) that the Hangings, which were tied to them by Cords, might be kept from flying up at the bottom.

Ver. 20. *And thou shalt command the Children of Israel, that they bring thee pure Oyl-olive beaten.*] Not squeezed out by a Press, or by a Mill, (for such was full of Sediment and Dregs) but which run freely from the Olives, being bruised with a Pestel.

*For the light.*] In the golden Candlestick, XXV. 37. *To cause the Lamp to burn always.*] Sufficient to keep the Lamp always burning. Some imagine, that it did not burn day and night, but being lighted every Evening,

ing, went out in the Morning. And there are some places which seem to favour this Opinion, particularly 1 Sam. III. 3. where mention is made of the Lamp going out, viz. in the Morning. See also 2 Chron. XIII. 11. where we read of *setting the Lamps to burn every Evening*: which seems to signify that they did not burn in the Day. But *Josephus*, who was a Priest, and could not but know, and had no reason to tell a lie, saith they burnt Day and Night. And indeed it was but necessary; for otherwise the Priests must have ministered in the dark, at the Altar of Incense, before the Divine Majesty. Who kept a Table in the Sanctuary, which required light; for no Body feasts in darkness. And therefore *R. Levi of Barcelona* (*Præcept. XCVIII.*) saith, God commanded a Lamp should always burn in the Sanctuary, for the Honour and Majesty of it; there being no Light conveyed to it otherways. But it is highly probable, there were not so many of the Lamps burning in the Day, as in the Night, when all the seven Lamps were lighted: some of which were put out in the Morning, and lighted again in the Evening. So *Josephus* saith expressly, *L. III. Antiq. c. 9. Three burnt all Day before the LORD, and the rest were lighted in the Evening.*

Ver. 21. *In the Tabernacle of the Congregation without the Vail.*] That is, the second Vail, which was before the most Holy Place.

*Which is before the Testimony.*] That is, the Ark of the Testimony. See XXV. 21, 22.

*Aaron and his sons shall order it from evening to morning before the LORD.*] As direction is more fully given XXX. 7, 8.

*It shall be a Statute for ever, &c.*] See XXXVIII. 43.

CHAP.



Verse 1. **A**ND take thou Aaron thy brother, and his sons with him, from among the Children of Israel.] Here Aaron and his Sons are designed to the Priests Office : and afterward ( XXXII. 19. ) the whole Tribe of Levi were Consecrated to the LORD by a noble Act of Zeal which they performed. And at last ( I Numb. 51. and many other places ) it was made Capital for any one else to officiate at the Tabernacle, but they only.

*That he may minister unto me.]* Attend on me as my Servant in my Court. For *Cohen* signifies one that serves in *ministerio honorabili*, in an honourable Office, as appears from XII Job 19. Therefore David's Sons are called by this Name, 2 Sam. VIII. 18. and it was given to the Priests, *quatenus fuerunt primarij Dei Ministri*, as they were the principal Ministers of God ; as *Junius* observes upon XLI Gen. 45.

*In the Priests Office.]* Wheresoever there hath been any Religion, there have been Priests ; whose Office it peculiarly was, to Minister unto God in the Service belonging to him. But this is the first time we read of any Constituted in *Israel* by a Divine appointment ; at least, the Priesthood was not confined to the particular Family of Aaron, who was made High Priest, and his Sons Priests of a lower Order. Some Heathens imitated this, by continuing the Priesthood in a certain Family. For *Plato* says there were in some places *patres* *seculares*, both of Men and Women ; which in the founding of a City he would not have a Law-giver alter ; but where there was no such Constitution, he would have annual Priests, and none but grave Men of 60 years of Age put into the Office, L. VI. de Leg. p. 759.

Even



Even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aarons sons.] These were all the Males in this Family at present; whose Descendants in future Ages were all Priests.

Ver. 2. *And thou shalt make holy Garments for Aaron thy brother.*] If very good Authors did not affirm it, we should scarce think it credible, that the Priests, among some of the ancient Heathens, offered Sacrifices to their Gods naked. Particularly the old *Arabians*, as *Hottinger* observes in his *Histor. Orientalis*, L. I. c. 7. But such filthiness was abhorred by most People, whose Priests were not only Clothed, but performed their Service at the Altar, in a peculiar Habit. So that there is scarce any Author, who treats of the Sacrifices and the Priests of the Heathens, that doth not speak of their Garments also. As *Moses* here in the first Institution of the Priesthood among the Jews, to offer peculiar Sacrifices at God's House, takes a special care, by the Divine direction, about their Vestments. Which the Hebrew Doctors think so inseparable from the Priesthood, that they fancy *Adam*, *Abel* and *Cain* did not Sacrifice without them. See III Gen. 22.

They are called *holy*, because they might be worn by none but them; and by them, only when they ministered unto God.

*For Aaron thy brother.*] The High Priest had some Garments peculiar to himself, which none of the other Priests might wear. They were *four*; the *Breast-plate*, the *Robe*, the *Ephod*, and the *Plate of Gold*. There were *four* more he also wore, but they were common to him with the other Priests, *viz.* the *Coat*, the *Drawers*, the *Girdle*, and the *Bonnet*. Their *Bonnets* indeed and his *Miter* were of a different form; yet they are not considered, by the Jews, as distinct Vestments, being both Coverings of the Head. And they make account the

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High Priest never wore at one time above eight sorts of Garments; nor the lower above four. This is the universal sense of the Hebrew Writers; and I cannot give any account, why *Grotius* mentions only seven Garments of the High Priest (reckoning the golden Plate for one) which he will have to answer unto the seven Lamps in the Candlestick. For it is evident by this very Chapter he wore eight, viz. the Ephod, v. 8. the Breast-plate, v. 15. the Robe, v. 31. the Plate of Gold, v. 36. the embroidered Coat, the Girdle and the Mitre, v. 39. which are all ordered for Aaron the High Priest; and afterward (v. 42, 43.) Breaches are ordered for him as well as his Sons; which make up the number of eight.

[For glory, and for beauty.] To make their Office more respected, and strike Men with an awful sense of the Divine Majesty, whose Ministers they saw appear in such grandeur. For this, and the foregoing Precepts (as *Maimonides* observes) were given to render the Sanctuary of God more august and magnificent; for which end he magnified the Dignity of those who Ministered there; and not only separated them from other Men, but ordered them to be clothed in beautiful and precious Garments, that they might appear there like Men of Honour, *More Nevoch. L. III. c. 45.* unto which *R. Levi of Barcelona* well adds, (*Præcepta XCIX.*) that by these glorious Garments the Priests were put in mind of their Dignity, and admonished to perform the Divine Service, with a Spirit suitable to the greatness of him, unto whom they were Consecrated. It may be fit for me also to add, That there being two sorts of Garments, which the High Priest wore (those they called white, and these they called golden) both of them were very rich, and made him look gloriously; whether the Materials, or the Colours, or the Art wherewith they were made,

made, be regarded; as will appear in the particular account which is given of them in this Chapter. See a. 20.

Ver. 3. *And thou shalt speak unto all that are wise-hearted.* So the Hebrews call those, who had extraordinary skill in any Art: according to the ancient Opinion, which made the Heart the Seat of the Mind. *Whom I have filled with the Spirit of Wisdom.* Indued with singular skill. For the word *spirit* in Scripture sometimes signifies a Gift of God; whereby they who had it, performed what they undertook excellently. And Mechanical Arts are called *Wisdom*, as well as higher Sciences: So St. Paul calls himself a *wise Master-builder*. Which was the ancient Language of the World before the time of Pythagoras, as Cuperus observes (in his *Apotheosis Homer*, p. 119.) out of Georgius Diacoma his Preface to Aristotle's Logic, and out of Nichomachus Gerasinus, whose words are very remarkable. When all before Pythagoras were called by the common Name of *ΞΟΦΟΙ*, even Builders of Houses, and Carriers of Leather, and Pilars, & such like; and in *Demetrius Periergetes*, and in general, every one that was skilful in any Art or publick Work; that Philosopher denied this Name to them. Notwithstanding which some Authors, in after times, still observed the ancient use: inasmuch that *Athen* calls Fishermen, who understood their Art well, *οσοι οντι οιδαν*, L. I. de Animal. c. 2. and *Lucian* calls *Perilaus* *οσοι χαδαλα*, a wise Brasier, and *Aristotle* himself observes that *Phidias* was called *οσοι οιδαν*, a wise Stone-cutter, L. N. Moral. ad Eudemum. Nor were the Latines Strangers to this Language (as Cuperus shows in the same place) which is here used by *Moses*: whose in this sense in these words is this; That the Men here spoken of, being very skilful of themselves in their several Arts, their skill was so in-

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*created by God's special Gift, that they became marvellous Artists.*

*That they may make Aarons Garments.]* They were first employed in making Garments for Aaron; which were the most costly, and required most care in the work about them. The principal of these excellent Artists were *Bezaleel* and *Aboliab*, XXXI. 1, 2, &c.

*To consecrate him.]* To be put on at his Consecration, XXIX. 5, 6, &c.

*That he may minister to me, in the Priests office.]* For without these Garments he might not minister. Whence that common saying in the *Talmud*, concerning the Priests, *While they are clothed in their Garments they are Priests; when they want them, they are not Priests.* Which *Maimonides* expresses thus; When they are clothed in their Garments, their Priesthood is upon them; when they are not clothed with them, their Priesthood is not upon them. That is, they might no more perform Divine Service, than meer Lay-men. Whence it was that under the second Temple, (when they wanted the holy Oyl to anoint him) the High Priest was made, meerly by clothing him, with the fore-named eight Garments. And as they might not minister without these, so they might not add any other to them: If they did, their ministry was unlawful. For which reason they might not wear *Gloves* on their Hands, or *Shoes* on their feet: for from their Knees (to which their Breeches reached) to their feet, they were naked; only their Coats, in some sort, covered their Legs. But they stood barefoot in the Sanctuary while they ministréd. We do not find indeed that God any where forbid them to minister in Shoes; but they being not commanded, when God orders other Vestments, particularly *Bonnets* for their Heads, and saith here expressly, these are the Garments thou shalt make, that *Aaron may minister to*

*me*

me in the Priests Office; the Jews thence concluded, that God intended they should use no other, and not so much as any thing on their Feet in the Sanctuary. And this out of Reverence to that holy Place; as Moses was commanded to put off his Shoes, because of the Presence of God in that Ground where he stood.

Which to me is an Argument that Moses did not intend to come as near to the Egyptian Rites, as he might with safety, but rather to oppose them. For their Priests had *anadi mala subura* on their Feet, as Herodotus tells us, L. II. c. 7. And so the Priests of several other Nations ministred in Shoes of several kinds: though others, it is certain, ministred barefoot; particularly the Priests of Diana at Cassobala, as Strabo tells us, L. XII. And nothing is more known than that saying of Pythagoras, *ἀνὰ πόδας ἡμεῖς καὶ θεοὶ πορεύμεθα*, *Sacrifice and worship unshod*: The People, as well as the Priests, putting off their Shoes when they came to the Temple, as the Jews did.

Ver. 4. *And these are the Garments which thou shalt make, &c.*] These, which follow, were the principal Garments wherewith the High Priest was clothed: besides which there was a Plate of Gold; and also Breeches, common to him and all the rest of the Priests.

*And they shall make.*] The skilful Men before-mentioned, were to make them by his order and direction.

*Holy Garments.*] Which none should wear but they. See v. 2.

*For Aaron thy brother, and his sons.*] Some of these were peculiar to Aaron; others of them common to him and to his Sons; as will appear in the particular account which is given of them afterward.

*That they may minister unto me in the Priests office.*] See v. 3. These Garments were only to be used in the time of

Chapter of their Ministration: at other times they never wore  
 XXVIII. them, but were then habited like other Men; as Mr.  
 Selden proves *L. II. de Succession. c. 7.* and at large con-  
 firms *L. III. de Synedr. c. 11. n. 3. &c.*

Ver. 5. *And they.]* 1. e. The skilful Workmen be-  
 fore-mentioned.

*Shall take gold, &c.]* This Verse directs to the Ma-  
 terials, of which the Priest's Garments were to be made.  
 For though these five words denote so many colours;  
 yet the first word and the last (*viz. Gold and fine Li-*  
*nen*) shew the Matter also is included; from which  
 Colour cannot be separated. And as for the Matter of  
 their Garments, they were made either of Woollen or  
 Linen; nothing of Hair, or Silk being used in their  
 Contexture: For as to *Gold* and *Jewels*, they were ra-  
 ther for Ornament, than for the making the Substance  
 of the Garments. So all the Hebrew Doctors, whose  
 Maxim is this, *The Priests are not clothed in their Mini-*  
*stry at the Temple, but in Woollen and Linen.* The Mat-  
 ter of them indeed is not here expressed in this Chapter,  
 save only of their *Breeches*, which are ordered to be  
 made of Linen, *v. 42.* But in XXXIX. 27, &c. all the  
 Garments of *Aaron's Sons* are expressly said to be made  
 of fine Linen; except the Girdle, which was partly of  
 Linen, partly of Woollen. The Garments of the High  
 Priest, which the Jews call *white Garments*, were cer-  
 tainly made of Linen; and his Girdle also was of the  
 same, without any mixture of Woollen, when he wore  
 those Garments, on the great Day of Expiation, as  
*Braunius* shews *L. I. de Vestitu Sac. Hebr. c. 7.*

*Gold.]* The Hebrews say there was seven sorts of  
 Gold, which was diversified either by its colour, or  
 the place from which it came, or its goodness. But  
 that which was used about these Garments, they con-  
 clude was the Gold they called *tabor*, which we tran-  
 slate



flate pure Gold, v. 22, 27. i. e. the finest, and of the brightest colour; between a yellow and red.

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And blue, and purple, and scarlet.] Of these Colours see XXV. 4.

And fine Linen.] The Hebrew word *Schesch* signifies a pure kind of fine Linen, not Silk (as some have imagined) for there was no such thing known in *Mos*'s days. It was of a shining white Colour, and therefore all the Inferiour Priests were clothed in white, their Garments being made of this. And such were all the Garments wherewith the High Priest entred into the most holy Place, on the great Day of Expiation. And wheresoever the Scripture speaks of *fine Linen*, and mentions no Colour, we are to understand white.

Ver. 6. And they shall make the Ephod.] We retain the Hebrew word, which doth not express the form of this Garment; but the next Verse teaches us something of it; that it was a short Garment which hung behind upon the Shoulders down to the Buttocks, and came down before upon the Breast and the Belly. It consisted of three parts: that which covered the Breast and the Back (which the Hebrews take to be properly called the *Ephod*) than the two Shoulder pieces, which came up from the Arm-holes to the Shoulders (mentioned in the next Verse) and then the Girdle belonging to it, v. 8.

Of gold, of blue, and of purple.] See the foregoing Verse.

And fine twined Linen.] Here is another word added to *Schesch* (or *fine Linen*) which is *Masban*. Which is never joyned with any thing but *Schesch* in all the Scripture; and only once found without *Schesch*, which is to be understood XXXIX. 24. It is thought by *Maimonides* and other Hebrew Doctors, to signify Linen of six threads. Some will have it, that where it

is:

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is mentioned alone, it signifies *eight threaded Linen*. With cunning work.] The Hebrew word *Chofcheb*, which we translate *cunning*, signifies the most artificial, or ingenious sort of Work; which consisted in the great variety of Figures and Colours that were in it; like that which is sometimes made of divers Birds feathers; as J. Brauning shows L. I. de Vest. Sacr. Hebr. c. 17.

Ver. 7. *It shall have the two shoulder-pieces thereof.*] They are so called, because they covered the Shoulders: from whence the LXX. call the whole *Ephod*, by the Name of *ἵππος*. The Jews think they were woven by themselves, and then sewed to the back and breast-pieces with a Needle. So the next words seem to them to signify.

*Joyned at the two edges thereof.*] Which Abarbinel interprets in this manner; The *Ephod* shall have two Shoulder-pieces, which being made by themselves separate from it, were afterwards sewed to the two Extremities of the *Ephod*. But the Hebrew words, if they be examined, import no such thing; but run thus, *It shall have two shoulder-pieces, joyned at the two ends of it*. Now they might be joyned in the very weaving of it, and not by a Needle afterward: and so they were in all probability, as Brauning hath endeavoured to demonstrate.

*And so it shall be joyned together.*] In the Hebrew the words are no more but these, *and it shall be joyned together*: which may be understood of the coherence of the fore-part and hinder-part, by the two golden Buttons set with *Onyx* stones, which joyned them together on the Shoulders.

Ver. 8. *And the curious girdle of the Ephod.*] The word *Chofcheb*, which we translate *curious* Girdles, signifies it was of such artificial Work as the *Ephod* it self was. And it seems to have been two strings (as we may

may call them) which went out of each side of it, and tied it to their Bodies, under their Arm-holes about the heart. So the High Priest had two Girdles; that Belt (as we may call it) which tied his Coat to him; and this Girdle which tied the fore-part and hinder-part of the Ephod together. It is called the Girdle of the Ephod, because it was annexed to those two Clothes, and not to the Shoulder-pieces. *Shall be of the same.*] Or, Out of it: to signify that the Girdle was woven together with the Ephod, and went out of it. So *Jarchi* and *Abarbinel*.

*According to the work thereof.*] This signifies it was to be made of the same Matter, and woven after the same manner, with all the Ornaments of the Ephod it self; having all those five Colours in it, mentioned v. 4. and here repeated again.

Ver. 9. *And thou shalt take two Onyx-stones.*] Concerning the Onyx-stone see II Gen. 12.

*And grave on them the names of the Children of Israel.*] The Princes (as *Abarbinel* observes) presented Moses with these Stones; on which he himself did not engrave the names of the Children of Israel, but some person skilful in that Art. For it is expressly called, v. 11. *The work of an Engraver in Stone.*

Ver. 10. *Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth.*] The six eldest on that Stone which was upon the right Shoulder; and the six younger on the other upon the left: as several of the Hebrew Doctors expound it; particularly *Jarchi*, with whom *Josephus* agrees L. III. *Antiq. c. 8.* The *Talmudists* indeed dispose them otherwise; but this is most suitable to the word *toledoth* according to their Generations, or their Birth, as we render the latter end of the Verse.

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Ver. 11. *With the work of an engraver in stone.]* Done with such Art as such Workmen use.



*Like the engravings of a signet.]* The same words are used again v. 36. where he speaks of the Engravings upon the Plate of Gold. On which *Abarbanel* saith the Letters were protuberant, as they are upon Coins, or upon Wax impressed with a Seal: but here on the Ephod and the Breast-plate, he thinks the names were cut deep in the Stones, as Letters are in a Seal. For which I can see no reason, the words being the very same: and therefore if the Letters were protuberant in the one, they were so in the other.

*Thou shalt make them to be set in onches of gold.]* The Hebrew word *Misobbetzoth*, which we translate *onches*, signifies as much as the Latin word *funda*; the socket, as I may say, wherein the Stones were set. Both which made a Button; not of a round figure, but something like a Lozenge, or as *Matmonides* expresses it, like the figure of those holes, that are in the Stomach of such Animals as chew the Cud, called *reticulum*. See *Job. Brachius de Vest. Sacr. Hebr. L. I. c. 17. n. 8.* By these Buttons the hinder-part of the Ephod was fastned to the fore-part upon the Shoulders; and the Breast-plate also hung upon them, by golden Chains.

Ver. 12. *And thou shalt put the two stones upon the shoulders of the Ephod, for stones of memorial unto the Children of Israel.]* This is explained in the following words, that Aaron might bear their Names before the LORD, upon his shoulders for a memorial. That is, might remember to recommend the XII. Tribes of Israel unto God, when he offered Incense, and made his Prayers before him. Or, for a Token that he appeared before God, in the Name of the whole People of Israel.

Others

Others will have this Memorial refer to God, before whom he presented himself, that he might be gracious unto his People, when the High Priest came thus attired, according to his own order to pray for them; with assurance that he would be mindful of them all. And to this the 29th Verse seems to incline; where the same is said to be the intencion of engraving their Names upon the XII. Stones on the Breast-plate. See XXXIX.

7. Ver. 13. *And thou shalt make onches of gold.* ] See v. 11. where the word *Misbabanah* is explained.

Ver. 14. *And two chains of pure gold at the ends.* ] These Chains did not consist of many little rings, but of many threads or wires of Gold twisted together like a Rope. For which reason Moses adds, *of wreathen work shalt thou make them.* This *Bartenera* takes to be the meaning of the word *misbabanah* (which we translate *at the ends*) which he expounds *Cords* or *Cables*. They were not, saith he, like to those Iron Chains wherewith Prisoners are bound, consisting of several Joynts; but twisted of Golden threads, till they were as thick as Cords. Others think *misbabanah* signifies *equal*; because they were of an equal thickness, or of an equal length. But our Translation also may be defended; for the ends of them were annexed to the Rings of the Breast-plate, v. 24. But as these Chains were annexed at one end to the Rings of the Breast-plate, so at the other end they were annexed to the Golden Buttons upon the Shoulders; so that the Breast-plate hung upon the Golden Buttons by the Chains.

*And fasten the wreathen chains to the onches.* ] Moses only briefly mentions the two Chains in this place, to signify that the *Onches* in the *Ephod* served for the support of the Breast-plate, by these two Chains; which properly belonged to that, and not to the *Ephod*, as *Jer-*

Chapter *chi* observes. And therefore after directions for the  
 XXVIII Breast-plate (which here follow) they are again spo-  
 ken of in their proper place, v. 22. As v. 27. there are  
 two golden Rings spoken of, which belong to the *Ephod*; but not mentioned till then, because by these  
 Rings the Breast-plate and *Ephod* were knit together.

Ver. 15. *And thou shalt make the Breast-plate.*] Next  
 after the *Ephod* directions is given for the *Choschen*, which  
 we translate Breast-plate; taking it, I suppose, to come  
 from the Hebrew word *Chazeh*, which signifies the  
*Breast*. For by the change of a Letter (which is not  
 unusual) *Choschen* may well be thought to come from  
 thence, because it lay upon the Breast, and covered it.

*Of Judgment.*] For the Priest wore it, when he went  
 to consult the Divine Majesty, about the great Concerns  
 of their Religion or Government; and received such  
 Answers, as directed them what to determine in dubi-  
 ous Cases, either in War or Peace. See v. 29.

*With cunning work.*] See v. 6.

*After the work of the Ephod thou shalt make it, &c.*] It  
 was to be made of the same Materials with the *Ephod*;  
 and with the same Artifice, as it here follows.

Ver. 16. *Four-square shall it be being doubled.*] The  
 words are in the Hebrew, *four-square shall it be doubled*.  
 Which are to be thus understood, that the whole Piece  
 was not square, till it was doubled. So *Maimonides*. It was  
 a Cubit long (*i. e.* two Spans) and its breadth a Span:  
 but being doubled, it was a square of a Span, both in  
 length and in breadth. From whence it follows that it  
 was hollow; so that it may be compared to one of our  
 Purfes: only, it doth not appear, whether it were sew-  
 ed together at the sides, or on one side, or open on  
 both sides; though it is commonly said so to be. But  
 it is possible that it was doubled, meerly that it might  
 be stronger to bear the weight of so many precious  
 Stones,



Stones, and of the Rings and Chains; not that it might have any thing put between it.

*A span shall be the length thereof, &c.]* This is just the measure of a Man's breast.

Ver. 17. *And thou shalt set in it settings of stones.]* Or, as it is in the Hebrew, *fill it with fillings of stones.* Which plainly signifies that these Stones were set, as precious Stones are now in our Rings, in a *funda* or *hollow*, which was filled up with the Stone. In the 20th Verse we translate it *inclosings*. So *Jarchi*, because the Stone filled up the hollowness of the *Ouches* to which they were fitted, and therefore *Moses* uses the word *fillings*. *Abarbinel* here observes that *Moses* saith *fillings of Stone*, in the Singular Number, not the Plural (and so in the next words, four rows of *Stone*, not *Stones*, as we translate it) to signify that all the Stones were so set in the Breast-plate, as if they were but one Stone. For all the *Funde* in which they were set, consisted of one mass of Gold, wherein there were twelve *Ouches*, in which every single Stone was set, as we see it now, in our present Lockets.

*Even four rows of stones.]* With a square of precious stone.

*The first row shall be a Sardius, &c.]* There is so little certainty what these Stones were, that nothing can be affirmed about them; as appears by the vast variety of Interpretations, that have been made of them, by Writers both old and new. The first of them is called *Odem* in the Hebrew, which some take to be a *Ruby*; but have no other reason for it, but only because *דָּמָם* signifies red. Others take it for an *Adamant*; which may seem to be derived from *Odem*, as a *Jaspri* is from *Jasphe*. And there are several other Conjectures, but none so probable as that of our Translators; who call it a *Sardius* (or *Sardine Stone*, as they render it IV Rev. 3.) which

Chapter XXVIII. which is of a red flaming Colour (as *Brannius* hath demonstrated from several Authors, *L. II. de Vest. Sacr.* *Hebr. c. 8. n. 8.*) but, as some describe it, with a cast of yellow in it, like that of fresh Oyl. And it is not improbable that this Stone had the Name of *Sardius* from the Hebrew word *Sered*, which signifies red, *XLIV Isa. 13.* as *Kimchi* there interprets it. And thence the Divine Majesty is said to look like a *Sardine* Stone (in the place above-named) because he appeared in great anger. So an ancient Writer, *δια το ποτε εν τω Ου, ενεσθη; ος το Σαρδιν.*

*A Topaz.]* The second Stone in this row, is in Hebrew called *Pitdah*, which we truly translate a *Topaz*: which was a Stone of a green Colour, not a yellow, as we now commonly understand it. So *Pliny* and others, as the same *Brannius* shows *L. II. c. 9.* where he fancies that the word *Topazion*, by an easy change of Letters was made out of *Pitdah*: for the Syriack Interpreter *XXI Rev. 20.* calls this Stone *Topadion*; in which there are the same Letters that are in *Pitdah*. But however this be, it appears from the *XXVIII Job 19.* that this is the right Translation of the word; for there it is *Pitdah Cush*, the most excellent *Topaz* Stones, being found in an Island belonging to *Arabia*, called thence by the Name of *Topazion*.

*And a Carbuncle.]* So we translate the third Stone of the first row (which in Hebrew is called *Bureketh*) following perhaps *Aberbinel*. But the greatest part of Interpreters take it for the *Smuragdus*: which good Authors describe as the most radiant of all other Stones; and therefore called perhaps *Bureketh*, from its extraordinary splendour. For *barak*, every Body knows, signifies to glitter, *XXI Ezek. 10.* The best Authors say, the Colour of it is a *Grass-green*; wonderfully refreshing (as *Pliny* describes it) to the eyes, when one looks upon it.

Ver.

Ver. 18. *And the second row shall be on Emerald.* ] Chapter XXVIII.  
 The Hebrew word *Nophech*, which we translate *Emerald*, is by most Interpreters taken to signify a *Carbuncle*. Some of which Stones are white; but the most excellent of all other are red, shining like Fire, or a burning Coal: whence the Name of *Carbuncle*; from *Carbo* a hot Coal. And to this the Hebrew word *Nophech* agrees; which *Brouncker* ingeniously conjectures comes from *Phuch*, which signifies that Red wherewith Women painted their Faces, 2 *Kings* IX. 30. And, in short, he takes it for that Stone which now we call a *Ruby*. And so *Abarbanel* translates it, and *Luther* also; *vid. L. H. c. II.*

*A Sapphire.* ] This Stone is mentioned before, XXIV. 9. and it retains its Name to this day, almost among all People. So that there is no question, but only what kind of Stone it was, about which Authors differ. For some say it was a white Stone, (and there are some so pale, that they incline to that rather than any other Colour) but it is plain, that Stone was called anciently a *Saphire*, which is now so called; being of the Colour of the Heavens, or the Veins, that is, a *Sky-colour*. See XXIV. 10. V *Cantic.* 14. IV *Lament.* 7.

*And a Diamond.* ] So we rightly translate the Hebrew word *Jabalom*; which is thought to come from *balam*, which signifies to *break*. Whence *Halmuth* is an *Hammer*, or a *Ma*, V *Judg.* 26. For the Adamant or Diamond is the hardest of all Stones; which breaks them all, but is broken by none, as *Abarbanel* speaks. It was anciently accounted the most precious of all Gems, as *Pliny* acknowledges *L. XXXVII. v. 4.*

Ver. 19. *In the third row, a Ligure.* ] So we translate the Hebrew word *Lefchem*, which being no where else found, the meaning of it is uncertain. But a great many, both of the Ancient and Modern, translate it as

we

Chapter XXVIII. we do: though what a *Ligure* is, cannot easily be resolved. Some think *λίγυρος* or *λίγυρος* to be nothing but the best *Ambar*. But that is no precious Stone, as all here mentioned are; and therefore (to mention no other Conjectures) *Braunius* thinks we are to understand by this word, a kind of *Facinth*: of which there being divers sorts, he judges it likely to be that which nearest approaches to the colour of *Ambar*; which hath made Authors take them for the same. The Ancients indeed commonly by a *Facinth* understand a Stone of a Violet colour, but more pale and dilute than in the *Amethyst*: and the Stone now called an *Amethyst*, was anciently called a *Facinth*. Yet they mention *Facinths* of divers other colours, and some shining like Fire; vide *L. II. de Vestit. Sacr. Hebr. c. 14. n. 11, 12.*

*An Agate.*] So the Hebrew word *Schebo* (which is no where else mentioned in Scripture) is translated by the greatest part of Interpreters; who take this for that Stone the Greeks call *Achates*. Which is so well known that it needs no description; being that beautiful Stone which Nature hath painted with great variety: from whence it hath got several Names, as the same *Braunius* observes in the same Book, *cap. 15. n. 4. &c.* And the very Name of *Achates*, seems to be derived from its various Colours; *Akud* in Hebrew signifying that which is spotted, as *Jacob's Cattle* were; XXX *Gen. 35.* Though now, because they are common, they are of no great value; yet anciently, it appears from *Theophrastus* and *Pliny*, they were more precious. See there *n. 9.*

*And an Amethyst.*] The Hebrew word *Achlania* is no more to be found in Scripture elsewhere, than the two former. But the best and most ancient Authors take it as we do, for that Stone which other Writers call an *Amethyst*. Which is of a bright Violet colour, or like

like red Wine, from whence it hath its Name in the Greek. The nearer these Stones came to a Purple, and the more they had of the Flame of a *Carbuncle*, the more precious they were esteemed, as the fore-named *Braunius* shows *L. II. c. 16. n. 56.*

Ver. 20. *In the fourth row, a Beryl.*] The Hebrew word *Tharschisch* is very variously interpreted; but the *LXX. Josephus*, and a great many others, take it for that which the Ancients call a *Chrysolite*; that is, a Stone of a golden Colour, which others call a *Topaz*. This *Braunius* indeavours to prove was the colour of *Tharschisch* out of *X Dan. 5, 6. V Cant. 14. &c.* See *c. 17. n. 12, 13, &c.*

*An Onyx.*] The Hebrew word *Schobanu* we meet withal in the beginning of the Bible (*II Gen. 12.*) and translate it as we do here, *an Onyx*. But *Josephus*, *St. Hierom*, and the *Vulgar*, translate it *Sardonyx*; which was of a mixt Colour, of white and red. For the most precious Indian *Sardonyx*, had a Radix (as they call it) white, like the Nail of ones Finger; and the Superficies red like Blood; and both of them transparent: From whence it had its Name; the *Sardius* Stone (as was said before) being red, and the *Onyx* signifying the Nail of ones Finger. See the fore-named *Braunius c. 18.*

*A Jasper.*] Though the Hebrew Name, which is *Jaspeh*, be retained among all People to this day, yet all Interpreters have not translated it as ours do, who, no doubt, are in the right. For why should we not think *Jaspeh* is certainly that Stone which the Greeks and Latins call *Jaspri*: as we doubt not the *Sapphire* before-mentioned (*v. 18.*) is the Stone they call *Saphirus*. The best of these Stones are of a green Colour, like a *Smaragdus*; but sometimes they have little spots or points in them, of various colours: which hath made some

Chapter Authors call this Stone *Panthera*. See *Brannius* c. 19. XXVIII. *They shall be set in gold in their inclosings.*] Or, more literally, *They shall be golden onches, in which they are set.* See v. 17. and v. 11.

Ver. 21. *And the stones shall be with the names of the Children of Israel, &c.*] Upon each Stone was to be engraven the Name of one of the Sons of *Jacob*. And, in all probability, in the same order wherein they were engraven upon the two Stones of the *Ephod*: where it is ordered they should be engraven according to their birth, v. 10. And so *Josephus* saith it was here, *καὶ τὰς ἐν ἑκάστῳ αὐτῶν ἡρώδης σφραγίσαι*, which is but the translation of *Moses* his words now named, according to their *Generations*. And so *Maimonides* understands it, though here it be only said, according to the twelve Tribes; as if he had said, upon the first Stone in the first row (*viz.* the *Sardius*) shall be the Name of *Reuben*; upon the second the Name of *Simeon*; upon the third, the Name of *Levi*; and so of the rest.

*Like the engraving of a signet.* See v. 11.

Ver. 22. *And thou shalt make upon the Breast-plate, Chains.*] These *Chains* are not different from those mentioned v. 14. as some imagine: who think there he speaks of the Chains of the *Ephod*, and here of those of the *Breast-plate*. For the *Ephod* had no *Chains* belonging to it, nor needed any: and the *Breast-plate* had only these two; which, though mentioned before, are now more exactly described in their proper place, and the use of them directed.

*At the ends.*] Concerning the word *gabash*, see v. 14. where I observed, some think it signifies *Cords*, from *gabal*, which, as well as *chabal*, signifies a *Rope* or *Cord*; from whence some fancy comes our English word *Cable*.



[Of wreathen work.] So many Wires of Gold were wreathed together, as to make a Chain of some thickness, like a Cord. So *Bartenora* interprets it. *Abarbanel* saith they were weaved; but he must mean such a weaving as we make with our Fingers, when we twist several Threads together, which the LXX. call *κλωστήριον*, twisted work.

Ver. 23. And thou shalt make upon the Breast-plate two rings of gold, and shalt put the two rings on the two ends of the Breast-plate.] The Breast-plate had four Rings in all; one at each corner of the Square. And here he gives direction for the making those two, which were at the two upper corners of it: the other two are ordered v. 26.

Ver. 24. And thou shalt put the two wreathen chains of gold in the two rings, which are on the ends of the Breast-plate.] This Verse and the next show how these Chains were to be disposed, and for what end they served. Below they were fastned to the two Rings, in the upper part of the Breast-plate, as is here directed: and above they were fastned to the two Buttons, upon the Shoulder-pieces of the Ephod, as is directed in the next Verse. So the Breast-plate was supported by these two Chains, which hung upon the Buttons, as the Breast-plate did upon them.

Ver. 26. And thou shalt make two rings of gold.] That is, two other besides those mentioned v. 23.

And thou shalt put them upon the two ends of the Breast-plate.] This is to be understood of the lower corners of the Breast-plate, as v. 23. of the higher.

In the border thereof.] In the lower Border of it.

Which is in the side.] Or, over against

The Ephod inward.] So that these two lowermost Rings were not seen, being inward; lying, as it were, between the Ephod and the Breast-plate.

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Ver. 27. *And two other rings of gold thou shalt make.]* These, though belonging to the *Ephod*, are not mentioned till now; because the use of them would more plainly appear in this Place.

And shalt put them on the two sides of the Ephod.] Or rather, *Shoulder-pieces of the Ephod*: for so we translate it more plainly v.7.

Underneath.] Below, or at the lower end of the Shoulder-pieces.

Towards the fore-part thereof.] Or, in its fore-part.

Over-against the coupling thereof.] Opposite to the Rings of the Breast-plate; being to be coupled to it by these Rings.

Above the curious girdle of the Ephod.] All this is said only to mark out the place exactly, where these two Rings were to be fastned to the *Ephod*; that the Breast-plate might be inseparable from it.

Ver. 28. *And they shall bind the Breast-plate by the rings thereof, unto the rings of the Ephod, with a lace of blue, that it may be above the curious girdle of the Ephod.]* A blue Lace, or Ribbon, being put through the two lower Rings of the Breast-plate, and then through the Rings of the *Ephod*; they by it were tied together, a little above the girdle of the *Ephod*.

And that the Breast-plate be not loosed from the Ephod.] And thus being joyned, they were not to be separated one from another; no not out of the time of Ministration: but always continued so fast together, that the *Ephod* could not be put on without the Breast-plate. Thus Maimonides, and the Gemara c.7. of *Joma*, *If any one remove the Breast-plate from the Ephod, or the Staves from the Ark, he shall receive forty stripes.*

Ver. 29. *And Aaron shall bear the names of the Children of Israel in the Breast-plate of Judgment, upon his heart.]* Appear in the Name of the whole People of Israel,

Israel, to beg direction of God in all difficult Cases. *When he goeth in unto the holy place.*] Where with his Face toward the Ark (where the Divine Glory sat) he prayed to God for them.

For a memorial before the LORD continually.] That God might remember them, when he remembered him daily of the Promises made to them, and to their Forefathers. Which in Scripture phrase, denotes God's gracious hearing his Prayers, when he addressed himself unto him, in the manner he required. For then he is said to remember his People, when he granted their Desires; and they remembered him, when they did as he had them.

Ver. 30. *And thou shalt put in the Breast-plate of Judgment.*] It is called both here, and in the fore-going Verse, *the Breast-plate of Judgment*, not only for the reason there named; but because the High Priest (nay, the whole Body of the Priests, but he especially) sat as a Judge to determine several Controversies, as appears from many places, X *Lev.* 11. XVII *Deut.* 8, 9. XIX. 7. XXXIII. 8. 2 *Chron.* XV. 3. &c.

The Urim and the Thummim.] There is not the least intimation any where what these were, nor any direction given to *Moses* for the making of them, as there is for the rest of the Priestly Attire. Which may incline one to conclude one of these two things; either that they were things delivered to *Moses* by God himself, as the two Tables of Stone were; or that they are not things different from the precious Stones before-mentioned. But if the former of these were true, I should think it would have been as plainly mentioned, that God delivered these unknown things to him, as that he did the two Tables of Stone. The other hath something in the Scripture to countenance it. For in the XXXIX Chapter of this Book, where *Moses* sets down the

Chapter XXVIII. the making of all those things which are here ordered ; he mentions only the four rows of Stones, in the same manner as he doth here ; but saith not a word of putting the *Urim* and *Thummim* in the *Breast-plate* : though he spake particularly of other things, even of the *Kings*, and the *Chains*, and the *Lace* whereby it was tied to the *Ephod*. And on the other side, when he speaks of habiting Aaron with all these Vestments, in order to his Consecration, he only saith VIII *Lev.* 8. that he put the *Breast-plate* upon him, also he put in the *Breast-plate* the *Urim* and the *Thummim* ; but saith not a word of the four rows of Stones. For which it is hard to give a reason ; unless it be, because the *Urim* and the *Thummim* were one and the same thing with the XII. precious Stones : So that it was indifferent, whether he said *Urim* and *Thummim* were put into the *Breast-plate*, or the XII. precious Stones ; which are the only things in all this description of the holy Vestments, that can be thought to be *Urim* and *Thummim*. And indeed, there being such a particular direction for every thing else, and also a description of their form and fashion, (as that the *Chains* should be of *wreathen work*) one cannot but think there would have been something said of these, if they had been distinct from what was mentioned before. Mr. Mede indeed thinks that nothing is said concerning them, because they were things well known to the Patriarchs. But this is well confuted lately, by another great Man, Dr. Pocock, in his late learned Commentary upon the Prophet *Hosea*, pag. 149. unto which I refer the Reader, because I have other things to note, and would not willingly enlarge too much on this Subject.

As for that which some have said concerning two little Images, or Representations of Angels, which were put in the hollow of the *Breast-plate*, I see no foundation

tion for such a Conceit. One may better say, that these two words, *Urim* and *Thummin*, were written, or wrought on the Breast-plate; signifying that from hence they should receive the clearest and most perfect Resolution of all their Doubts. And of this opinion was R. *Afaria* in his *Meor Enajim*, c. 46.

But if we take the former to be the truer Account, that he only repeats what he said before (as he doth what he had said of the Rings belonging to the Breast-plate, v. 14, 22.) then the meaning is, that the XII. Stones should be the most sparkling, and most perfect, in their kind, that could be got, (for *Urim* all acknowledge signifies *Fires* or *Illuminations*; and *Thummin* the greatest *Perfection*) and that all belonging to the Breast-plate (the *Square stuff*, the *Stones* engraved, the *Rings*, the *Chains* and *Lace*) should be prepared and made ready before they were set in the Breast-plate.

And of this opinion (that the precious Stones were the *Urim* and the *Thummin*) were *Josephus* and the *Talmudick* Doctors, who therein, I take it, were in the right; though they do not give a likely account how the mind of God was declared by them.

And they shall be upon Aaron's heart.] So it is said concerning the Names of the Children of *Israel* (v. 29.) which were engraven on the XII. Stones; and seems to confirm the fore-going Interpretation.

When he goeth in before the L O R D.] To minister unto the Divine Majesty, and to enquire of him: which he did in the *Holy Place*, standing with his Face towards the Ark, in the *Holy of Holies*. Into which he went only once a year, upon a particular Business, to expiate the Sins of the People; and had not on these glorious Robes here mentioned; but was only clothed in fine Linen, as we read *XVI Lev.* And therefore it is strange that *Buxtorf* should say he went into the *San-*
ctum

Chapter XXVIII. *Sum Sanctorum* with the *Urim* and *Thummim*, to enquire of God. See his History of them *cap. 1.* (where he alledges this Verse for it) and *cap. 3.*

And Aaron shall bear the Judgment of the Children of Israel.] By Judgment is here meant the Breast-plate of Judgment, as it is called, when he begins to speak of it *v. 15.* and in the fore-going Verse; just as the Ark of the Testimony, is sometimes called the Testimony. Or else the meaning is, that he should carry the great Concerns of the Children of Israel (their weighty Causes and Doubts) before God; and desire his direction, for the King, for the great Council, and for the People, in all difficult Matters, both in War and in Peace, whether belonging to Religion or to Civil Government.

Upon his heart before the LORD.] He was never to appear in the Holy Place without this Breast-plate, with the Names of all the Children of Israel upon it. Many learned Men have taken notice of that passage in *Aelian*, *L. XIV. Var. Hist. c. 34.* where he relates how the Egyptian Priests had an Image made of Saphire Stone, about their Neck (which was called *'Αληθεια*, i.e. Truth) when they sate in Judgment. And *Diodorus Siculus* saith, *L. L. c. 75.* that it consisted of more precious Stones than one; from whence some have imagined that *Moses* took his Pattern of this Breast-plate. But as they did not wear this Badge of Authority, when they ministred about Sacred Things, but in their Civil Courts where they sate as Judges; so there is no reason to think this Ornament of theirs, was so old as the time of *Moses*, (there being no mention of it in *Herodotus*) but was rather a later Invention, unto which other Countries were not Strangers. For the *Vestal Virgins* among the *Romans*, at least she that was called *Maxima*, wore an Ornament upon her Breast made of precious Stones, as a Statue digged up at *Rome*, in the beginning of the last Century,

Century, seems to represent it, (See *Lipsius cap. ult. de Vesta & Vestal.*) And *Gutherius* hath proved that these *Vestal Virgins* fate in Judgment, and tried Causes, as the *Pontifex Maximus* did; and then it is likely, and not at other times, wore this *Antepetorale*. There is more ground also to say, that the *Egyptians* took their Pattern from the *Jews*, than that they took it from the *Egyptians*; there being in the time of *Solomon* a great Correspondence between them, by his marriage with *Pharaoh's* Daughter.

Continually.] Whensoever he appeared before the LORD, to enquire of him. The greatest difficulty is, how the LORD answered by *Urim* and *Thummim*? Which the *Jews* generally think was by the shining of the Stones, and the prominence of such Letters in them, as made the Answer. If they had left out the latter part of this resolution (about the prominence of the Letters) what they say would have been more likely. Especially since *Josephus* only mentions their extraordinary splendour; telling us, for instance, that when the High Priest enquired, whether they should go to War or not? If God approved of it, there was such a refulgent brightness in the Stones, *ὡς τὸ πᾶν τοῦ λαοῦ ᾤοντο ὅτι τὸ παρὸν τὸν Θεὸν εἰς βοήθειαν, that made all the People know, God would be present for their help and succour.* And when God did not approve of their undertaking, he saith there was a cloudiness upon the Stones, as there had been for two hundred years (he confesses) before he wrote his History, *τὸ Οὐδ' ἐν διεσπορίᾳ ἔτι τῇ παραστάσει τῷ ῥήματι, God being angry with them, for the transgression of his Laws.* L. III. *Antiq. c. 9.* But this alone could not resolve such questions as that, I *Judg. 1.* Who shall go up first to fight against the *Canaanites*? To which the LORD answered (v. 2.) *Judah shall go up.* For if this Answer was

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given,

Chapter given, in the way now mentioned, that Stone alone, XXVIII. which had the Name of *Judah* engraven on it, must have had a Splendor in it above all the rest. Which if we should suppose, yet an Answer could not have been given to all their questions, merely by the Refulgency of all, or of any one Stone; as if they askt, *Which way they should go against an Enemy?* Therefore it is more likely, that there was a Voice, which spake to the High Priest, from the Divine Glory, on the Mercy-seat; as we read there was to *Moses* when he went into the most Holy Place to speak with God, VII *Numb.* 89. Against which I do not see what can be objected: and it seems far more probable than their opinion, who think God inspired the High Priest at that time, when he consulted him, as he did the Prophets. For this makes no difference between enquiring by *Urim* and *Thummim*, and by the Prophets, but only this; That God (they say) constantly answered when the High Priest consulted him, which favour he did not always grant the Prophets. If there be any Truth also, in what the Jews say concerning the *Bath-col* under the second Temple, it seems to me to tell us, That God then directed them, without the *Urim* and the *Thummim*, in the same way as he had formerly done with it. Certain it is, that such a Voice often spake to our Saviour, in the audience of his Apostles, out of the High and Holy Place in the Heavens; to shew that he was the *Prophet like unto Moses*, whom he promised to raise up unto them, XVIII *Deut.* 15.

There are those who have adventured to affirm, That others besides the High Priest might wear the *Urim* and *Thummim*, to consult the Divine Majesty, particularly their Kings. But how weak the Grounds of this Assertion are, will appear when I come to those places, which they alledge to justify it. I shall conclude what

I have to note about this matter, with one Observation more ; That this is one of the principal Reasons, why the Government of this People before they had Kings, was (as *Josephus* calls it) a *Theocracy*, that is, *The Empire of God*, because he by this Oracle of *Urim* and *Thummim*, prescribed how they should proceed in all their publick Affairs of great moment. And another Reason was, because he stirred up *Judges*, when he thought it necessary ; who being of his immediate appointment, are so far acknowledged by him, that when they were weary of *Samuel's* Government (who was a *Judge*) and desired a King, God declared it was not *Samuel* whom they rejected, but himself.

Ver. 31. *And thou shalt make the Robe.*] The Hebrew word *Mehil*, which we translate *Robe*, is by the Latins called *Pallium*, and by the LXX. *νόθην*, a Garment coming down to the Ankles. The form of it is intimated in the next Verse ; and the matter of it is here ordered to be *all of blue*, i. e. of blue Cloth. Some indeed say of Silk : but is is certain *Thechelet* signifies *Wooll* died of a sky-colour. See *Brannius* L. I. de *Vest. Sacr.* Hebr. c. 9. n. 1.

Robe of the Ephod.] So called because the *Ephod* was put upon it.

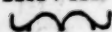
Ver. 32. *And there shall be an hole in the top of it.*] From hence the Form of it may be gathered, that it was like one of our *Surplices*, or *Shirts* without Sleeves ; but with two holes on the sides, to let their hands through. And it was put on over their Heads, it appears by this hole at the top ; and so covered their whole Body.

In the midst thereof.] Not cross-wise, from shoulder to shoulder ; but long-wise, from the back to the middle of the breast, as *Abarhinel* expounds it. Wherein it differed from a *Surplice*, and from the *Tunick*, or *Coat* :

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the

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the hole of which at the top, was round ; whereas this was oblong, as they speak.

It shall have a binding.] This was both for handsomeness, and for strength, that it might not be further slit. *Josephus* mentions the former, as a reason for this *binding* or *border*, that there might appear no *δυσωπλυνία* (as his word is) no deformity about the Priest: and the Text it self in the end of the Verse mentions the latter, *that it be not rent*. This binding *Abarbinel* thinks, on the former account, was on the inside, for *decorum* sake, that nothing might be seen but the Robe.

Of woven work.] It was not to be sewed to it, but woven with it of one entire piece ; which could not be done without a great deal of Art. So *Abarbinel*, the opening or *hole* was not to be cut with Scissars, and then sewed with a Needle ; but it was woven with the very Garment.

As it were the hole of an Habergeon.] The ancient *Habergions* or *Corsets*, being made of Leather and Linen, needed a *Limbus* about the Neck to keep the parts firm and tight. But whether the binding had hooks and eyes (as we call them) like those which are in *Corsets*, to fasten the parts together, is uncertain. *Abarbinel* affirms it, but without any Authority.

That it be not rent.] That is, the Robe be not rent in putting it on ; or by the *Ephod* and *Breast-plate* that were upon it ; for that had rendred it contemptible ; a Rent among us (saith *R. Levi Barzelonita*) being dishonourable, *Præcept. CIII.*

Ver. 33. *And beneath upon the hem of it.*] Or, upon its *skirts*. *Κατὰ πῖζαν* saith *Josephus*, towards the bottom, where it touched the feet.

Thou shalt make Pomegranates.] So the Hebrew word *Rimmonim* undoubtedly signifies, as *Maimonides* and other learned Jews affirm. *Jarchi* saith they were to be of the bigness of an Hens egg.

Of

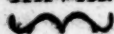
Of blue, and of purple, and of scarlet round about the hem thereof.] Though the Robe it self was of one simple colour, yet the *skirts* of it were very much adorned by variety of Colours in the Pomegranates; which were made of Yarn dyed *blue, purple and scarlet*, (of these see XXV. 4.) and the LXX. add, of *fine Linen*. For so we read they were made XXXIX. 24.

And bells of gold between them round about.] The Targum upon VI *Esth.* 10. makes the Kings of Persia to have worn such kind of Garments. For he represents *Abasuerus* as saying to *Haman*, *Go to my Wardrobe, and take one of my best purple Cloaks, and of the best silk Vests, with Gems at the four corners of it, and golden Bells and Pomegranates hanging round about.* And no doubt they were intended partly as an Ornament to the High Priest, their Matter being of Gold; but what their Form was, we are not told. There were round Bells in use amongst them, like those which we commonly see upon the Collars of our Horses Necks: but *Maimonides* saith these were of a Pyramidal Figure, open at the bottom, with *Clappers* in them, like our little hand Bells.

Ver. 34. *A golden bell and a pomegranate, a golden bell and a pomegranate, upon the bottom, &c.]* So there was a Bell (as the Jews explain it) between every two Pomegranates; and a Pomegranate between every two Bells. But how many of each there was, is uncertain; though the Jews commonly say there were LXXII. Which if it was true, and the Pomegranates were of such a bigness, as was said before; this Robe would have been so wide at the bottom, as to have been cumberfom, especially with so many Pomegranates and Bells, hanging upon it.

Ver. 35. *And it shall be unto Aaron, to minister.]* He was never to appear before God without this Garment; nor to wear it but when he Ministred. The same is said

Chapter said of all the Priestly Garments, both of his and of his
XXVIII. Sons v. 3, 4.



And his sound shall be heard when he goeth in unto the holy place before the LORD.] That the People, upon this notice, might fall to their Prayers, while he was offering Incense ; which represented their going up to Heaven.

And when he cometh out.] That they might then dispose themselves, to be dismissed with his Blessing.

That he die not.] For neglecting to appear before God, in this solemn manner, as he required. For it is the common Maxim among the Jews, That *when the Priests were clothed with their Garments, they were held to be Priests; when they were not so clothed, they were not Priests.* That is, if they presumed to minister without this Attire, it was an illegal act, and unacceptable to God. See v. ult.

Ver. 36. *And thou shalt make a plate of pure gold.]* The Hebrew word *Zitz* is translated *πίλον* by the LXX. which signifies a leaf expanded. And such was this Plate (as we render it) a thin piece of Gold, two fingers broad (as *Jarchi* tells us) and so long as to reach from one Ear to the other ; being bound to the forehead with a string, which was tied behind the head ; and thence is called a *Crown*, (XXXIX. 30.) as all things are which compass the forehead. And *Crowns* being anciently made of Flowers, or Leaves, which we call *Garlands*, *Josephus* saith this Crown was adorned with the Figures of that Flower which the Greeks call *κωνίδας*, of which there were three rows, L. III. *Antiq.* c. 8. And indeed the Hebrew word *Zitz* signifies a Flower ; which hath made some think this Plate had its Name from the Flowers which were wrought in it, to make it look more beautiful. See XXIX. 6.

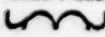
And

And grave upon it like the engravings of a signet.] Not by cutting the Letter deep in the Plate, but by making them protuberant, like those which are made by a Seal upon Wax. See v. 22.

HOLINESS TO THE LORD.] The ancient Crowns perhaps had some image or other in them (for in later times Domitian had a golden Crown with the Effigies of Jupiter and Minerva, as Suetonius tells us) instead of which God commands his own great Name to be engraven on Aaron's Crown, in these words; which signifie, that he was *Separated to the Service of the most High*. It is but a frivolous question which the Jews make, Whether these words were engraven in one Line, or in two, one above another? For there is no reason to make us think they were not in one Line, as they are here written.

Ver. 37. *And thou shalt put it on a blue Lace.]* It hung on a Riband of blue, by which it was fastned upon the Mitre, as it follows in the next words. The Talmudists fancy there were three Ribands; one at each ear, and one in the middle; which is this here mentioned. But this one was sufficient for the purpose, as will appear when the next words are rightly understood.

That it may be upon the Mitre.] There was an order before for making a Mitre, among other Vestments: but we have not been told hitherto, of what it was made (which is mentioned below v. 39.) nor what was the Form of it. The Latins anciently called it *Strophæus*, which is the same with the Greek *σεσπριον*; being a fillet wound about the head of their Priests, as Festus tells us. Prudentius calls it *tortum insulam*, because it was made sometimes of three or four Ribands or Laces wreathed together, vid. Cuperus in his *Apotheosis Homeris*, p. 138. The ancient Greeks call it *Tiara*, and *Cidaric*, and sometimes *Diadema*; which was commonly made of

Chapter of *byssus* or fine Linnen, as appears even from the story of XXVIII. *Alexander* the Great, who (as *Justin* tells us) took his  Diadem from his Head, to bind up the Wounds of *Lysimachus*, L. XV. which shows that it was made of fine Linnen, which was proper for that purpose.

They were of divers Colours, but commonly white : and such were the *Diadems* of Kings, which *Ammianus* calls *fasciolam candidam regie majestatis insigne*, L. XII. Such was the *Mitre* of the High Priest (v. 39.) and the *Bonnets* of the lower Priests. The former of which they called *Mitznephet*, and the other *Migbaoth*. They did not differ at all in their Matter, but only in their Form. Both consisted of sixteen Ells of fine Linnen, as the Hebrew Doctors agree ; but do not tell us of what breadth : which might be wrapt round several times about into what Form they pleased. And the *Migbaoth* or *Bonnets*, they all say, came lower down upon the forehead, than the *Mitre* ; and rose up higher, like an Hillock. But the *Mitznephet* did not cover the forehead at all, and was flatter than the *Bonnets*, but much broader, consisting of more folds round ; like the *Turbants* which are now worn in the East, or like an half Sphere.

Now some understand these words, *that it may be upon the Mitre*, as if the golden Plate was bound upon the *Mitre* ; which is contrary to what follows v. 38. *it shall be upon Aaron's forehead*. This therefore must be understood of the *Lace* or *Riband*, which was to come down over the *Mitre*, to fasten the golden Plate, which depended upon it. For being put through a little hole in the middle of the Plate, it went over the *Mitre* ; and each end of it being put into the holes of the Plate, which were at each ear, it was brought up again, and tied over the *Mitre*. Thus we must interpret it, if there was but one string to fasten it. It cannot be denied indeed,

deed, that sometimes more than one thing of a kind is intended, where the Scripture speaks in the singular Number (as in VIII. 21. X. 4. &c.) and therefore we may conceive, as I said before, that there were three Ribands, one at each end, and another in the middle, by which it hung upon the forehead; whereby they might more easily be fastned at the top of the Mitre.

Upon the forefront of the Mitre it shall be. That is, the golden Plate shall be in the forefront of it. By which it appears that the Hebrew Doctors rightly described it, as reaching before from ear to ear; but no part of it behind. That is, it was an half-circle, not an whole; incompassing only the fore-part of the Head; not like other Crowns that compass it round.

Ver. 38. *And it shall be upon Aarons forehead.* The Mitre, as I said before, did not come down low (as the Bonnets did) but only covered the Crown and the upper part of the Head; the whole forehead being left bare, that there might be space enough for this Plate of Gold to lye upon it; and for his *Phylacteries*, as the Jews will have it, which were next to the Mitre, and then the Crown, a little above the Eyes. But some of them think the High Priest wore no *Phylacteries*, having no need of them, when he was clothed with so many holy Garments. But, not to trouble our selves with that, it appears by these words, that the Plate did not lye upon the Mitre, but upon the High Priests forehead.

That Aaron may bear the iniquity of the holy things, which the Children of Israel shall hallow in all their gifts. These words suppose there might be some defects in their Sacrifices and Gifts, which they consecrated and presented unto God (though they were ignorant of it) which were all pardoned (for that's meant by *bearing*, that is, taking away iniquity) by the Intercession of their High Priest, when he appeared before God with

Chapter this Crown upon his Head, that is thus perfectly and com-
 XXVIII. pletely attired. Wherein he represented our great High
 Priest, Christ Jesus; by whose perfect Sanctity and Sa-
 tisfaction, all the Defects of our sincere Services are sup-
 plied.

And it shall be always upon his forehead.] That is, whensoever he went in to minister in the Holy Place.

That he may be accepted before the LORD.] That the Children of Israel, and their Sacrifices and Gifts, might be accepted when they presented them to God; which they were not, if the High Priest did not appear before him, in this manner, on their behalf. The Heathens themselves (as *Athenæus* informs us, *L. XV. c. 5.*) thought Prayers, and Sacrifices then acceptable to their Gods, when they offered them with Crowns on their Heads. And therefore a great many Authors tell us the Priests in all Countries, were crowned when they ministred; nay, the Sacrifices themselves, and their Altars, and their holy Utenfils were crown'd; as if all their Services had been ineffectual, if made without a Crown. For they that prepared the Beasts for Sacrifice, and the Musicians, and all that were present were crowned, as appears out of ancient Coins and innumerable ancient Writers. See *Cuperus Apotheof. Hom. p. 70.*

Ver. 39. *And thou shalt embroider the Coat of fine Linen.]* This Coat is one of the Garments ordered to be made *v. 4.* in Hebrew called *Ketonah*: from whence both the Greek word *χιτων*, and the Latin *Tunica* seem to be derived. The Matter of it was *fine Linen*; and therefore it was white. The Form of it was not much unlike one of our Shirts, with Sleeves coming down to the wrists; but made pretty close to the Body, and so long as to reach down to the heels. It was the most inward of all the Priestly Garments, being next to their Body.

Body. And though it be not mentioned in the description of it, there is no doubt, that it had a slit in the neck of it, by which it was put over their head, and then tied to the neck with strings.

Embroidered.] The Hebrew word *Taschbetz* all agree signifies a work with certain Figures woven in it, either of Gold, or other Materials. But what sort of Figure, is not certain. The famous *Salmasius* thinks they were round, like to our Eyes. Others take them to have been square or cubical. *R. Sol. Jarchi* saith in general, that it was a work like the *Oucher* (as we translate *Mischbetzotb*) in which the precious Stones were set. But none, I think, hath made such likely guesses at the figure of them as *Jo. Braunius*, who takes them to have been nothing else, but *lacus aut fossulas angulares*, &c. such little deep holes, as resemble those that are in one of the Stomachs of those Animals that chew the Cud, called *Reticulum*. See *L. I. de Vestitu Sacerd. Hebraeorum*, c. 17.

And thou shalt make the Mitre of Linen.] See v. 37. where the Mitre is mentioned.

And thou shalt make the girdle of needle-work.] It is mentioned before v. 4. under the name of *Abanet* or *Abnet*, which no doubt signifies a Girdle or Belt; yet not like our common Girdles, but like that which we call a *Schafsh*, being made of twined Linen, and Worsted of divers colours, as we find XXXIX. 29. where *blue*, and *purple*, and *scarlet* signifies Wooll, or Worsted-yarn of these colours. Such were the Girdles of all the Priests, which they wore all the year, the High Priest as well as the rest; except upon one day (that of *Expiation*) when he had on a Girdle of fine Linen only, not mixed with Woollen. These Girdles were of such a length, that they might go round the Body more than once, as *Josephus* tells us, *L. III. Antiq.* c. 8. For, if

Chapter we may believe him, they were *Two and thirty* Ells
XXVIII. long, and four Fingers broad, being hollow within.

When they were not in the Act of Ministration, both ends of them hung down to their very feet, *περὶ ἀντηρ-
πειαν*, &c. (as the same *Josephus* speaks) for comeliness sake, that they might appear more goodly to the beholders: which agrees to what *Moses* saith in the next Verse, that they (as all the Priestly Garments, v. 2.) were made for glory and beauty. But when they went about any holy work, belonging to their Office, they threw them over their left shoulder, that they might not be an hindrance to them. The use of this Girdle was to girt their Coat close to them; which they tuckt up also in the Girdle (when they went about their Ministry) to the middle of their Leggs, that it might not incumber them in their Service.

[Of needle-work.] This was a different sort of work from *Taschbetz* (which we translate *broidered*, v. 4.) and from *Choscheb* (which we translate *cunning*, v. 6, 15.) and is here called *Rokem*. Which signifies the same with *Choscheb*, as to the variety of Colours and Figures in the Work: but *Choscheb*, as the Hebrew Doctors tell us, was done by weaving, and *Rokem* with a Needle, as we rightly take it. Of the two *Choscheb* was the most artificial, as the word seems to intimate; being wrought on both sides with the same Figures, whereas *Rokem* was only on one side. This they gather from XXVI. 31. where the *Vail* is ordered to be made of the Work called *Choscheb*, which it's probable was glorious on both sides, both within and without the most Holy Place. *Josephus* saith this Girdle was wrought with Flowers of the several Colours mentioned XXXIX. 29.

Ver. 40. And for Aarons sons thou shalt make Coats.] The Coats of all the Priests, as well as of the High Priest, were embroidered, as *Maimonides* expressly affirms.

And

And it seems to be the sense of *v. 4.* where he is commanded to make Garments not only for *Aaron*, but for his Sons (*i. e.* all the rest of the Priests) among which the *broidered Coat*, may well be thought to belong to them. See XXXIX. 27.

And thou shalt make for them girdles.] The Girdles of the inferior Priests, were the very same with that of the High Priest, (as well as their Tunicks or Coats) being to bind their Coats to their Body.

And bonnets.] How these differed from the *Mitre* of the High Priest, in their Form, not in their Matter, see *v. 37.*

For glory and for beauty.] The Garments of all the Priests were contrived to make them appear in a splendid and comly manner, when they ministred to the glorious Majesty of God, being of fine Linen, which was worn by the greatest Persons, made with great Art, especially their Coats and Girdles, which were finely adorned (as I have shown in the Verses foregoing) with elegant Figures, and rich Colours: for *blue*, or sky-colour, *purple* and *scarlet* belonged to Kings and Persons of Honour. But the Garments of the High Priest were above all the rest most glorious, and designed so to be, *v. 2.* For besides those common to him with all the Priests, which were very costly, he had others far more precious: particularly the *Ephod* and its Girdle, the *Breast-plate* set with Stones of great value, the *Robe*, and the *Crown of Gold*. The two Stones also on the shoulders of the *Ephod*, were not only precious in their kind, but for their bigness; being so large that Twelve Names were engraven in them, containing Six and thirty Letters. All which considered, *Philo* had reason to say (*L. de Sacerd. Hon.*) *it is manifest the Law dress up their Priest*, Βασιλέως εἰς τιμωρίαν καὶ τιμῇ, *to the venerableness and honour of a King*. For the Priesthood

Chapter XXVIII. hood in old time was so honourable, that Kings themselves discharged it: which is the reason that in Scripture, Princes and Priests have the same Name of *Cohenim*.

To all which I may add, That they took such care all their Garments should be *for glory and beauty*, that when they were foul they did not wash them, nor repair them when they had any breach in them: but new ones were bought, and the old employed about the Lamps in the Feast of Tabernacles. See Mr. *Selden L. III. de Synedr. c. 11. p. 142.*

Ver. 41. *And thou shalt put them upon Aaron thy brother and his sons with him.*] As we read he did VIII Lev. 6, 7, &c. 13. and this was part of Aaron's Consecration, v. 3. of this Chapter.

And shalt anoint them.] He anointed Aaron by pouring the holy Oyl upon his Head, VIII Lev. 12. but he anointed his Sons only by sprinkling some of it upon their Garments (as he did upon his also) with the Blood of the Sacrifice, XXIX. 21. VIII Lev. 30.

And consecrate them.] By the Sacrifice of a Ram, called the *Ram of Consecration*; the Blood of which he put upon the tip of their right ear, &c. XXIX. 20. VIII Lev. 22, 23, &c. and by the Wave-offering which he put into their hands, that they might wave them before the LORD, XXIX. 24. VIII Lev. 27. From whence the phrase for *consecrate* here in this place, is in Hebrew *fill their hand*.

And sanctifie them.] By the foregoing Ceremonies. For they were set apart to the Divine Service, by putting on their Garments, anointing them, and offering the Sacrifice of Consecration, and by washing them with Water, as appears from VIII Lev. 6, 7, 12. where it is said he anointed Aaron, to *sanctifie him*; and v. 30. having sprinkled their Garments, it is said, *he sanctified Aaron*

Aaron and his Garments, and upon his Sons; and upon his Sons Garments with him. Chapter XXVIII

Ver. 42. And thou shalt make them linen breeches.]

Though these are mentioned in the last place, yet they were put on the first of all the Priests Garments; after them the Coat, which being girt about with the Girdle, the Bonnet was put upon the Priest's head. The High Priest, in like manner, having put on his Breeches, Coat and Girdle (which were common to all Priests) was clothed with his Robe, and next with the Ephod and Breast-plate, which were inseparable; and last of all with his Mitre and the golden Crown. To which order Nature it self directed them; the inward Garments being always put on before the outward.

Now as to these *Miknese*, which we truly render Breeches, the Matter of them was Linen, as we are here informed: and not ordinary Linen, but that which the Hebrews call *Schesh*, which was *fine Linen*; and more than that, they were of *twined* (or six-threaded) Linen, as we read XXXIX. 28. They were made with great Art, being woven of one piece, and not sewed together, as *Maimonides* tells us. The Form of them was like our Breeches or Drawers, which may be the reason why *Moses* here uses a word of the dual Number, because they had two parts, which covered each Thigh distinctly.

To cover their nakedness.] This was opposed, as *Maimonides* thinks, to the idolatrous Worship of *Peor*; which, if we may believe him, was so beastly, that it was performed by discovery of their Nakedness; *Moré Nevoch. Part. III. c. 45.*

From the Loins even to the Thighs they shall reach.] They were bound about the Loins with Strings, which ran through the top of them, that they might be drawn straiter, or looser as they pleased; and came down the Thighs,

Chapter XXVIII. Thighs, as far as to their Knees. There were some *Breeches* anciently, which covered the Leggs also, and came down to the Feet, such as Sailers use in cold Countries: but these did not come down so low; the intention of them being only to cover those Parts (as it goes before) which ought not to be exposed. For though they had a Coat over their whole Body, yet that being loose and wide below, by some accident or other, those Parts might have been seen which ought to be secret, if that had not been prevented by these Drawers, which so covered the lower Parts, that nothing could possibly be seen. For in this they differed from our Drawers, that they had no opening, either behind or before. Some think before this time there were no such thing as *Breeches* in use among the Hebrews; nor after this, among any other Men, but the Priests in their Ministration. But in latter Ages they came in use, as appears from III *Dan.* 21.

Ver. 43. *And they shall be upon Aaron, and upon his sons, when they come in unto the Tabernacle, or when they come near unto the Altar to minister in the holy place.* They could not be permitted so much as to appear in the *Tabernacle*, much less to minister, especially in the *Holy Place*, without their *holy Vestments*. Which they wore there only, but in no other place: for at home, or abroad, or in the *Sanhedrim*, and all other places out of the Temple, they wore common Garments, such as other Men did. Insomuch that St. Paul could not distinguish the High Priest, when he sat in the Court by his Habit from other Judges, XXIII *Acts* 5. And accordingly we read XLII *Ezek.* 14. XLIV. 17, 18, 19. an express Precept for putting off the Priests Garments, and laying them up in the Chambers appointed for that purpose, when they went out of the Court where they ministred. The High Priest, as *Maimonides* informs us,

us, had a Chamber, or *Vestry* peculiar to himself, where his Garments were laid up, when he put them off, as the *Robes* of Kings are in their Wardrobe. Of this one cannot reasonably doubt, that they being not only precious, but sacred things, were kept safe in the Temple, which was an holy place. And so were the Garments of the Inferiour Priests, as we may learn from *Ezra* and *Nehemiah*: who, among other things put into the Treasury, mention a certain number of Priests Garments, II *Ezra* 69. VII *Nehem.* 70. In their *Vestries* also there were peculiar Chests, where every sort of Vestment were kept by themselves. All the *Breeches*, for instance, which had this Inscription *Miknese*, i. e. *Breeches*. In like manner all the *Coats* and the *Bonnets* had two distinct Chests with this Inscription, *Ketonoth* and *Migbaoth*: and so had the rest, as we are told in the *Misna Tamid* c. 5.

But while they were in the Temple they might keep on their holy Garments (only not sleep in them there) even at those hours when they did not minister. Which this Text seems to suppose, when it saith, they shall be upon them, *when they come into the Tabernacle*, as well as *when they come near unto the Altar to minister*. Thus the *Talmudists*; In the Temple they might keep on their Garments, *whether in the time of their Ministrati-on, or out of it*. But this they understand only of their *Breeches*, their *Coat* and *Bonnet*: for their *Girdle* they were bound to lay aside as soon as they had done *Ministring*.

That they bear not iniquity and die.] That God do not punish them with Death, for being so prophane as to appear before him, without their holy Garments, which he appointed to preserve his Service from contempt.

It shall be a statute for ever unto him, and his seed after him.] That is, as long as there shall be any Priests of

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by the true eternal Priesthood of Christ, there is no longer any use of them ; no more than of the Sacrifices those Priests offered, which are compleated in the Sacrifice of Christ. As for the Jewish sense of these words, it is manifest, that it hath been long confuted; there having been no Priesthood , nor holy Garments, nor Sacrifices, no nor Temple among them, for above Sixteen hundred years. Nay, before the coming of our Saviour, some of the Priestly Ornaments, and those the chief of all, were gone, *viz.* the *Urim* and the *Thummim* in the Breast-plate ; which they generally confess were not in the second Temple ; and it may be a question, whether they continued to the end of the first. But the truth is, there was the *Breast-plate* and the *Ephod*, and consequently the *Urim* and *Thummim*, as to its Matter and Form (though it had lost its use, there being no Answers from God given by it) and accordingly all the rest of the Priestly Garments remained as long as there was any Priesthood ; which is the full sense of these words, *a statute for ever to him, and his seed after him.*

C H A P. XXIX.

Verse I. **A**ND *this is the thing that thou shalt do unto them to hallow them.*] Having ordered *Aaron* and his Sons to be set apart to attend upon him in his House, as his Ministers; he now directs how they should be *hallowed* (or made holy) that is, separated to his Service, in the Priests Office.

To minister unto me in the Priests Office.] This was the

the design of their Separation from other Men, as was often said before, XXVIII. 1, 3, 4, 41, 43.

Take one young bullock, and two rams without blemish.] There were several things to be done before this, though this was the chief. For they were to be *washed*, and *robed* with their Priestly Garments, and *anointed*; and then they were compleated by peculiar Sacrifices, which are directed and described v. 10, 11, &c. and put in execution VIII *Lev.* 1, 2, &c.

Ver. 2. *And unleavened bread, &c.]* Together with the foregoing Sacrifices (which it will appear hereafter were of several sorts) there was a *Mincha* to be offered; Bread being necessary at a Table together with Flesh. And this consisted of *three parts*; *unleavened Bread*, *unleavened Cakes tempered with Oyl*, and *unleavened Wafers* (or thin Cakes, like to our *Pan-cakes*) *anointed with Oyl*, before they were put into the Pan, to be fried. All these were to be made of *wheaten flour*: and the two last were accounted a delicious Bread among the Greeks, as *Athenaus* tells us *L. III. Deipnosoph.*

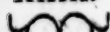
Ver. 3. *And thou shalt put them into one basket, &c.]* All these making but one *Meat-offering*, were to be put into one Basket, and so brought to the door of the Tabernacle, to be presented there to God together with the Bullock and Rams, v. 23.

Ver. 4. *And Aaron and his Sons thou shalt bring unto the door of the Tabernacle.]* To be presented unto God, together with their Sacrifice.

And shalt wash them with water.] This was the first thing that was done for the *hallowing* them (v. 1.) as we read VIII *Lev.* 6. and was performed, some think, at the Laver, which is directed to be made in the next Chapter (XXX. 18, 19.) where they were to repeat this washing every time they went in to minister unto God. But now, I take it to be more likely, at their

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first Consecration, Water was brought from thence to wash them at the Door of the Tabernacle, before they were permitted to enter into it. Whether their whole Bodies were now washed, is not said; but we may probably gather that they were; for they were now looked on as wholly unclean (being *unhallowed*) and therefore were to be washed all over: though, being once cleansed, they needed not do more, when they went to minister, but only wash their hands and their feet. Which agrees with our Saviour's words, XIII *Joh.* 10. Such washings, every Body knows, were in use among the Gentiles, before they offered Sacrifice.

Ver. 5. *And thou shalt take the Garments.*] Their Bodies being washed, they were, next of all, *robed* with those Garments prescribed in the foregoing Chapter.

And put upon Aaron the coat, and the robe of the Ephod, and the Ephod, &c.] The order wherein these Garments were put on, according to the *Talmudists*, was this: First the *Breeches* were put on by the Priest himself, and that privately; which is the reason perhaps they are not here mentioned. They being tied about his Loins *Moses* put upon him the close *Coat*, which came down to his Ankles. Then this being bound to him by the *Girdle* (which was round several times about him under the Arm-holes) he put upon him his *Bonnet*. This was the manner of habiting an ordinary Priest. But when the High Priest was consecrated, after the *Girdle* before named, was put on the *Robe*, with the *Ephod* and *Breast-plate*, and then his *Mitre*; to which was added the *Golden-plate*, tied with a blue *Riband* upon his forehead. See *Selden de Succession. ad Pontif. L. II. c. 8.*

Ver. 6. *And put the holy Crown upon his head.*] By this *Crown* is meant nothing else but the *Golden-plate*, on which was written *Holiness to the LORD*, XXVIII. 36.

Which

Which is expressly called by the name of a *Crown*, (XXXIX. 30. VIII *Lev.* 9.) being bound upon the forehead with a blue Riband like a *Diadem*. *Josephus* seems to call the Mitre by the name of a Crown, (*L. VI. Halos. c. 15.*) but then he immediately adds, *μετὰ τῷ χρυσῷ ἄνθρακω τῷ ἁγίῳ*, &c. about which there was another Golden Crown, having holy Letters written in it, &c. *Vide Selden L. II. de Succession. c. 7.*

Ver. 7. *And thou shalt take the anointing Oyl.*] The next thing that was done for the Consecration of *Aaron*, was anointing him with that Oyl which God ordered to be made, XXX. 31, 32, &c.

And pour it upon his head and anoint him.] The Jews seem to think these two distinct things, *pouring Oyl on his head*, and then *anointing him*. The manner of which they say was thus: The Oyl being poured upon his head, which ran down to his face, he that anointed him drew with his Finger the figure of the Greek Letter *Chi* (or *St. Andrew's Cross*) upon his forehead between his Eye-brows. This was done, *Aben-Ezra* thinks, before his Mitre was put upon his head. But that is contrary to the order here set down, which prescribes the putting on all his Priestly Garments (of which this was one) before the anointing. And he was therefore to be anointed in all his Habiliments, because he was anointed to minister unto God; which he could not do without all the holy Garments (XXVIII. 43.) particularly this, it being unlawful to appear before God with the Head uncovered; as it was also among the Gentiles. Other of the Jewish Doctors therefore think, that when his Head was wrapt about with the Mitre, a place was left bare upon his Crown, for the pouring the Oyl upon it. Certain it is, that it was so poured on his Head, as to run down upon his Beard, CXXXIII *Psal.* 2. And the Jew says the form of the Letter

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Letter *Chi*, was drawn upon his forehead, to distinguish his anointing, from that of their Kings; who were anointed in the form of a Circle or Crown. See *Selden de Succession. L. II. c. 9.* Where he observes also, that there being no holy Oyl, all the time of the second Temple after the Captivity, they made High Priests only by putting on their holy Garments. Which that they might have compleat, they made an imitation of *Urim* and *Thummim* (though they had not the Oracle it self) that none of the eight Garments might be wanting. So *Maimonides.*

The only remaining difficulty is, Whether all *Aaron's* Sons were anointed as well as himself. And Mr. *Selden* in the place before-named, thinks they were at the first, but not in future times: though all *Aaron's* Successors in the High Priesthood were consecrated by anointing, as long as the holy Oyl lasted; that is, to the Captivity of *Babylon*, or as some say *fifty* years before, when it was hid and no more found. And there is a place in the next Chapter, which seems to favour this Opinion, XXX. 30. But as we read of no Command for their anointing, as there is here for *Aaron's*: so when this Command came to be executed, it is said expressly, that *Moses* poured Oyl on *Aaron's* Head; but that upon his Sons he only put the holy Garments, VIII *Lev.* 12, 13. And therefore he is peculiarly called, *The High Priest from among his Brethren, upon whose Head the anointing Oyl was poured*, XXI *Lev.* 10. The anointing therefore of his Sons, XXX. 30. is only meant of that Unction which is here mentioned v. 21. of this Chapter, where a mixture is ordered to be made of the Blood of the Sacrifice and of the anointing Oyl, which was order'd to be sprinkled both upon *Aaron* and his Sons, and upon their Garments, and was a part of their Consecration. For it was done accordingly at that time, as we read

read VIII Lev. 30. So that Aaron himself had a double Unction ; one proper to him alone, as High Priest, upon whose Head the holy Oyl was poured ; another common to him with his Sons, as he was a Priest, whose Garments were sprinkled with the Oyl and Blood mingled together.

Ver. 8. *And thou shalt bring his sons, and put coats upon them.*] The High Priest was first habited, and then his Sons, in the order I have described v. 5.

Ver. 9. *And thou shalt gird them with girdles, &c.*] See v. 5.

And the Priests office shall be theirs, &c.] That is, as long as the holy Garments were upon them, the Priesthood was upon them : but if they were not upon them, neither was the Priesthood upon them. They are the words of Maimonides in *Celi Hammikdash*, c. 10. Or the meaning may be, they shall enjoy, in perpetual Succession, the Office of Priests, as their Father and his Successors the Office of High Priests.

And thou shalt consecrate Aaron and his sons.] Thus doing, they shall be completely consecrated. For in the Hebrew the phrase is, *Shall fill the hand of Aaron, &c.* which was done after the manner prescribed v. 22, 23, 24, &c. Which shows that this was the principal part of their Consecration ; or at least, the consummation of it. And there was besides this, a peculiar Offering, which both Aaron and his Sons are commanded to offer, in the day of their anointing, VI Lev. 20, 21.

Ver. 10. *And thou shalt cause a bullock.*] The young bullock he commanded him to take v. 1.

To be brought before the Tabernacle of the Congregation.] In order to its being offered to God : for in this and in the following Verses, the Sacrifices are prescribed which were to be made at the Consecration of Aaron and his Sons ;

Chapter XXIX. Sons; which were three: The first is this here mentioned, which was an *Offering for Sin*, as appears from *v. 14*. For till their Sins were expiated, they were not fit to offer any thing to God; much less to offer for the Sins of others. The next was an *Holocaust*, or whole Burnt-offering, as a Gift or Present, whereby they were recommended to God. And the third was a *Peace-offering*; on which they made a Feast, and by that were initiated into God's Family.

And Aaron and his sons shall put their hands upon the head of the bullock,] This was the form in all Sacrifices, both *Burnt-offerings*, I *Lev. 4.* and *Peace-offerings*, III *Lev. 2, 8.* by which they devoted the Sacrifice to be the LORD's. But in *Sin-offerings*, there being a Solemn Confession of Sins made (XVI *Lev. 21.*) he that laid his hands on the Beast, seemed thereby to have transferred the Guilt from himself, unto the Sacrifice, desiring it might be accepted for him.

Ver. 11. And thou shalt kill the bullock before the LORD.] Though Moses was never Consecrated after the manner of Aaron, yet he was made a Priest, for this peculiar purpose, by an extraordinary Commission from God.

By the door of the Tabernacle of the Congregation.] Where the Altar of Burnt-offering was placed, at the erection of the Tabernacle, XL. 6, 29.

Ver. 12. And thou shalt take of the blood of the bullock, and put it upon the horns of the Altar with thy finger.] Some have fancied that he means, upon the horns of the Altar of Incense; because when a Priest offered a Sin-offering for himself, he was so to do, IV *Lev. 7.* But it is to be considered that Aaron and his Sons, for whom this Sacrifice was offered, were not yet Priests, but common Men, who by this Sacrifice were to be made Priests. Whose blood therefore was to be put upon the horns of the Altar of Burnt-offering, as is expressly required in other Sin-offerings, IV *Lev. 25, 30.* And

And pour all the blood.] All the rest of the blood.
Beside the bottom of the Altar.] This shows he speaks of the Altar of Burnt-offering; at the bottom of which there was a Trench, into which they poured the Blood of the Sacrifice, as I shall show hereafter.

Ver. 13. And thou shalt take all the fat that covereth the inwards.] He means that part of the Beast which is called the *Omentum*, in which all the Bowels are wrapped; which in IX *Lev.* 19. is simply called *that which covereth*. This hath a great deal of fat upon it to keep the Bowels warm, and was much used in ancient Sacrifices, both among the *Greeks* and *Romans*, who herein followed the *Jews*. Nay, the *Persians* also offered to the Gods nothing but the *Omentum*, or a part of it, as *Bochartus* observes out of *Strabo*. See *Hieroic.* P. I. L. II. c. 45. And from the Condition and Situation of the *Omentum* the Heathen Diviners made their Conjectures; insomuch that some think it had the name of *Omentum*, because they made their good or bad *Omens* from thence.

And the Caul that is above the Liver.] Our Interpreters take this for the *Diaphragm* or the *Midriff*, upon which the Liver hangs. But *Bochartus* hath demonstrated, I think, that it signifies the greatest lobe of the Liver, upon which the Bladder of Gall lies, L. II. *Hieroic.* P. I. c. 45. The only Argument against it is, that this *Jottereth* (as the Hebrews call it) is said here to be *above the Liver*; and therefore must signify the *Diaphragm*, upon which the Liver depends. But the Particle *Al* signifies *upon*, as well as *above*: and is to be here so translated *upon* or *by the Liver*. And the reason why this lobe of the Liver was peculiar to the Altar, was because of the fat that is upon it.

And the two Kidneys, &c.] For the same reason the Kidneys were appropriated to God: which had one of

Chapter XXIX. their names from the fat that is upon them, which *Hom-mer* (as the same *Bochartus* there observes) calls *ἄρνειον*.

Ver. 14. *And the flesh of the bullock and his skin, &c.*] The *Burnt-offering* being head, the skin of it was given to the Priest, VII *Lev.* 8. But in *Sin-offerings* the skin was burnt (and the *Flesh* also in some cases) and that also without the Camp, not at the Altar, IV *Lev.* 11, 12. VIII. 17. The Heathen sometimes burnt the skin even of their *Holocausts*, as *Bochart.* shews, P. I. *Hierozoic.* L. II. c. 34.

Shalt thou burn with fire, &c.] The Hebrew word here for *burn* is quite different from that in the foregoing Verse, which is used concerning the burning of *Incense*, which soon vanished into smoke, as the *fat* there mentioned did. But the *flesh*, and the *skin*, and the *dung*, were burnt with a stronger fire, and were longer before they were consumed; and therefore burnt *without the Camp*, where the *Ashes* were poured out, as a thing abominable.

It is a Sin-offering.] The Priest might eat of any *Sin-offering*, whose Blood was not brought into the Sanctuary; or rather it was his Duty so to do. (X *Lev.* 17.) because it argued that the *Peoples Sin* was born and taken away by the Priest. It may seem strange then that *Moses* (who was in the place of a Priest) is ordered to burn all this *Sin-offering*, and not permitted to eat of it; though *Aaron* and his Sons could not, because they were not yet Priests. The best reason I have found of it is, that it was to signify the imperfection of the Legal Dispensation; since the Sins of the Priests themselves could not be taken away, by the Priests of the Law, or their Sacrifices; but were to expect a better Sacrifice, or a better High Priest, as Dr. *Jackson's* words are in his *Consecration of the Son of God*, c. 26. n. 2.

Ver.

Ver. 15. *And thou shalt also take one ram.*] One of the Rams mentioned above v. 1.

Aaron and his Sons shall put their hands upon the head of the Ram.] See concerning this v. 10.

Ver. 16. *And thou shalt slay the Ram.*] Where the Bullock was killed, by the Door of the Tabernacle, v. 11.

And thou shalt take his blood, and sprinkle it round about upon the Altar.] It was a different Sacrifice from the other, and therefore had different Ceremonies belonging to it; some of the Blood of the Bullock being only put on the Horns of the Altar, v. 12. How the Blood was sprinkled round about upon the Altar, will be explained I Lev. 11.

Ver. 17. *And thou shalt cut the Ram in pieces.*] That the Parts might the more easily be burnt upon the Altar.

And wash the inwards of him, &c.] Upon which there was a great deal of fat; which being put upon the pieces, and the Head, made them consume the sooner, by nourishing the flame. Thus Homer represents the Sacrifice of the Greeks (as Bochart observes) when they offered to Jupiter; *They cut the Thighs in pieces, and then covered them over with fat.*

Μηρὲς τ' ἑλτάμεν, καὶ ἅπτε κνίσσιν ἐκτέλειαν.

Iliad. 2. v. 423. *Vid. Hieroz. Pars I. Lib. II. 2. c. 45. p. 472.*

Ver. 18. *And thou shalt burn the whole Ram upon the Altar: it is a Burnt-offering unto the LORD, &c.*] By this it appears, that as the former was a *Sin-offering*, so this was an *Holocaust* or *Burnt-offering*; which would not be received, till their Sins were expiated by the foregoing Sacrifice. Nothing of which was offered at

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the Altar, but some of the fat only, because (as *R. Levi ben Gerson* observes) the Offerers were not yet worthy, that God should accept any Offering from them.

Ver. 19. *And thou shalt take the other Ram.*] Mentioned v. 1.

And Aaron and his Sons shall put their hands upon the head of the Ram.] See v. 10. This, it will appear afterward v. 28, 32. was a *Peace-offering*: upon which, being now reconciled to God, and received into his favour, they feasted with him at his Table.

Ver. 20. *Then shalt thou kill the Ram.*] Where the Bullock was killed, which was first offered, v. 11.

And take of his blood.] Which was received in a Basin.

And put it upon the tip of the right ear of Aaron and his Sons, &c.] This being peculiarly called *the Ram of Consecration*, v. 22, 31. the Blood of it was not put upon the Horns of the Altar (as in this first Sacrifice v. 12.) nor merely sprinkled round about the Altar (as in the second, v. 16.) but put upon *Aaron* and his Sons. And first upon the *tip of their ears*, to signify that they should hearken to the Divine Prescriptions; and then upon their *Thumbs* and *great Toes* (in which lye the strength of the Hands and Feet) to denote their ready and strenuous performance of every thing required of them. And being put upon the tip of their *right ear*, and the Thumb of their *right hand*, and the great Toe of their *right foot*, it may well be thought to signify, the most exact and perfect obedience: the right hand being every where represented as the most excellent and strongest to do any Execution. To this purpose *Abarbinel* discourses on this place, whose words are these: *All this tended to make the Priest understand, that he ought to apply himself diligently to the study of the Law; and to employ his hands with the same diligence in his Sacred Ministry; and to walk*

walk in the way of God's Precepts, &c. Some of the Jews Chapter
consider these things so scrupulously, as to say the Priests XXIX.
might not use their left hand in their Ministry, no more
than Minister with unwashen hands.

And sprinkle the blood upon the Altar round about.] i. e.
The remainder of the Blood. It is no improbable conjecture of *Fortunatus Scacchus*, that from hence the Heathens learnt their *Taurobolia* and *Criobolia*: which in process of time they disguised with Infernal Rites and Ceremonies. For a deep hole being made in the Ground, the Priest to be consecrated was put into it; and then Planks being laid over it, with a great many holes in them, the *Bullock* or the *Ram* was slain over them, and their Blood running down into the hole, the Priest received it on his Eyes, his Ears, his Nose, his Mouth; nay, he besmeared his Body with it. And this was accounted the highest Consecration of a Priest; the virtue of which lasted Twenty years before it was renewed: and he that was thus consecrated, was had in the greatest Honour and Veneration. Thus filthily did the Devil pervert the most simple and cleanest Rites, which *Moses* prescribed, of putting a little Blood, with a fragrant Oyl on the tip of one of their Ears, Thumbs and Toes, *Myrothec. 2. Sac. Elæochrism. c. 77.*

Ver. 21. *And thou shalt take of the blood that is upon the Altar.]* Some of that which was sprinkled (as the foregoing Verse directs) round about the Altar. Or, perhaps some of the Blood was left in the Basin, upon the Altar, for that use.

And of the anointing Oyl.] Which is afterward ordered to be made XXX. 23, &c.

And sprinkle it upon Aaron and upon his Garments; and upon his Sons, and upon the Garments of his Sons with him.] By which sprinkling, both they and their Garments were separated to an holy use, as it follows in the
next

Chapter next words, *And he shall be hallowed and his Garments, &c.*
 XXIX. See upon v. 7. This may be lookt upon as a lively Representation of our Purification by the Blood of Jesus Christ, and by his Holy Spirit.

Ver. 22. *And thou shalt take of the Ram the fat.*] All the Fat in general was to be the LORD's, III Lev. 3.

The Rump.] Here he seems to reckon up the particulars. And the Rump of a Sheep was the principal in those Eastern Countries, where their Tails are of a prodigious bigness, and exceeding fat, as *Bochartus* observes, P. I. *Hieroz.* L. II. c. 45. and *Job Ludolphus* in his *Histor. Æthiop.* L. I. c. 10. n. 16. and in his *Comment.* in *Histor.* L. I. c. 10. n. 76.

And that covereth the inwards, &c.] See v. 13. where these and the following words are explained.

And the right shoulder.] In Peace-offerings this belonged to the Priest, VII Lev. 32. and so it is here ordained, v. 27, 28. But now it was to be burnt upon the Altar, (v. 25.) because they were not yet Priests, as the following words tell us, which give the reason why this shoulder was burnt.

For it is a Ram of Consecration.] Whereby they were consecrated, and made Priests; but not yet compleated, and therefore could not eat of that shoulder.

Ver. 23. *And one loaf of bread, and one cake of oyled bread, &c.*] Of that Bread and those Cakes mentioned v. 2. of this Chapter.

That is before the LORD.] Which had been presented unto God (v. 3.) for this by the Law, was to accompany their other Sacrifices, XV Numb. 4.

Ver. 24. *And thou shalt put all.*] Both Bread and Cakes, and Fat and right Shoulder, before-mentioned.

In the hands of Aaron, and in the hands of his Sons.] Thence this Sacrifice was called *Milluim*, that is, *filling of the hands*; which we translate *Consecration*. And their hands

hands were thus filled, to show that Aaron and his Sons did not usurp this dignity, or take it upon themselves (as we speak) but were called unto it by God, who ordered these things to be put into their hands, that they might present them to him. R. Solomon will have this Ram called *the Ram of fillings or impletions*; because by this Sacrifice they were compleated, and absolutely made Priests; nothing remaining to be done after this.

And shalt wave them.] When such holy things were put into the Heads of the Offerers by the Priest, then the Priest put his hands under theirs, and they were lifted up, and then waved about on all sides.

For a Wave-offering.] The Hebrew word *Tenuphah* signifies agitation, or shaking to and fro; which *Aberbinel* saith, was performed upward and downward, and then round about to all quarters of the World, to signify that *the Earth is the LORD's, and the fulness thereof*; or, rather that he is the *possessor of Heaven and of Earth*. Others of them speak to the same purpose.

Before the LORD.] Standing with their Faces towards the Sanctuary.

Ver. 25. *And thou shalt receive them from their hands, &c.*] After they had waved them, they delivered them into the hands of Moses, who, as the Priest at this time, laid them upon the Altar, and burnt them.

For a Burnt-offering.] It is certain this was not an whole Burnt-offering, but a Peace-offering, as appears from v. 28, 31, 32. yet some of it being burnt on the Altar, that part is called a Burnt-offering.

It is an Offering made by fire.] So the Burnt-offerings are called. I Lev. 9, 13, &c. but this was so only in part, as I said, not in the whole; and may be interpreted by III Lev. 5. where all that was to be burnt of the Peace-offerings, is commanded to be burnt upon the Burnt-Sacrifice, and in that regard might be called a Burnt-offering. See v. 27.

Ver.

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Ver. 26. *And thou shalt take the Breast of the Ram of Aarons consecrations.*] Of the Consecration of him and of his Sons.

And wave it for a Wave-offering before the LORD; and it shall be thy part.] Being a Peace-offering, the Priest who offered the Sacrifice, was to have his share of it: and therefore the Breast is here given to Moses, after he had acknowledged it to be God's by waving it about, and that he had it only as his Minister.

Ver. 27. *And thou shalt sanctify the breast of the Wave-offering, and the shoulder of the Heave-offering.*] Upon this occasion, he makes a general Law, to be always observed hereafter; That, though in this peculiar Case, the right shoulder of this Sacrifice was burnt, (being for Aaron's Consecration) and called a *Burnt-offering*, v. 25. yet in all future times, both the Breast and this Shoulder should belong unto the Priest. Therefore the word *sanctify* here signifies, as much as declare them to be sanctified, or set apart for the Priests use; as they were again by an express Law, *VII Lev. 31, 32, 33, 34.*

Which is waved, and which is heaved up.] There is no difference, that I can find, between *Terumah* which we translate *Heave-offering*, and *Tenuphah* which we translate *Wave-offering*; but the former was only lifted up, and so waved; and the other was waved all manner of ways, up and down, East, West, North, and South, to signify that he to whom it was offered, was Lord of the whole World, and all that therein is.

Ver. 28. *And it shall be Aarons and his Sons by a statute for ever.*] So it is called *VII Lev. 34.* and it is again repeated for greater confirmation, *XVIII Dent. 3.*

For it is an Heave-offering.] It is consecrated to God, to whom it belongs; and he bestows it upon his Ministers.

And

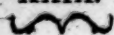
And it shall be an Heave-offering of the Sacrifice of their Peace-offerings, &c.] And it shall always in future times be presented unto God, as his part of the *Peace-offerings*; who constitutes the Priests to eat it in his stead. As the former Ram was a *Burnt-offering*, so this, it is plain, was a *Peace-offering*, in token, that now they were in a state of perfect Friendship with God. Which was procured by their *Sin-offering* (v. 14.) which was offered first; whereby their *Present* to God (v. 18.) was made acceptable, as now their *Persons* were declared by this Sacrifice of *Peace-offering*.

Ver. 29. *And the holy Garments of Aaron shall be his Sons after him, to be anointed therein, &c.]* Upon this occasion also, God makes another general Law; That all the Successors of *Aaron* in the High Priesthood, should be set apart to that Office, in such Garments, and by such an *Unction*, and such Sacrifices as he was consecrated withal. And it appears by XX Numb. 28. that *Aaron's Son* was invested with the very same Garments which *Aaron* wore: for those which peculiarly belonged to the High Priest, did not decay as the Tunick and Breeches did, and therefore went from one to another.

Ver. 30. *And that Son which is Priest in his stead, shall put them on seven days.]* This was to be done seven days, one after another, that a Sabbath might pass over him. For no Man could be a compleat High Priest, as the Jews imagine, till a Sabbath had gone over his head. But the principal intention of this was, that he might be made a Priest with great Solemnity and Deliberation; and put on his Habit so often, that he may learn how to appear in them after a decent, or rather magnificent manner, before he undertook to Minister. Yet the Jews say, that if he did offer Sacrifice before the seven days end, it was not accounted unlawful; provided he had been anointed, and had put them on

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once.

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once. So *Maimonides*, who adds that he was to put them on by day, and not by Night. See *Selden de Successionibus*, L. II. c. 8. Where he shows (*cap. 9.*) this is to be understood of his *Unction* also, which was to be by day, and not by night; and to be repeated seven times. And by the same reason, the Sacrifices were also to be repeated; though if he ministred before they were offered, the Doctors held it not to be illegitimate; as he shows in the end of that Chapter.

When he cometh into the Tabernacle of the Congregation, to minister in the holy place.] At this entrance into the Tabernacle he was to put them on for seven days together, before he could go to minister in the Sanctuary.

Ver. 31. *And thou shalt take the Ram of the Consecration.*] That is, all the rest of the Flesh, which was not burnt on the Altar, nor given to *Moses*. Who having had their share (*v. 22, 26.*) the Remainder, as the manner was in *Peace-offerings*, belonged to those that brought the Sacrifice.

And see the his flesh in the holy place.] At the door of the Tabernacle of the Congregation, as we read expressly, VIII *Lev. 31.* and as it is explained in the next Verse, that there they should eat it. Fire was taken from the Altar to boil it.

Ver. 32. *And Aaron and his Sons shall eat the flesh of the Ram.*] That is, Feast with God in his own House, as Persons now compleatly qualified to minister unto him.

And the bread that is in the basket.] All the remaining Bread and Cakes, which were presented unto God, after that which was burnt upon the Altar, as his part, *v. 23, 24, &c.*

By the door of the Tabernacle of the Congregation.] Hence it appears, that this Sacrifice had something in it peculiar, from other *Peace-offerings*; which might be carried.

carried home and eaten there, after God and the Priests had had their parts. But this was to be eaten in God's own House, where they were Ministers, as a thing more holy: and therefore *Aaron* and his Sons and Daughters could not eat of it, as all the Family did of other Sacrifices of this kind.

Ver. 33. *And they shall eat those things.*] *Aaron* and his Sons alone were to eat them; and no Body else with them.

Wherewith the atonement was made.] The atonement was not made by these things, but by the *Bullock*, which was offered in the first place; which made them fit to have their *hands* filled with these things (as the Hebrew phrase is for Consecrating) v. 23, 24. to compleat their Sanctification. And therefore the words should be thus translated, *They shall eat those things, for whom the atonement* (or expiation *was made.*)

To consecrate, and to sanctifie them.] Their Consecration and Sanctification began, by the Sacrifice for Sin; and was compleated by this now mentioned.

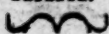
But a stranger shall not eat thereof.] None that are not of the Family of *Aaron*, to whom alone this holy Food belonged. Nor were all his Domesticks allowed to eat of it, though they might eat of other Peace-offerings; but only *Aaron* and his Sons: who being consecrated Persons, were to eat these things, which had a special holiness in them, being part of the *Sacrifice of Consecration*; and therefore appertained only to such Persons as had been consecrated.

Because they are holy.] Had a special holiness, as I said, in them; which made it fit only for such Persons to eat them.

Ver. 34. *And if ought of the flesh of the consecrations, or of the bread remain unto the morning.*] He and his Sons being not able to eat it all.

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Then

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Then thou shalt burn the remainder with fire.] This is a further argument, that there was a peculiar holiness in this Sacrifice, of which only *Aaron* and his Sons might eat: for if this had been like to the flesh of other *Peace-offerings*, it might, according to the following Law, have been kept two days, before it was eaten, VII *Lev.* 15, 16, &c.

It shall not be eaten.] Upon the second day.

Because it is holy.] Is of a more than ordinary Sanctity; being offered to make Men holy to God: and therefore the greatest care was taken, it should not be in danger to be in the least corrupted.

Ver. 35. *And thus shalt thou do unto Aaron, and unto his Sons, according to all things which I have commanded thee.]* This is the sum of what I have to command thee, concerning the Consecration of Aaron, and of his Sons.

Seven days shalt thou consecrate them.] They shall not be made compleat Priests, in less time than I have appointed. Which no doubt was to make them sensible of the weight of their Office.

Ver. 36. *And thou shalt offer every day a Bullock for a Sin-offering, for atonement.]* Lest he should think that only the *Ram of Consecration* should be offered seven days together, he here expressly directs, the *Bullock* for a Sin-offering should be so often repeated. The reason of it follows, because it was for atonement. Which appears by the next words to signify, that it was not only for the atonement of the Priest, but of the Altar it self, which was, by this Sacrifice, made fit for God's Service. And that's the reason perhaps, why he saith in the Plural Number, it was for atonements. So the Hebrew Text.

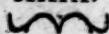
And thou shalt cleanse the Altar when thou hast made an atonement for it.] The Altar was not capable of any guilt;

guilt; therefore this word *atonement* is here used improperly, to signifie that by these repeated Sacrifices, it was set apart to be a place where Expiations should be made. Or simply, this Expiation of the Altar was no more, but, of a common, making it a sacred Place: or, as *Fortunatus Scacchus* understands it, it was purified by these Rites, from that defilement it must be supposed to have contracted, by the hands of the Workmen that made it: for all Vessels, in the sense of the Law, were looked upon as made unclean, by the touch of any unclean Person. And therefore perhaps the Altar was also washed with Water, as the Priests were; which is here called its *cleansing*.

And thou shalt anoint it, to sanctifie it.] To perfect its Sanctification or Separation from common use, it was anointed with the holy Oyl (mentioned in the next Chapter) as *Aaron* and his Sons were. For as by the Blood of the Bullock it was Expiated, so by this anointing it was Consecrated: which is meant by *sanctifying* it.

Ver. 37. *Seven days thou shalt make an atonement for the Altar, and sanctifie it.*] Many think that these were not distinct *seven* days from those in which the Priests were expiated and consecrated; as the Bullock for the Cleansing of the Altar, was not a distinct Bullock from that for the Priests: but the same Sacrifice served for both. This Opinion I shall consider in the conclusion of this Book (XL. 17, 18.) and now only observe, that thus not only the Priests among the Heathen, but their Altars also were dedicated, by their *Tau-robolia* and *Criobolia* (which I mentioned v. 20.) for we find an ancient Inscription, wherein one is said to have set up *PETRAM TAUROBOLIATAM*, an Altar consecrated, by besmearing it with the Blood of those Sacrifices, as *Fortunatus Scacchus* interprets it, *lb.*
c. 69. Make

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Make an atonement for the Altar.] By the Blood of the Bullock.

And sanctifie it.] By anointing it with the holy Oyl.

And it shall be an Altar most holy.] The reason why it is so called, is given in the following words; because it was not only thus separated to an holy use, but made those things to be holy which were offered upon it. Which they could not be till it was thus expiated and sanctified. Therefore *Fort. Scacchus* expounds these words [*an Altar most holy*] it shall be *fully and compleatly consecrated*, by observing all the Rites which are here prescribed, for *seven* days together. Till the end of which no Sacrifice whatsoever was offered on this Altar (because it was not cleansed and sanctified to make them holy and acceptable) but on the *eighth* day, when all was performed that was required on the preceding *seven* days, fire came down from Heaven, and consumed the Burnt-offering, VIII *Lev.* 1, 24.

Whatsoever toucheth the Altar shall be holy.] Nothing was acceptable unto God, unless it was offered upon this Altar; which sanctified every thing that was laid upon it, according to God's direction. Thus our Saviour seems to explain these words, XXIII *Matth.* 19. *The Altar sanctifieth the Gift.* That was the name for all things presented unto God, which were called *Korban*; being destined to be offered at his Altar.

Ver. 38. *Now this is that which thou shalt offer upon the Altar.]* The principal use of the Altar was, That there might be a constant Sacrifice offered upon it, in acknowledgment of God's Sovereign Dominion over them. Which could not be done till it was expiated and consecrated: but that being finished, *Moses* directs here what should be the first Sacrifice offered upon it.

Two Lambs.] These were to be a *Burnt-offering*; which

which was the most ancient of all other Sacrifices, being the same that *Abel* offered.

Of the first year.] See XII. 5.

Day by day continually.] There were other occasional Sacrifices of various sorts; but these were stated and so constant, that they were never intermitted. No, not upon Festivals, when other Sacrifices were added: as upon the Sabbath this Sacrifice was doubled, XXVIII Numb. 9, 10. and upon New-moons and other Feasts, several other Sacrifices were appointed, as may be seen there, v. 11. and in the rest of that Chapter. It appears by IX Lev. 17. that this daily Sacrifice was offered (at least for some time) in the Wilderness: but after they began to wander to and fro, for *Eight and thirty* years, some think it was omitted. Which was the reason that God renewed this Charge in XXVIII Numb. 3, 4. See *Junius* and *Menochius* on that place.

Ver. 39. *The one Lamb thou shalt offer in the morning; and the other thou shalt offer at even.*] At what time in the Morning and Even is not here plainly prescribed: But the word in the Hebrew for the latter being, *between the Evenings*, which was about three a Clock in the Afternoon; the Morning Sacrifice also was offered between the Rising of the Sun and Noon, viz. at nine a Clock in the Forenoon.

Ver. 40. *And with one Lamb a tenth deal of flour.*] Most understand the *tenth* part of an *Ephab*, which was an *Omer*: concerning which see XVI. 36. And so *Moses* afterward expressly orders by God's command, XXVIII Numb. 5.

Mingled with the fourth part of an hin of Oyl, &c.] An *Hin* was the sixth part of an *Ephab*; containing one Wine Gallon; two Pints and fifteen Inches (as *Bishop Cumberland* computes it, in his Learned Treatise of *Scripture Measures*) So that the fourth part of it was a Quart, and

Chapter XXIX. and something more than a quarter of a Pint. The principal thing here to be observed is, That this was ordained (as I noted upon the XXVth Chapter) to represent God's dwelling among them in the Sanctuary; where this daily Sacrifice was the constant Provision made for his Table (as the Altar is called) and Bread and wine a necessary attendant (as they are at all Tables) upon the Meat that was set before him.

Ver. 41. *And the other Lamb thou shalt offer at even, and shalt do thereunto according to the Meat-offering in the Morning, and according to the Drink-offering thereof.]* The same Rites were to be observed in this, that were in the Morning Sacrifice, without any difference. For as Abarbinel observes, in his Preface to the Book of *Leviticus*, the true Reason of these two Sacrifices was, That all Men, who live well, having two Meals a day, so many Sacrifices (which were his Meat) were therefore appointed for the Divine Majesty.

For a sweet savour.] See I Lev. 9.

An offering made by fire unto the LORD.] i. e. A Burnt-offering, as the next Verse explains it.

Ver. 42. *This shall be a continual Burnt-offering throughout their Generations, at the door of the Tabernacle of the Congregation.]* For there the Altar of Burnt-offerings stood, as we read XL. 6, 29. XVII Lev. 6, &c.

Before the LORD.] Who dwelt in the most Holy Place, in the upper end of the Tabernacle.

Where I will meet you.] Their coming to Worship in that place, is called *drawing nigh to God*: accordingly he promises to vouchsafe his gracious Presence with them. See XXV. 22.

To speak with thee.] More especially, he promises to meet *Moses* there upon occasion; and to declare his Mind and Will to him, in such Cases wherein he should consult him.

Ver.

Ver. 43. *And there I will meet with the Children of Israel.*] That they might not think his meeting with them (before-mentioned) was only by revealing his Mind to *Moses*, and so to them, (as the last words of the fore-going Verse might seem to intimate) he explains his meaning to be, that there he would grant Tokens of his special Love and Favour to them all, when they approached unto him. Chapter XXIX.

And the Tabernacle shall be sanctified with my glory.] The glorious Presence of God, which filled this House, XL. 35. was that which sanctified it, or made it an Holy Place. But some refer this not to the *Tabernacle*, but to *Israel* (which is just before mentioned, and the word *Tabernacle* not in the Text) and the truth is, they were made an holy People also, by this glorious Presence of God among them, in the *Tabernacle*.

Ver. 44. *And I will sanctifie, &c.*] That is, manifest them to be sanctified; or still more compleatly sanctifie them, by the appearance of the Divine Glory in the *Tabernacle*, IX *Lev.* 24.

The Tabernacle of the Congregation.] In the Hebrew the name is *Ohel moed*, which signifies exactly the *Tabernacle of Meeting*: So called, not from the Peoples meeting there (as we seem to take it when we translate it; *Tabernacle of the Congregation*) but from God's meeting there with them, which is mentioned just before; and in the next Chapter, XXX. 36. is expressly called *the Tabernacle of Meeting* (as I think it should be translated) *where I will meet with thee*. Which shows, that this was the reason of its name. See also XVII *Numb.* 4. and Mr. Mede Book II. p. 436.

Now all the People could not come to attend upon the daily Sacrifice, which was offered for them, and so to meet with God here; and yet it was a Maxim among them, That *no Man's Sacrifice was accepted, unless he was*

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Chapter XXIX. *present at it* : therefore there were certain select Persons chosen to wait upon God, in the Name of all the rest, (and there were XXIV Classes of them, as of the Priests in David's time) called by the Jews *Stationary men* ; who never missed, when their Course came, to attend upon the Divine Majesty at the Tabernacle, as the Representatives of all their Brethren. Concerning which see *Pet Cunnans*, L. II. *de Repub. Jud. cap. 10.* and our Learned Dr. *Lightfoot* in his *Temple Service*, Chap. 7. *Self. 3.*

I will sanctifie both Aaron and his Sons, to minister to me in the Priests Office.] He declared them to be sanctified to be his Priests, by the appearance of his glory at their first Sacrifice after their Solemn Consecration ; and by Fire coming from Heaven to consume their Burnt-offering, IX *Lev. 23, 24.*

Ver. 45. *And I will dwell among the Children of Israel.]* The Chaldee renders it, *I will place my Divinity (i.e. the SCHECHINAH) among them.* In the Hebrew it is, *in the midst of them* : for the Tabernacle was situated in the very middle of their Camp, while they were in the Wilderness, II *Numb. 17.*

And will be their God.] Bestow special Blessings upon them ; such as he did not vouchsafe to other People.

Ver. 46. *And they shall know that I am the LORD their God, that brought them forth out of the Land of Egypt, that I may dwell among them.]* By his special Favours toward them, it was evidently manifested to them, that he brought them out of the Slavery of Egypt, to make them a select People unto himself ; among whom he settled his Habitation, and appeared, by a most glorious Symbol of his Presence, to be in the midst of them.

I am the LORD their God.] How could they doubt of it, when they remembered, in what a wonderful manner he had brought them out of *Egypt*; and what they had heard him declare from his own mouth at Mount Sinai? XX. 2.

CHAP. XXX.

Verse 1. **A**ND thou shalt make an Altar to burn Incense upon.] This is commonly called the golden Altar; upon which sweet Incense was as constantly burnt every day, as the Morning and Evening Sacrifice of a Lamb (before-mentioned XXIX. 38, 39.) was offered at the Brazen Altar.

Of Shittim-wood shalt thou make it.] See XXV. 5.

Ver. 2. *A Cubit shall be the length thereof, and a Cubit the breadth thereof, (foursquare shall it be).*] It was a Square of not much more than half a yard; because it served only to offer Incense upon twice a day, and had no other use.

And two Cubits shall be the height thereof.] It was as high again, as it was broad; that the Priest might minister there without stooping.

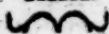
The Horns thereof shall be of the same.] At each corner there was a Spire, rising out of the same piece with the corner Post. See XXVII. 2.

Ver. 3. *And thou shalt overlay it with pure Gold, &c.*] The top of it, and the Frame on all sides, with the Horns, were to be covered with Plates of Gold, as the Table was XXV. 24.

The top thereof.] The Vulgar Latin translating the Hebrew word *gag*, by *craticula*, hath led many into a conceit that there was a Grate upon this Altar, as there was upon the other. But as the word for that is quite

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different (*viz. micbar*) so there is not the least mention here made, of cleansing this Altar from the Ashes, or of any thing to receive them : and therefore *Fortunatus Scacchus* ingenuously acknowledges, there was no Grate on this Altar ; but a golden Pan, or Dish was set upon the top of it (as we translate it rightly) with Coals therein, when Incense was to be burnt ; and taken away with the Coals, when that was done.

And thou shalt make unto it a Crown of Gold round about.] A border of Gold, which went about the brim or edge of it. See there XXV. 24. This seems to have been made of massy Gold, not of *Shittim-wood*, overlaid with Gold.

Ver. 4. *And two golden Rings shalt thou make to it, under the Crown of it.]* The golden Crown arose upward above the Table, and these Rings were fixed below it.

By the two corners thereof, upon the two sides thereof shalt thou make them.] On each side of the Altar, near the Corners of it were these golden Rings annexed ; at each of the four corners, one.

And they shall be for places for the staves to bear it withal.] This shows the use of the Rings.

Ver. 5. *And thou shalt make the staves of Shittim-wood, and overlay them with Gold.]* Just like the Staves for the carriage of the Ark and the Table, XXV. 13, 28.

Ver. 6. *And thou shalt put it before the Vail.]* In the midst of the House, between the Candlestick and the Table ; though not just between, but something higher, towards the Vail ; where it was placed directly before the most Holy Place.

That is by the Ark of the Testimony.] See 25. 22.

Before the Mercy-seat.] Towards which the Priest looked when he offered Incense ; recommending to God the People and their Prayers, which they were making without, while he burnt Incense within. There is no ground

ground to think that this Altar stood in the most Holy Place, as *St. Austin* and some others have conceived ; for these words are a plain demonstration to the contrary. See *Cuneus L. II. de Repub. Jud. c. 5.*

That is over the Testimony.] That is, the Ark ; which is here simply called the *Testimony*, as it is *v. 36.* because it was the principal thing in the Ark, *XL. 20.* See *XXV. 22.*

Where I will meet with thee.] Though *Aaron* and his Sons might go no further than the Holy Place (except only once a year when *Aaron* alone went into the most Holy) to offer Incense, before the Mercy-seat : yet *Moses* had the privilege to consult the Divine Majesty, in the most Holy Place, where the Divine Glory shined, as these words, and *XXV. 22. VII Numb. ult.* seem to intimate. For since he was admitted into the Mount (as *P. Cuneus* argues, in the place before-mentioned) to speak with God face to face, for many days together ; it is not unreasonable to think that he was admitted to speak with him, upon occasion, in the most holy place in the Tabernacle.

Ver. 7. And Aaron shall burn thereon sweet Incense.] He did it at first ; but afterwards his Sons in their courses performed this Service : as appears from *I Luke 8, 9.* where *Zacharias*, who was not High Priest, offered the Incense when it came to his turn, according to the custom of the Priest's Office.

Sweet Incense.] For it was a compound of several Spices, which were very fragrant, as appears by the latter end of this Chapter.

Every morning when he dresseth the Lamps.] At the rising of the Sun the Priests went in to look after the Lamps which they had lighted in the Evening before. The dressing of them, as the Hebrews describe it, consisted in cleansing the Snuff-dishes, and snuffing those Lamps.

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Lamps they found burning, and supplying them with new Oyl; and in putting new Cotton (as we now speak) and Oyl into those that were gone out, and lighting them at some of the Lamps which still continued burning.

He shall burn Incense upon it.] The manner of it is described by Dr. Lightfoot in his *Temple Service*, Chap. 9. Sect. 5.

Ver. 8. *And when Aaron lighteth the Lamps at even.*] See concerning this XXVII. 20.

He shall burn Incense upon it.] As he did in the Morning.

A perpetual Incense.] In the same sense that the Morning and Evening Sacrifice is called a *continual* Burnt-offering, (XXIX. 38, 42.) this is called *perpetual* Incense, because it was never intermitted twice a day. And one reason why it was thus continually burnt, was, because of the vast number of Beasts that were slain, and cut to pieces, and washt and burnt every day at the Sanctuary: which would have made it smell like a Shambles (as Maimonides speaks) if this sweet Odour had not perfumed it, and the Garments of the Priests who there ministred. Whence, saith he, that Speech of our Rabbins, *This sweet Odour might be smelt as far as Jericho*. Whereby the Reverence due to God's House was preserved; which would have been contemptible, if there had been an ill smell constantly in it, as he truly observes, *More Nevoch*. P. III. c. 45.

Before the LORD.] For this Altar stood right over against the Mercy-seat, v. 6.

Throughout your Generations.] In all future Ages.

Ver. 9. *Ye shall offer no strange Incense thereon.*] None but that, which by God's own order is directed to be made, in the latter end of this Chapter.

Nor Burnt-sacrifice, nor Meat-offering, neither shall ye
pour

pour Drink-offering thereon.] There was another Altar appointed, without the Holy Place, for all these : which as they might not be offered any where else, so this Altar was appropriated for an Offering more grateful than all their Burnt-sacrifices, or Meat and Drink-offerings. So Porphyry seems to have learnt from this place (for he was acquainted with these Books) *It is most fit to worship the Gods with Incense, both because it is more grateful, and also more pure than an Hecatomb : for Blood doth not at all delight the Gods.* Accordingly we find in XVI Numb. 46, 47. that the wrath of God was appeased, when it broke out in a Plague upon the People, merely by offering Incense, whereby he is said to *make an atonement for them.*

Ver. 10. *And Aaron shall make an atonement upon the horns of it once a year, with the blood of the Sin-offering of atonement.*] Only once a year the Blood of that great Sin-offering, which was made for the general Atonement of the People, was to be put upon the Horns of this Altar ; though no Sacrifice might be burnt upon it.

Once in the year.] Upon the great Day of Expiation, which was the tenth day of the seventh Month : when the High Priest was first to go with the Blood of the Sin-offering into the most Holy Place, and sprinkle it before the Mercy-seat ; and then come out into the Sanctuary, and there put the Blood upon the Horns of this Altar, and sprinkle it upon it also with his Finger seven times, as we read XVI Lev. 18, 19.

Shall he make atonement upon it.] The Atonement mentioned so often in this Verse, seems to relate to the Altar it self (as it is explained XVI Lev. 18.) which was hereby cleansed from the Impurities, which it was supposed to have contracted by the Sins of those who constantly officiated there.

Chapter *It is most holy unto the LORD.*] This may be XXX. meant of that Solemn Expiation, upon the Day of Atonement; which was the most holy Rite in all their Religion: for that Sacrifice is called by the peculiar Name of *the Sin-offering of Atonement*, or *Expiation*, XXIX Numb. 11. Or, it may be expounded of this Altar it self; which by this was declared to be separated to the most holy Service, in which none should presume to officiate but they who were thereunto consecrated. Which was the reason of the heavy Punishment upon King *Uzziah*; for attempting that which belonged to the Priests only, as we read 2 *Chron.* XXVI. 18, 19, 20.

Ver. 11. *And the LORD spake unto Moses, saying.*] This is often repeated in this Chapter (v. 17, 22, 34.) and in the next; to show that God did not deliver all his Precepts to *Moses* in the Mount, without intermission; but gave him some time to rest, and then spake to him again.

Ver. 12. *When thou takest the sum of the Children of Israel, after their number.*] This was done twice by God's own order, Numb. I. and XXVI. From whence it doth not follow that it could not be done lawfully, without a special Command: for there might be reasonable Causes, why the Rulers of the People might think fit to order them to be numbered, especially in time of War.

The reason why this is here mentioned seems to be, because, besides the Offerings made voluntarily (XXV. 2.) every Man also paid half a Shekel towards the building of the Tabernacle, and providing all the Furniture of it; for which directions had been given in the foregoing Chapters. This appears from XXXVIII. 25, 26.

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They shall give every man a ransom for his soul.] This was an homage, whereby they acknowledged they were God's redeemed ones; and whereby they also preserved their Lives, which were in danger if they did not pay it.

Unto the LORD.] To be employed about his House.

That there be no Plague among them, &c.] Which God might have justly inflicted, if they had not made him this Acknowledgment, for increasing and multiplying them according to his Promise.

Ver. 13. *This shall they give, half a shekel.]* A Shekel wanted not much of our half Crown. See XXIII Gen. 15. and Bishop Cumberland's Treatise of Scripture Weights and Measures, Chap. 4.

After the shekel of the sanctuary.] There the Standard was kept, by which such money was to be examined: as Justinian commanded the Weights and Measures, whereby all others were to be regulated, to be kept in the great Church of every City. For I see no reason to think, that there were two sorts of *Shekels* among the Jews, one *Sacred* and the other *Common*; but much reason against it: for a *Shekel of the Sanctuary*, which is the Rule of the rest, XXVII Lev. 25. was in value but *twenty gerahs*; which is the same with *aguroth*, 1 Sam. II. 36. and is by the LXX. translated *κόλα*.

An half shekel shall be the offering of the LORD.] This was a Tax, which was continued in following times, for the Reparation of the Tabernacle, and afterwards of the Temple, XVII Matth. 24. For Cicero in his Oration *pro Flacco* speaks of Gold, sent every year in the Name of the Jews, out of *Italy* and all the Provinces, to *Jerusalem*: which Mr. Selden thinks was this half Shekel, paid for the maintaining the Publick Sacrifices, and such like Uses, Lib. II. de Jure N. & G.

Chapter c. 8. And he shows L. IV. c. 5. out of the *Misna*, in
 XXX. the Title *Siklim*, and other Authorities, That on the
 first day of the Month *Adar*, men were appointed to
 sit in every City of *Judea*, to receive this Payment.
 Which is the Tribute mentioned by *Titus* in his Orati-
 on to the Jews; wherein he puts them in mind how
 kind he had been to them, in permitting them to take
 Tribute, and to gather Gifts for God, *δευραλογεῖν τὸ*
εὖν ἐν τῷ τοῦ Θεοῦ, καὶ ἀναθήματα συνάγειν ἐκ τῶν λαῶν,
Josephus L. VI. Hælof. c. 34.

Ver. 14. Every one that passeth among them that are
 numbred, from twenty years old and above, shall give an
 offering unto the LORD.] Every Man was bound to
 offer, whether Priest or Levite, Israelite or Stranger;
 except Women, Servants, and such as were under Age.
 Yet if any one of these did make a voluntary offering
 it was accepted: only from a Gentile, who was an I-
 dolarer, they would not accept it, as *Maimonides* tells
 us. See *Selden L. III. de Jure N. & G. c. 4. p. 291.*

Ver. 15. The rich shall not give more, and the poor shall
 not give less than half a shekel.] They were all equally
 concerned in this Tax, being for the support of the
 daily, weekly, monthly and annual Sacrifices; and for
 the providing Salt, and Wood, and the Shew-bread, &c.
 whereby all *Israel* came to have an interest in whatso-
 ever was done at the House of God all the year long.
 The Priestly Garments also were provided out of this
 Money, and other things belonging to the Divine Ser-
 vice, and to the Reparations of the House of God. See Mr.
Selden L. III. de Synedr. c. 10. n. 2, 3, 4. Where he shows,
 That if any thing remained in the end of the year, af-
 ter all these Charges defrayed, it was spent in extraor-
 dinary Burnt-offerings; which were called the second
 Sacrifices of the Altar.

When they give an offering unto the LORD, to make
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an atonement for your souls. Whence this Money is called in the next Verse *Keseph Hakippurim*, the Money of Expiations. Which made every Man, though never so poor, endeavour to raise it, though he sold his Clothes to get it: And he that failed to pay this Tribute, was separated from the Congregation, and not comprehended in the Expiation, (as R. Levi of Barcelona speaks, *Precept. CV.*) that is, was not partaker of the benefit of the Expiatory Sacrifices.

Ver. 16. *And thou shalt take the atonement-money of the Children of Israel, and shalt appoint it for the service of the Tabernacle of the Congregation.*] See the Verse foregoing, and X *Nehem.* 32, 33. where we read of Ordinances made, to charge themselves with the third part of a shekel, for the fore-mentioned uses; because the Expences were then so great, that half a Shekel was not sufficient to maintain them.

That it may be a memorial for the Children of Israel before the LORD, to make an atonement for their souls.] A Testimony of their Gratitude to God; who graciously accepted this Acknowledgment of him, and spared their Lives, which by their Sins they had forfeited: this being a Propitiation for them, because it purchased Propitiatory Sacrifices to be offered on their behalf.

Ver. 17. *And the LORD spake unto Moses, saying.*] See v. 11.

Ver. 18. *Thou shalt also make a laver of brass.*] There is nothing said, either here, or XXXVIII. 8. concerning the form or the bigness of it. But we may probably think, that though Solomon made a Sea of Brass, much bigger than this Vessel, (which was to be carried about with them in their Travels in the Wilderness) yet he made it of the same form; and that was Circular, as we read 2 *Chron.* IV. 2, 3, &c. And after their return from the Captivity of Babylon, the Laver was restored

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Chapter XXX. (as *L'Empeur* observes out of *Maimonides* in his *Annotations* on *Codex Midoth*, c. 3. *sect.* 6.) but there is nothing to be found in the *Talmudists* concerning its Dimensions.

And his foot also of brass.] The Basis of it was so contrived, as to receive the Water, which run out of the Laver at certain Spouts.

To wash withal.] At those Spouts the Priests washed their hands and their feet, before they entred upon their Ministration. For if they had put their hands and feet into the Laver, the Water in it would have been defiled by the first Man that washed therein. And the Sea of Brass made by *Solomon* was so high, that they could not put their feet into it.

And thou shalt put it between the Tabernacle of the Congregation, and the Altar.] It stood, according to the *Talmudists*, between the Porch of the Temple and the Altar; and consequently, in the Tabernacle, at the entrance of it, but a little on the South-side, and not just before the Altar. That is, it was placed like our *Fonts*, which stand at the lower end of our Churches, towards the Door. So that the Priests coming into the Court, immediately went to the Laver and there washed, and then ascended to the Altar.

And thou shalt put water therein.] The Heathens were so Superstitious, as to think there was a greater virtue in some Waters than in others for their lustration: particularly the *Greeks* (as *Fort. Scacchus* observes) would admit of no other Water, in some of their greatest Solemnities, but that from the Fountain *Callirohe*. But the Divine Institution was more simple, requiring merely Spring-water, for all manner of Purifications: only this Water here mentioned was put into a Vessel sanctified by a solemn Unction, XL. II.

Ver. 19. *For Aaron and his Sons shall wash their hands and*

and their feet therein.] Which that it might be done more conveniently, the *Talmudists* tell us there were twelve Spouts or Cocks, in the form of a Womans Breast (whence they call them *Paps* or *Dugs*) to let the Water out of the Laver: so that the twelve Priests, who attended upon the daily Sacrifice, might wash there all together. See *L'Empereur* in the place above-named, where he treats at large of this; and of the Conveyance of Water into the Laver: which in the Tabernacle (at least while they were in the Wilderness) was brought thither every day in other Vessels, and put into it, according to the Direction in the Conclusion of the foregoing Verse.

Every one knows that the Gentiles took great care of washing their hands before they sacrificed, as appears by many places in *Homer* (to name no other Authors) who in the first Book of his *Iliads*, speaking of the great Sacrifice that was preparing to be offered, for the appeasing of *Apollo*, saith,

Ἐπεὶ δ' ἔπειτα, καὶ ἐλόχιας ἀνέλοντο.

upon which words *Eustathius* observes it was the ancient custom, before they sacrificed, to wash their hands, δὲ γὰρ καθαροὺς τῇ δέοντι γινέσθαι, for none but those who were clean and pure might meddle with sacred things. And again in the third Book,

Ἀπὸς βασιλῶν ὕδωρ ἐπὶ χεῖρας ἔχευαν.

They poured Water upon the hands of the Kings: ὡς μέλλουσι δεῖν, saith *Eustathius*, as being about to Sacrifice. But I do not find in any Author, that they were concerned for more than washing their hands (from whence came the Proverb of doing things *illotis manibus*,

Chapter *bus*; See *Erasmus* in his *Adages*) there being no mention
 XXX. of washing their Feet: Which was an Extraordinary
 degree of Purity, which God required in his Priests,
 who ministred in his House barefoot: And so they did
 among the Gentiles also, as appears by that saying of
Pythagorus mentioned by *Jamblichus* ἀνυπόδητος ὅτι ἐν
 περὶ νεκρῶν, *Sacrifice and worship without shoes*; which *St.*
Ambrose thinks was borrowed from *Moses*, *L. I. Epist. VI.*
 See *Cuperus* in his *Apotheosis Homeri* p. 185.


Ver. 20. *When they go into the Tabernacle of the Congregation, they shall wash with water.*] This washing was not to be repeated before every Act of their Ministration; but it sufficed for all the Service of that day, if they washed once at their entrance upon it. Only on the great Day of Expiation, before five of the various Duties then to be performed, the washing was to be renewed.

That they die not.] By the Hand of Heaven, as the Jews speak; that is, of God, who punished such profanation as ministring to him in their uncleanness, with death. And the Service performed by such a Person, was all without effect; whether he were the High Priest, or a common one, as *R. Levi* of *Barcelona* saith, *Præcept. CVI.*

Or when they come near to the Altar to minister, to burn offering made by fire unto the LORD.] Whether they were to go in to Minister at the Altar of Incense in the Tabernacle (of which he speaks in the first words of this Verse) or to offer Sacrifices at the Brazen Altar in the outward Court; they were to wash before they entered upon their Service.

Ver. 22. *So they shall wash their hands and their feet, that they die not.*] There was no need of doing more, being washed once all over before they were consecrated, XXIX. 4. but their Hands and Feet were to be washed

washed upon pain of death, every day before they ministred. Chapter XXX.

And it shall be a statute for ever to them.] As long as the Tabernacle or Temple stood. 

Ver. 23. *Take thou also unto thee principal spices.]* So we rightly translate the Hebrew word *Roschim*, which literally signifies *heads*; but thence, the chief of any kind of thing: the *Head* being the principal or chief Member of the Body.

As for the word *Besamin*, which we translate *Spices*, it seems to be a general Name, for all the following Species, which are comprehended under it. See v. 34.

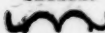
Of pure Myrrhe.] The Hebrew word *Mor*, according to *Maimonides* signifies *Musk*; and *David Kimchi* commends their Exposition, who take it for a kind of Frankincense; but the general Opinion of the Hebrews, as well as of later Writers, is, that it signifies *Myrrhe*, which seems to be derived from the ancient word *Mor*. And that being the best which flows from the Shrub of it self, *Moses* is required to make use of such *Myrrhe*. For the word *Deror* (which we translate *pure*, or not adulterated) properly signifies *freely flowing* or *dropping* Myrrhe: which was far better than that which came out from the Tree by Incision. The fragrancy of this is taken notice of by a great number of Authors; who also mention it as having a principal part in the composition of the most costly Ointments, as *Fort. Scacchus* observes *L. I. Myroth. Sacr. 'Elaochrism. c. 51, 52. & L. II. c. 8.*

Five hundred shekels.] That is, in weight; which was two hundred and fifty Ounces: a *Shekel* being as much as half an Ounce of our weight.

Of sweet Cinamon half so much.] There were two sorts of *Cinamon*: one that doth not smell very much; another which was very Aromatick, and rarely to be found.

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found (*Galen* saith, in his time) but in the Closet of Kings. And therefore God commands *Moses* here to take not meer *Cinamon*, but with the addition of *Bossem*, which signifies *sweet-scented*.

Salmasius in his *Plin. Exerc.* treats of both these Spices.

And of sweet Calamus two hundred and fifty shekels.] This Spice hath also the same addition of *Bossem* to it, because there was a *Calamus* that was not sweet-scented; and that which was they held very precious, being not of the growth of *Judea*, but coming from distant places. So we read VI *Jer.* 20. *Of sweet Cane from a far Country*: and *Isaiah* intimates in XLIII. 24. that it was a Foreign Commodity of great value: and *Salmasius* is positive, that there was no Aromatick *Calamus* grew out of *India*, *Plin. Exercit.* p. 1052. But *Bochartus* very well observes that there was no Traffick, in all likelihood, with *India* in the days of *Moses*: and therefore they had it then from *Arabia*; where *Dionysius Periergetes*, together with Frankincense and Myrrhe, mentions (in one and the same Verse) *ὄσμυ καλαμῶν*, sweet smelling *Calamus*. See *Hierozoic.* P. II. L. V. c. 6.

Ver. 24. *And of Cassia five hundred shekels.]* There is no mention of this Spice (which the Hebrews call *Kidbah*) but here and in XXVII *Ezek.* 19. where it is joyned with *Calamus*, and reckoned among the precious things, which were brought to the Marts of *Tyre*. Therefore it doth not signifie that *Cassia*, which is now used among purging Medicines; but another mentioned by *Pliny* together with *Cinamon*, L. XII. c. 19. There being one sort of it called *Isocinamomum*, because it was equal to *Cinamon* in vertue and in value. See *Salmasius* in his *Pliniane Exercit. in Solin.* p. 1302. But this sort of *Cassia* differing but little from *Cinamon*, *Fort. Scacchus* thinks, for that very reason, we are here to understand

stand by *Kidbah* that Aromatick Plant, which the Ancients call *Costus* : the best of which was brought out of *Arabia*, and was of a white colour, as he proves out of *Avicenna*, *Dioscorides* and *Pliny*. And it appears by *Propertius* it was used by the Ancients to be burnt on their Altars, as well as Frankincense:

Costum molle date, & blandi mihi thuris honores.

Myrothec. Elaeochrism. P. II. c. 11, 12.

After the shekel of the Sanctuary.] See v. 13.

And of Oyl-olive.] Which was clear and free from all Dregs. See XXIX. 40.

An hin.] I observed there that it contained a Wine-gallon, and two Pints, and something more.

Ver. 25. And thou shalt make it.] From hence, and from those words *v. 23. Take thou unto the sweet Spices, &c.* the Hebrew Doctors conclude that *Moses* made this holy Oyl with his own hands. Of which there is no certainty; much less that none ever adventured to make it after him: nay, it is evident that *Bezaleel* made it, as well as all other things before-mentioned, XXXVII. 29.

An Oyl of holy Ointment.] To anoint with it all the things mentioned in the next Verse; whereby they were sanctified, (that is, set apart) for the Service of God. It was not thick, like those Compositions which we now call Ointments, but thin as Oyl is; being nothing but Oyl, with an infusion of these strong Spices, which made it have a comfortable scent. For it is observed by *Dioscorides*, that Oyl was very proper, *εἰς τὸ ἡλίσσον ὀσμάνδων*, for the preparation of Ointments: Odours being better preserved in Oyl, than in any other Liquor, as *Pliny* observes *L. XIII. c. 2.* And this Oyl, no doubt, was the purest they could get (such as they brought for the light of the Tabernacle, XXVII. 20.) which would best imbibe the Tincture.

IIII

After

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After the art of the Apothecary.] Or Ointment-maker ; of whose Art *Theophrastus* and *Dioscorides* give an account. But the manner of making this Ointment, as *Maimonides* describes it, was thus : The Spices were beaten severally (he should have excepted the *Myrrhe*, which was liquid) and then they were mixt together, and macerated in pure Water, till all the virtue of them was extracted. Which being done, the Hin of Oyl was poured upon them, and all was boiled upon the fire, till the Water was evaporated, and the Oyl alone remained. See *Guil. Schickard* in his *Mischpat hamelek*, c. 1. p. 24.

It shall be an holy anointing Oyl.] Wherewith none were to be anointed, but Sacred Persons and Things.

Ver. 26. *And thou shalt anoint the Tabernacle of the Congregation therewith, &c.]* This and the following Verses, show the use of the holy Oyl ; which was to consecrate or set apart every thing hereafter mentioned, to the Service of God. Whereby the Majesty of God's House (as the Jews speak) was set forth : for anointing belonging only to Kings and Princes, this Ceremony begat in Peoples minds a greater fear and reverence towards God himself, as *Maimonides* his words are, *More Nevoch*. P. III. c. 45.

Ver. 27. *And the Table and all his Vessels, &c.]* Here being such a particular mention of every thing that was in the Sanctuary ; he only saith, when it was erected, (XL. 9.) *Thou shalt take the anointing Oyl, and anoint the Tabernacle, and all that is therein, &c.*

Ver. 28. *And the Altar of Burnt-offering, &c.]* In this Verse he mentions all that was without the Sanctuary, in the Court of the LORD's House ; of the Unction whereof he also gives a particular charge, XL. 10, 11. And accordingly when he gives an account of the Consecration of *Aaron* and his Sons, he also tells us how he

he executed these Commands of anointing the Tabernacle, and all that was in it; but more especially this Altar, which he sprinkled seven times with the holy Oyl, VIII Lev. 10, 11. See there.

Ver. 29. *And thou shalt sanctifie them.*] Separate all the fore-named things from common uses, to the Service of God alone, by anointing them with this holy Oyl.

That they may be most holy.] They were made hereby *most holy*, because as it here follows, they made other things to be holy.

Whatsoever toucheth them shall be holy.] As the Gift was made holy by the Altar, upon which it was laid. See XXIX. 37.

Ver. 30. *And thou shalt anoint Aaron and his sons, &c.*] See XXIX. 7, 8.

Ver. 31. *This shall be an holy anointing Oyl unto me, throughout your Generations.*] The Jews understand this, as if it were meant of this individual Oyl now made by *Moses*; which lasted till the Captivity, or till the time of *Josiah*. But this seems to be as fabulous, as that *Josiah* hid it so, that it could never be found after his death. For there were so many things to be anointed with it at present, and in future times (all the High Priests being anointed, not with a drop or two, but with such a plentiful effusion of it, that it ran down to their Beards, nay, the Skirts of their Garment, CXXXIII Psal. and their Kings also, when there was any doubt of their Title) that this Oyl could not last so long, much less retain its Scent for so many Generations, without a Miracle, of which there was no need. For though there was near half an hundred weight of the Spices, yet there was but five or six quarts of Oyl; and therefore the Ointment could not be more: the odours of these Spices being only extracted by infusion, and the Substance left behind. And such a quantity as this, one

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may well suppose was near spent, in the anointing of so many Things and Persons, as are here mentioned : and therefore it was upon occasion to be made again, as the Perfume was, which follows here v. 34.

Yet it must be confessed that there hath been a very ancient Opinion among the Jews, That *in the second Temple there was no holy Oyl* : for which one can see no reason ; but that they did not think it lawful to make this Composition, and therefore consecrated their High Priest, only by putting on their Robes. How they came to fancy it unlawful doth not appear ; but the omission of this *Unction* after their return from their Captivity, seemed to foretel that there should be another and better kind of *Unction*, which was by the Holy Ghost ; the variety of whose Gifts might perhaps be fore-shadowed by these several Spices.

An holy anointing Oyl unto me.] There was no Rite or Ceremony ordained whereby this Oyl became *holy* ; but it was consecrated by this Divine Institution, which appropriated it unto God alone in these words, *unto me*. Which separated it to God's Uses and Service ; and made it unlawful for any Body to employ it to other purposes.

Ver. 32. *Upon mans flesh shall it not be poured.*] Here follow two Prohibitions, to breed in the People the greater Reverence to this holy Ointment. The first is this, that it should not be poured *on mans flesh*, i. e. on common Men, who were not Priests, or were not appointed by God to be anointed with it. It is well known that in the Eastern Countries (whom the *Greeks* and *Romans* also imitated) Men were wont to anoint their Heads and Faces ; and that with very precious Ointments, especially at their Feasts, and when they would make a splendid Appearance : and therefore they are here forbidden to make use of this Oyl for such Uses.

Nei-

Neither shall ye make any other like it, after the composition of it.] This is a second Prohibition, not to make any Ointment of these Spices, for private and common use.

It is holy.] It is set apart for my use alone.

And shall be holy unto you.] And therefore you shall not imploy it to any other.

Ver. 33. *Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, &c.]* That is, if any Man broke either of the foregoing Prohibitions, by making the like Composition, or putting any of this upon one who was not a Priest, he was liable to be cut off from Israel. What that is, see XVII Gen. 14. The reason of these Prohibitions is manifest, as *Maimonides* excellently Discourses, *More Nevoch*. P. III. c. 45. which was, That this sweet Odour being smelt no where else, Men might be more in love with it in the Sanctuary: And that none by being anointed with the like, might fancy themselves better than others, from whence great Dissentions and Mischiefs might have arose. The same may be said concerning the Perfume, v. 37. 38.

Kings indeed are said to have been anointed with this very Oyl; at least *Solomon* was, 1 Kings I. 39. (though we may doubt of *David* when he was anointed King of *Judah*, 2 Sam. II. 4.) which was, I suppose, by a special direction of the Prophets; that the People might look upon them as sacred Persons, and special Ministers of God for their good. The Jews also will have it, that he whom they call *the anointed of War*, that is, say the Jews, the Priest mentioned XX Dent. 2. but I should rather think, the General who commanded their Forces, in any sudden danger, was anointed also with this Oyl, that he might be inspired with Courage, when he fought as a sacred Person. So that they interpret the first words of the foregoing Verse [*upon mans flesh* shall

Chapter XXX. shall it not be poured] in this sense; None shall be anointed with it, but the High Priest, the anointed of War, and the Kings of the House of David. For the Kings of Israel were not anointed with it, but with simple Balsom, as they also tell us.

Ver. 34. And the LORD said unto Moses, take unto thee sweet Spices.] There are the same words here in the Hebrew, that we had before v. 23. save only that there he saith, Take to the Besammim (with the addition of Rosch principal, or most excellent) and here take to the Samim, which we translate sweet Spices. How these two differ, Interpreters of all sorts extremely vary. But they both seem to be general words, which contain the following Species under them; and Samim to signifie Spices of less value than Besammim. The latter of which denotes such Spices as were either liquid, or most proper to mix with Oyl, and other liquid things, to give them a fragraney, as Fort. Scacchus thinks; who hath discussed these two words with great diligence, in his *Eleochrism. Myroth. P. II. c. 7.*

Statte.] The Hebrew word signifies something that drops, which some have taken for Balsom: but the LXX. translate it as we do; and *Salmafius* hath shown that it is the liquid part of Myrrhe (not which flows of it self) which drops from it, when it is pressed out by Art: See *Plin. Exercit. p. 520.* The same *Fort. Scacchus c. 8.* observes out of *Dioscorides*, who calls it *περσάρτε σμύρνης τὸ λιπαρὸν, &c.* the most unctuous part of fresh Myrrhe, pressed out with a little Water, c. 74. This was used in their Perfumes which the Heathen burnt upon their Altars, as appears by that of *Euripides* in *Tro-ad.* where he mentions

Σμύρνης αἰστέρας τὸν κέπρον.

Onycha.]

Onycha.] The Hebrew word *Secheleth* is translated by *Jonathan*, *Cefeth*; which the famous *Bochartus* proves by many Arguments to be *ladanum*, which was one of the principal Aromaticks among the *Arabians*. The Stream of Interpreters indeed carry it for *Onycha*, but are not agreed what that is. For some take it for the Hoof or Claw of an Animal (as *Maimonides*) others (as *Jarchi*) for the Root of a Plant, which is smooth and transparent as the Nail of a Man's Hand, which the Greeks call *Onyx*: But there are others, and more numerous, who take it for the shell of a Fish, in the Fens of *India*, that are full of *Spikenard*; upon which this Fish feeding, it makes the very Shell odoriferous. See *Hierozoic. P. II. Lib. V. cap. ult.* He observes also *P. I. L. III. c. I.* that there was such a Shell-fish in *Babylonia*, which was nearer to the *Jews* than the *Indian*. The Greeks called it *Onyx* from the form of it; and the Hebrews *Secheleth* from its colour, which was black.

And Galbanum.] That which is sold in our Shops is of an offensive smell; but there was another in *Syria*, in the Mount *Amanus*, which had an excellent Scent. And therefore, to distinguish it from ordinary *Galbanum*, there is a word added to it, as the Vulgar Latin takes it, in which it is called *Galbanum boni odoris*. For that Translation joyns the next word (which we translate *sweet Spices*) unto *Galbanum*: as if he had said, Aromatick *Galbanum*.

With pure Frankincense.] It was gathered twice in the year; in the *Spring* and in the *Autumn*: and *Pliny* tells us, that gathered in the *Autumn* was the purest and whitest; with which the other (that was reddish) was not to be compared, *L. XII. c. 14.* Every one knows that this was very much used by the *Gentiles* upon their Altars.

Of each shall there be a like weight.] This is the common

Chapter mon Interpretation of the Hebrew words; and I will
 XXX. not trouble the Reader with any other. But we have
 no certain knowledge what weight this was: for I see
 no Authority for what the Hebrew Doctors say, that there
 was LXX. pound of each of these *four* Spices. And
 they add (which makes all they say of this matter que-
 stionable) that there were also several pounds of *Cina-*
mon, and *Cassia*, and *Crocus*; in short of XIII. several
 Spices, which *Josephus* (*L. VI. Haloseos, c. 6.*) affirms
 were in this Composition. Of which *Moses*, they say,
 made in the whole CCCLXVIII. pound; that is, one
 pound for every day in the year, and three for the day
 of Expiation. And accordingly *R. Levi Barzelonita*
 saith, the Priests made every year, as much as would
 suffice for every day of it: and that the ordinary Priests
 might make it, as well as the High Priest, *Præcept. CI.*

Ver. 35. And thou shalt make it a perfume.] Some think
 the last words of the foregoing Verse signifie, that each
 sort of Spices was to be pounded, one by one; and then
 they are all ordered here to be put together.

A Confection after the art of the Apothecary.] Made
 with great care, and according to this Divine Prescrip-
 tion. Thus *Plutarch*, speaking of the Aromatick *Μύσμα*
 among the *Egyptians*, which was burnt Morning and
 Evening on their Altars, saith it was not put together,
δπως ἔτοχεν, on any fashion, or as it hapned; *ἀλλὰ*
γεχμματα ἱερῶν τοῖς μυρεσσοῖς, &c. but the Sacred Books
 were read to those who compounded it, when it was
 mixed, *L. de Isid. & Osiride.*

Tempered together.] Both the *Chaldee* and the *LXX.*
 render this mingled; just as Salt is with any thing upon
 which it is sprinkled.

Pure.] Without any other mixture.

And holy.] To be used only in the Divine Service.
 For this was one of the most ancient ways of worship-
 ping

ping God ; the word *ῥύα*, i. e. *Sacrifice* (as *Porphyr* faith *L.II.*) being derived *ῥύα ῥυμιάων* : the first Men making a Fume, by burning parts of Trees and Shrubs and Seeds and Fruits. And the sweeter their Scent was, the more grateful they fancied the Fume was unto their Gods. So that though at first they contented themselves with simple Herbs and Plants, and *Moses* here prescribes only some few Spices fetcht from Foreign Countries, yet in after-times they increased them to a greater number : for that Aromatick Mixture I mentioned before among the *Egyptians*, called *Κύρι*, was a Composition of sixteen things, which *Plutarch* reckons up in the fore-named Book. And *Sophocles* brings in *Clytemnestra* (in his *Electr.* v.637.) calling for *ῥύαλα πανσπερτα*, Fumes of all sort of Seeds to be offered to *Apollo*, that she might be delivered from her Terrouirs.

Ver. 35. *And thou shalt beat of it very small.*] Reduce it to powder.

And put it before the Testimony.] Burn it upon the Altar of Incense, which was placed before the Ark, as we read v. 6. This seems to be the meaning ; and not that he should put it in a Dish upon the Table, ready to be burnt : for the Table did not stand before the Ark of the Testimony.

Where I will meet with thee.] See XXIX. 42.

It shall be unto you most holy.] Employed only in the worship of God, before the most Holy Place.

Ver. 36. *And as for the perfume which thou shalt make, &c.*] Or rather, *And the perfume which thou shalt make, you shall not make to your selves according to the composition thereof.* For any private use ; which is imported in these words, *to your selves.*

It shall be unto thee holy for the LORD.] Intirely separated to the Divine Worship ; and therefore not to be touched by any but the Priests, and that when

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they

Chapter they ministred in the Sanctuary, before the Mercy-seat.
 XXXI. Ver. 38. *Whosoever shall make like unto that, to smell thereto.*] For his own pleasure. See v. 33. *R. Levi of Barcelona* hath well explained this: No Man was to make this Composition with the same Spices, and the same weight, and with an intention to burn it. So he interprets those words, *to smell thereto*: that is, to make a Perfume with it, by burning it, *Precept. CXI.* yet if any Man (as *Maimonides* observes) did smell this Perfume, but did not make it, he was not guilty of being cut off.

Shall even be cut off from his People.] See v. 33. Their opinion is not improbable, who think by this is meant not only the Excision of the Transgressor, but of his whole Race; none of which should remain to keep up his Name in *Israel*. By which severe threatening, the People were deterred from prophaning these holy Things.

C H A P. XXXI.

Verse 1. **A**ND the LORD spake unto Moses, saying.] After all the foregoing Directions from the XXVth Chapter unto this, (in which, as I said before XXX. 11: one may well think there was some intermission) the LORD proceeded to give *Moses* this following Information, to encourage him to go about this work.

Ver. 2. *See, I have called.*] Be not solicitous where thou shalt find Workmen, who have skill enough to make all the things which I have commanded; for I have taken care of that; and pitch upon one, who shall be the chief Director of the whole business.

By name.] Made a particular choice of one Man above

bove all others, whom I have designed for this Work. It appears by other places, that this Phrase (to call him *by name*) gives *Bazaleel* the pre-eminence above all other Artificers. See XXXIII. 12, 17, where he saith the same of *Moses*; and XLV *Isa.* 3. where he saith it of *Cyrus*.

Bazaleel the son of Uri.] See 1 *Chron.* II. 18, 19, 20. Though he was particularly chosen and fitted for this Work; yet there was another joyned with him to be his Assistant, *v. 6.* Which two did not do all the Work with their own Hands (as appears from XXVIII. 3. where he speaks of many Persons endowed with extraordinary Skill) but they were the principal Artists, and the chief Directors and Overseers of the Work. And therefore after the mention of *Aboliab*, *v. 6.* he speaks also of others into whose hearts he had put Wisdom, to do all that he commanded.

The son of Hur, of the Tribe of Judah.] This *Hur* is thought by some to have been the Husband of *Miriam*, the Sister of *Moses*. See XVII. 10. And then the observation of *Abarbinel* is not impertinent, that God did the more particularly declare his choice of *Bazaleel*; and *Moses* the more punctually remember it, to take away all Exceptions from the *Israelites*; who might have been apt to think that *Moses* had too much regard to his own Kindred, if he had appointed him to be the chief Governour of this Work, without the special Call of God unto it. For thus they might have cavilled (as some of them did afterward, in part) he makes *himself* King, and *Aaron* his Brother High-Priest; and now delivers into the Hands of his *Nephew* all the Oblations and Collections that have been made for the Tabernacle. For which there could be no colour, after God had solemnly declared, it was done by his special Order. He adds also (which is not so justifiable) that there was a strife

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among

Chapter among the *Israelites*, who should undertake this Work ;
 XXXI. for which, though *Moses* knew the fitness of *Bezaleel*,
 ~~~~~ yet he durst not mention him, for fear they should  
 think him partial ; till God commanded him, saying,  
 Do not regard what the People say, for thou, and they  
 all, shall see, that he is chosen by *me*, and not by *thee*,  
 unto this Work ; for I will give him extraordinary Wis-  
 dom, &c.

Ver. 3. *And I have filled him with the Spirit of God.* ]  
*i. e.* With an excellent Spirit ; or with Divine Inspirati-  
 on. Which was but necessary ; because the *Hebrews*,  
 being long kept in slavery under the *Egyptians*, cannot  
 be supposed to have been bred up to the Learning of  
 those ingenious Arts mentioned in the next Verses. For  
 they were acquainted only with the making of Bricks,  
 during that heavy Servitude ; and therefore God instru-  
 cted several Men, particularly *Bezaleel*, in those Arts  
 which they had no Master to teach them, and which  
 their natural Genius, though never so great, could not  
 attain, especially on a sudden, without Inspiration.

*In wisdom, and in understanding, and in knowledge.* ]  
 Here Wisdom, Understanding and Knowledge, do not  
 signify as they do in other places, particularly in the  
*Proverbs*, and in XI *Isaiah* 2. (where the *Messiah* is said  
 to be filled with the Spirit of Wisdom and Understanding,  
 and the Spirit of Knowledge) but skill in the Arts of In-  
 graving, and Setting Jewels, and Weaving, and Needle-  
 work, &c. How Wisdom differs from Understanding and  
 from Knowledge is not much material ; they may be  
 many words used only to express their Skill in all sorts  
 of Arts, that might make them accomplished Work-  
 men, as it follows in the later end of the Verse, *to work*  
*in all manner of Workmanship*. They that would see how  
 the Hebrews distinguish them, may look into *Paulus Fa-*  
*gius* upon the place, or *Buxtorf's Historia Arca, c. 2. n. 3.*  
 Ver.

Ver. 4. *To devise cunning works, &c.*] There are two things required in an excellent Artist; good Invention, and Ability to do what he hath contrived. The first of these seem to be intended in this Verse; and the other in the next: together with a dexterity to teach other Artificers, who were to be employed under Bezaleel and Aboliab.

Ver. 5. *And in cutting of stone, &c.*] There were no Stones employed about the Tabernacle; and therefore this must be meant of *cutting* and *setting* the precious Stones mentioned Chap. XXVIII. and in graving on them what God commanded, v. 11, 21.

*And in carving of Timber.*] We do not read in the foregoing Chapters, of any carved Work about the Tabernacle; and therefore this word may better be rendered (as it is in the beginning of the Verse) *cutting*, rather than *carving* Timber. For it signifies, in general, doing all the Work of Carpenters and Joyners.

*To work in all manner of Workmanship.*] That was necessary for the making of every thing God had commanded.

Ver. 6. *And I, behold, I have given with him.*] Lest Moses should think one principal Contriver and Director not to be sufficient, God joyns another with him.

*Aboliab of the Tribe of Dan.*] It is observed by R. Bechai, that God chose one out of the lowest Tribe (for so they accounted that of Dan) as well as one out of the chief, which was Judah: that Bezaleel, saith he, might not be lifted up with vain Conceit; for great and small are equal before God. And he truly observes, that one of the same Tribe, of Dan, by the Mothers side, was the most skilful Person that could be found, for the Building of the Temple by Solomon, 2 Chron. II. 14.

*And in the hearts of all that are wise-hearted, I have put wisdom.*]

Chapter *wisdom.*] That is, God indued the Minds of all ingenious Persons among them, with an extraordinary Skill; which they never learnt, either by their own study or any Master, but had it by an inspiration from above. There were several, no doubt, who had a natural Genius to such Arts as were necessary in this Work; but they could not, by their own Industry, have attained such Skill as God bestowed on them; at least not so soon, as to go immediately about the building of the Tabernacle, and all things belonging to it.

*That they may make all that I have commanded thee.* ] Not to imitate the *Egyptian* Contrivances, as some have fancied (for which no such great Skill, one would think, was necessary) but to make all exactly according to the Model which *Moses* had seen in the Mount, and he described to them: which could not have been done without God's extraordinary Assistance.

Ver. 7. *The Tabernacle of the Congregation, and the Ark of the Testimony, &c.*] These things are here mentioned, according to the order of Nature: which is first to build an House, and then to provide its Furniture. And it is observable, that there was but one House, or Tabernacle, one Ark, and one Altar, either for Sacrifice, or Incense, to preserve in their Minds the belief of the Unity of God: contrary to the Gentiles, who had their Temples and Altars every where, and each Family its domestick Gods, and particular Superstitions.

Ver. 8. *The pure Candlestick.*] It is hard to tell why this is particularly called *pure*, unless it be because it was intirely of pure Gold, (XXV. 31.) which the Table, and Altar of Incense were not; for they were only overlaid with pure Gold, XXV. 24. XXX. 3. Some have thought that it is called *pure*, because no Blood was ever sprinkled upon it, as there was on the Altar of Incense:

Incense : but this is not a good reason, for we do not find there was any sprinkled on the Table.

Ver. 9. *The Altar of Burnt-offering, &c.* ] Concerning this and the Laver he had received orders XXVII. 1. XXX. 17.

Ver. 10. *And the Clothes of Service.* ] Wherewith the Ark, and the Table, and the Candlestick, and the golden Altar were covered (IV Numb. 6, 7, 9, 11, &c.) when the Camp removed.

*The holy Garments for Aaron, &c.* ] Which are ordered Chap. XXVIII.

Ver. 11. *And the anointing Oyl and sweet Incense, &c.* ] These was ordered in the foregoing Chapter, v. 23, 34.

Ver. 12. *And the LORD spake unto Moses, saying.* ] After he had delivered him all the foregoing Orders, about the Tabernacle, its Furniture, and the Workmen to be employed in making them ; he added what follows,

Ver. 13. *Speak unto the Children of Israel, saying, Verily my Sabbaths shall ye keep.* ] This hath been mention'd thrice already, see XVI. 23. XX. 8. XXIII. 12. but here seems to be repeated again, upon this special occasion ; that they might not think this Sacred Work would warrant them to break the Sabbath. On which he bids Moses tell them, they must not do this Work, no more than any other : For the Tabernacle was built for the Service of God, which was principally performed upon this day. And he uses a word of the Plural Number, not to signifie any other Sabbath but this ; which recurring so often as once in seven days, he might well admonish them to keep his Sabbaths. And so the Apostle plainly speaks, II Coloss. 16.

*For it is a sign between me and you.* ] This plainly shows he speaks of the weekly Sabbath ; the observati-  
on of which testified to all the World, what God they wor-

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worshipped : as all Nations signified, by their Rites and Ceremonies, what their Gods were to whom their Services were paid. Now the *Israelites* stood in a double relation to God ; as his Creatures, and as those who were redeemed by him from the *Egyptian* Bondage : In both which regards the Sabbath was a Sign or a Token between him and them. For by observing one day in seven, after six days labour, they signified that they worshipped the Creator of the World ; who in six days made all things, and then rested : and by observing such a seventh day (See XVI. 5.) after six days labour, rather than any other, they signified they owned him to be their Deliverer from *Egyptian* Slavery. This is opened excellently by our Mr. Mede, *Discourse* XV. p. 73, 74.

*Throughout your Generations.* ] During this Polity which God now establishes among you.

*That ye may know that I am the LORD that doth sanctifie you.* ] To be my peculiar People, by observing this Solemnity. For it was peculiarly enjoined to them, and to no other Nation ; and was looked upon as a singular Benefit conferred on them above all People ; as appears by the devout Acknowledgment *Nebemiah* makes of this, among the rest of the Divine Favours to them, *That he made known unto them his holy Sabbath*, IX. 14. and see XX *Ezek.* 11, 12.

Ver. 14. *Ye shall keep the Sabbath therefore.* ] Since it is such a distinguishing Mark, be the more careful to observe it.

*For it is holy unto you.* ] This depends upon what was said in the Conclusion of the foregoing Verse, that hereby they were *sanctified*, or separated to God as a peculiar People ; and therefore in all reason should look upon this as an *holy* day.

Every

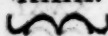


*Every one that defileth it, shall surely be put to death.]* Chapter XXXI.

*If there were credible Witnesses of his Profanation.*  
*For whosoever doth any work thereon.]* This was to defile, or profane it.

*That Soul shall be cut off from amongst his People.]* God seems to threaten, that he himself would shorten his days, if the Judges, for want of Witnesses, could not punish him. So *Eliab ben Moseh* (one of those whom the Jews call *Karaites*) most excellently expounds this, and all the rest of the Punishments, threatned to the Violation of this Precept; which Mr. *Selden* hath given us out of a MS. *L. I. de Synedris, c. 6.* The sense is this, in short; He that violates a Negative Precept, as they call it, either doth it secretly, which is most frequent; or openly, which happens seldom: unless a Man be one of those profligate Wretches whom we call Apostates. Now him that secretly brake the Sabbath, the Scripture threatens with cutting off, *viz.* by the hand of God, according to what is written here in this place. In like manner incestuous and unlawful Conjunctions are threatned, *XVIII Lev. 29.* because they were wont to be committed secretly. But if any Man did any Work openly on the Sabbath, so that there were Witnesses of it, he was to be stoned, according to what is said *XV Numb. 35.* Though if he did it out of mistake, either secretly or openly, he was only to bring a Sacrifice for his Errour: And if he offended against any of the Decrees of the Wise-men about the Sabbath, he was to be beaten. Or if there was no Court of Judgment in the place (as now, in their present Condition) then all such Transgressors were left to God to punish them, of whatsoever sort they were.

*Ver. 15. Six days may work be done, but in the seventh is the Sabbath of rest, holy to the LORD.]* So it is called also *XXXV. 2.* and *XXIII Lev. 3.* And

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to the Sabbath wherein the Land rested, is likewise called XXV Lev. 4. But the Hebrew words *Schabbat Schabaton* (*Sabbath of Rest*), properly signifies *Sabbath above all Sabbaths*, i. e. the greatest Sabbath; on which a rest was to be most punctually observed from all manner of Work: which the Jews, as *de Dieu* notes, call the *weighty Sabbath*; as if other days of rest were but light in comparison with this. According to that saying of *R. Josce*, *Great is Circumcision, because the weighty Sabbath gives place to it*; that is, admits of this Work, though the Rest on this Sabbath be so very great.

*Shall surely be put to death.*] As an Idolater, who did not acknowledge the Creator of the World. See before v. 14.

Ver. 16. *Wherefore the Children of Israel shall keep the Sabbath, to observe the Sabbath throughout their Generation, for a perpetual Covenant.*] The most literal Interpretation of this Verse, seems to me to be that of *Lud. de Dieu*, *The Children of Israel shall keep the Sabbath, by making the Sabbath a perpetual Covenant throughout their Generations.* That is, by never suffering it to be interrupted, they made it a perpetual Covenant between God and them throughout all Ages.

Ver. 17. *It is a sign between me and the Children of Israel for ever.*] A Badge and Livery that they were the Servants of the most High, who made the Heavens and Earth. A Mark of their being devoted to him, and continuing in Covenant with him, no less than Circumcision.

*For in six days the LORD made Heaven and Earth.*] In memory of which the Sabbath was first instituted; to preserve perpetually, and establish that most precious History and Doctrine of the Creation of the World, as *Maimonides* speaks, *More Nevoch. P. III. c. 43.*

*And on the seventh day he rested, and was refreshed.*] Delighted

Delighted in the Contemplation of all his Works, which he saw were *very good*, 1 Gen. 31. The same *Maimonides* observes that the word *jinnaphash* (which we translate *was refreshed*) comes from *nepheish*, which, among other things, signifies the intention of the Mind, and the Will: and therefore the sense of this Phrase is, *All the Will of God was perfected and brought to a Conclusion; his whole good Pleasure was absolutely finished on the seventh day*, More Nevoch. P. I. c. 67.

Ver. 18. *And he gave unto Moses, when he made an end of communing with him upon Mount Sinai.* ] When he dismissed him, having said all that is before related during his forty days stay with him in the Mount, he delivered unto him two Tables of Testimony, to carry down with him to the People.

*Two Tables of Testimony.* ] Wherein God testified to them his Mind and Will, in the principal things which concerned their Duty. See XVI. 34.

*Tables of stone.* ] That what was written upon them might be more durable. There is no ground to think that these Tables were made of some precious Stone (as the Author of the Book *Cofri*, and other Jews fancy) for the word *Eben* in the Hebrew simply signifies any sort of Stone; and is wont to have some other joyned to it, when precious Stones are meant, as in 2 Sam. XII. 30. 1 Kings X. 2. 2 Chron. III. 6.

*Written with the finger of God.* ] i. e. By God himself. Just as the Heavens, saith *Maimonides*, are said to be *the work of his fingers*, VIII Psal. 4. which he interprets in another place (XXXIII. 6.) *By the word of the LORD were the Heavens made.* Therefore *written by the finger of God*, is as much, saith he, as by the word; that is, the Will and good Pleasure of God, More Nevoch. P. I. c. 66. In short, this Phrase signifies, that God employed neither *Moses*, nor any other Instrument in this Wri-

Chapter XXXII. ting, but it was done by his own powerful Operation. For all things that we do, being wrought by our hands and our fingers, these words are used to express God's power. See XXXII. 16.

This was a thing so notorious in ancient times, and so much believed by those, who were not Jews, that many other Nations pretended to the like Divine Writings, that they might gain the greater Authority to their Laws. Thus the *Brachmans* report in their Histories, That the Book of their Law (which they call *Caster*) was delivered by God to *Bremavius*, upon a Mount in a Cloud : and that God gave also another Book of Laws to *Brammon*, in the first Age of the World. The *Perians* say the same of those of *Zoroaster* ; and the *Getes* of *Xamolxis*. Nay, the *Brachmans* have a *Decalogue* like this of *Moses*, and accurate Interpretations of it, in which they say there is this Prophecy, That *one day there shall be one Law alone throughout the World*. This evidently shows how well the World was anciently acquainted with these Books of *Moses*, and what a high esteem they had of them. See *Huetius* L. II. *Alnetan. Quest. c. 12. n. 19.*

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Verse 1. **A**ND *when the People.*] Not the whole Body of the Congregation ; but so many of them, that the rest durst not appear to oppose their desires.

*Saw that Moses delayed to come down out of the Mount.*] The Jews fancy that he stayed beyond the time that he had appointed for his return to them. But that is not likely ; for he himself was not told how long God would detain him there. See XXIV. 14. The meaning there-

therefore is, that he stayed longer than they expected; so that they did not know what to think of it. And having as yet received no Directions about the Service of God, for which they were called out of *Egypt* (VII. 16. and other places) they thought it was time to desire *Aaron* to set about it, in such a way as other People served their Gods.

*The people gathered themselves together unto Aaron.* ] They applied themselves to him, as being left by *Moses*, to be the chief Director and Governour of Affairs, together with *Hur* during his absence, XXIV. 14. And according to the Computation made concerning the time of his going up into the Mount, (See XXIV. 18.) this hapned upon the *fifteenth* of our *July*; which Month the Hebrews call *Tamuz*.

*And said unto him, Up.* ] One cannot think that they spake thus to him, at the very first word; but other Discourse passed before this: unto which *Aaron*, in all probability, making some difficulty to consent, and perswading them not to persist in their Demand, they would not be denied any longer, but said in a seditious manner, *Up*, make no further delay, for we will have what we desire.

*Make us Gods.* ] Or rather, *make us a God*: for so *Nehemiah* expresses it in the Singular Number, IX. 18. and so *Elohim* is often translated, XX *Gen.* 13. XXXV. 7, &c. For their meaning was, Make us a sacred Symbol or Sign, as other Nations have, that may represent God in a visible manner to us. So the Jews expound it in *Pirke Elieser*, c. 45. *They said to Aaron, the Egyptians extol their Gods, they sing and chant before them; for they behold them with their eyes. Make us such Gods as theirs are, that we may see them before us.* And so *R. Jebudah* in the Book *Cofri*, P. I. Sect. 97. *They desired a sensible Object of Divine Worship to be set before them;*

not



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*not with an intention to deny God, who brought them out of Egypt: but that something in the place of God might stand before them, when they declared his wonderful Works.* Such, no doubt, was their meaning; for they could not be so senseless as to imagine the true God could be made by a Man; or that an Image could go before them (as it here follows) which may have feet, but cannot walk, as the *Psalmist* speaks. And therefore *Eben-Ezra* judiciously interprets it, *Some Corporeal Image in which God may reside.*

*Which shall go before us.*] Conduct us through the Wilderness. God himself in a Pillar of Cloud and Fire, hitherto went before them: but that Cloud now covering the Mount where *Moses* was, and not stirring at all from thence, they imagined, perhaps, that *Moses* being lost, it would no longer lead them as it had done.

*For as for this Moses, &c.*] This doth not seem to be the Language of those who had any regard to him.

*We wot not what is become of him.*] They thought, perhaps, that he was consumed in the Mount, by the Fire which shone from the Face of God, as *Jonathan* paraphrases it. *Greg. Nyssens* Reflexion upon this Demand of the People is very natural; That they were like School-boys, who in the absence of their Master, were carried ἀνοήτως ὁρμαίνεις εἰς ἀταξίαν, with senseless impetuous Motions into Rudeness and Disorder, p. 183. *de Vita Moysi*. For there were many among them who were infected with the *Egyptian* Idolatry, as we learn from XXIV *Josh.* 14. XX *Ezek.* 7, 8. XXIII. 3, 8. And therefore hankering after that way of Worship by Images, which they had learnt there, they took this opportunity to desire a visible Representation of God among them, as the *Egyptians* had. And so *St. Stephen* looks upon this as a turning back in their hearts unto *Egypt*, VII *Acts* 39, &c.

Ver.



Ver. 2. *And Aaron said unto them, break off the golden ear-rings, &c.*] This confirms what I said, that there was some debate about this matter, before they spake those words to him v. 1. *Up, make us Gods, &c.* For it is not credible that Aaron would immediately consent to so foul a Fact as this, without the least Argument against it. Which is so unlikely, that the Jews have devised this Tale; That *Hur* rebuked them in his Presence, the People fell upon him and killed him: which affrighted Aaron into a speedy Compliance.

*The golden ear-rings.*] These, it is probable, were some of the Jewels which they borrowed of the Egyptians, XII. 35. and possibly might have worn superstitiously, as I observed XXXV Gen. 5. they did very anciently. There are those who think Aaron hoped they would not have easily parted with these; and so their Design might have been broken.

*From the ears of your Wives, of your Sons, and your Daughters.*] Men wore these Ornaments in the Eastern Countries, as well as Women; as we find in the story of the *Ismaelite* and *Midianite* Souldiers, VIII Judg. 24. and *Pliny* L. XI. c. 31. *In Oriente quidem & viris aurum eo loci, &c.* In the East it is esteemed an Ornament for Men to wear Gold in that place; speaking of their Ears. See *Bochart. Hierozoic. P. I. L. I. c. 34.*

Ver. 3. *And all the People.*] All that were engaged in this Design; who were so many (as I said v. 1.) that the rest it's likely durst not oppose it.

*Broke off the golden ear-rings which were in their ears, and brought them to Aaron.*] So zealous is Superstition; which prevails over Pride and Covetousness.

Ver. 4. *And he received them at their hands.*] They seem to have presented them as an Offering, towards the making of a Representation of God; wherein every one of them might have an Interest: and accordingly Aaron accepted them.

And

Chapter XXXII. *And fashioned it with a graving tool.*] The Hebrew word *cheret* (which we translate *graving Tool*) is used for a *writing Pen*, VIII *Isa.* 1. and for a *crisping Pin*, which Women used about their Hair, III *Isa.* 22. And therefore Interpreters take it here for an Instrument of Engraving. And some think that *Aaron* made such marks with it in this Calf, as there were in the Egyptian *Apis*: which was a Cow that had a Spot on her right side like a *Crescent* (as some Writers say, though *Herodotus* say otherwise, and the marks are variously reported: See *Pignorius* in his *Mensa Isiaca*, p. 18, &c.) and a square white spot in the forehead. But others think it more likely, that the Calf coming rough out of the Mould, *Aaron* only polished it with a proper Tool. For though *Apis* was in great honour among the *Egyptians*, yet it was a living Cow, and not the Image of one, which they had in such Veneration. Therefore Mr. *Selden* (in his *Syntagma I. de Diis Syris*, c. 4.) takes it to be more probable, that this golden Calf, or Ox, or Bullock (for so the *Psalmist* differently calls it, CVI. 19, 20.) was made in imitation of that golden Ox that represented *Osiris*; which was very famous among the *Egyptians*. Who had a mighty Veneration for the River *Nile*, called in Hebrew *Sichor* (from whence came *Siris*) and for the *Dog-star* (called *Siris* likewise) at whose rising that River began to swell; and for the *Sun* (which was principally meant by this Name) to whom both the *Bull* at *Heliopolis*, and the *Ox* at *Memphis* were Consecrated, as *Macrobius* tells us *L.I. Saturnal*, c. 21. But though all this be very ingenious, yet the truth of it may be well questioned, as I shall show presently; when I have noted that this Translation, *fashioned it with a graving Tool*, is not so agreeable to what here follows, as another which the Hebrew words will as well bear.

After

*After he had made it a molten Calf. ]* The words in the Hebrew are, *and he made it, &c.* we translate them *after, &c.* to make this agree with what goes before according to our Translation, *he fashioned it with a graving Tool* : which may as literally be translated *he bound them up in a bag*. For we find the word *jatzar*, which we here translate *fashioned*, to have the signification also of *binding* or *tying up* : and *cheret* in the Plural Number to signify *a bag*, 2 Kings V. 23. And thus the Prophet *Isaiah* (as *Bochart* observes) describes the making of Images, XLVI. 6. *they lavish Gold out of the Bag, and they make it a God*. Which agrees with what is here said of *Aaron*, He received the Ear-rings, and put them in a Bag, and then having made a Mold, cast them into it, and made a golden Calf. See v. 24.

*A molten Calf. ]* So he calls it, because it was no bigger than a Calf, though the Head was like an Ox : and therefore, as I observed before, so called by the *Psalmist*. What moved *Aaron* to represent God in this figure, is hard to resolve. Most think he imitated the *Egyptians*, among whom he had long lived : which seems not to me at all likely, since he had seen the Judgment that God executed against all their Gods, XII. 12. yet so great a Man as *J. Gerh. Vossius* hath taken a great deal of pains to prove, that *Joseph* was adored by them under the Name of *Apis* and *Serapis* : and that his Symbol was an Ox. This he hath laboured to support by many ingenious Conjectures. But it is not likely, if he were thus publicly honoured as a God, that a King should arise who *knew not Joseph* ; i. e. had no regard to him, I *Exod.* 8. and another succeed him, who endeavoured to ruin all his Kindred. The Worship of *Serapis* also was not so ancient ; for *Herodotus* saith not a word of it, nor any Body else till the time of *Alexander* the Great ; and many Authors say it was brought

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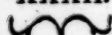
into *Egypt* out of *Pontus* by *Ptolomy*: See *Bochartus* in his *Hierozyic.* P. I. p. 338. And though *Apis* was more ancient, yet not of such antiquity as *Moses*, as a very learned Person of our own (*Dr. Tenison*, now Archbishop of *Canterbury*) hath shown in his Book of *Idolatry*, Chap. VI. Part 4, 5, &c. And as for *Osiris*, both *Plutarch* and *Strabo* say he was the same with *Apis*: which was not then known, as I have said, in *Egypt*, no more than *Typhus* or *Typhon*, whom *Philo* thinks to be here intended; but was certainly a later Invention, and as *Bochartus* imagines, represented *Moses* himself, though very much disguised.

*Cuperus* indeed hath made it probable (in his *Harpocrates*, p. 83, &c.) that there was a *Serapis* worshipped in *Egypt*, before that brought out of *Pontus*: But whether it be so or no, I do not take it to be at all material, because it is not likely that *Aaron* would make such a Representation of the Divinity, as was in use among them from whose Slavery God had lately deliver'd them. For how could he think the LORD, to whom he proclaimed a Feast, would be pleased to be represented by any of those Idols, on whom, as I said before, he had executed Judgment, at their departure out of *Egypt*? Or what reason is there to think the *Israelites* themselves could be inclined to think their God to be like any thing, which that People worshipped, who abhorred the Sacrifices which the God of *Israel* required? Their Conjecture seems to me far more likely, who think that *Aaron*, in making this Calf, took his pattern from some part of the SCHECHINAH which appeared to him and the Elders of *Israel* (when they eat before God, XXIV. 10.) attended with the Angels: Some of which called *Cherubim*, they think appeared with the faces of Oxen. But as there is no mention in that place of *Cherubims*, nor of the Angels appearing in  
any

any shape whatsoever; and *Moses* expressly saith, the *Israelites* saw no manner of Similitude on the day when the LORD spake to them in *Horeb*, IV *Deut.* 15. (and therefore *Aaron* and the Elders, in all probability saw none afterward) so I think there is no evidence that the heavenly Ministers at any time appeared in this shape, till the *SCHECHINAH* departed from the Temple, in the days of *Ezekiel*. See XXV. 18, 20.

After all this considered, *Aaron* seems to me to have chosen an *Ox* to be the Symbol of the Divine Presence, in hope the People would never be so sottish as to worship it; but only be put in mind by it of the Divine Power, which was hereby represented. For an *Oxes* head was anciently an Emblem of Strength, and Horns a common sign of Kingly Power. So they were among the *Phenicians* (as *Pignorius* observes in his *Mensa Isaca*, p. 15. out of *Ensebins* his *Prepar. Evang. L. I. cap. ult.*) and among the *Egyptians* (as *Diodorus Siculus* relates L. I.) and among the *Romans*, as appears by that famous story of *Genucius Cipus* (in *Val. Maximus L. V. c. 6.*) who when he was *Praetor* had Horns come out of his Head on a sudden, as he was going out of the City to the Wars: whereupon he was told, *Regem eum fore, si in Urbem revertisset*, That he should be a King, if he returned into the City. And something like it is related by *Justus Capitolinus* concerning *Clodius Albinus*, at whose Birth a Cow brought forth a Calf with purple Horns, which they lookt upon as *signum Imperij*, a Token of Empire. Which made the ancient Fathers, perhaps, when they spake of this Calf, or Ox of *Aarons*, mention only its Head. For so doth *Tertullian* (*L. ad versus Judaeos c. 1.*) *cum processisset eis bubulum caput*: and *St. Cyprian*, *Laſantius*, *St. Hierom*, *St. Ambrose*, and others: Not because they thought *Aaron* made only the Head, but because this was the principal part whereby God was represented.

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*And they said.*] The People cried out aloud. *These be thy Gods, O Israel.*] Or, as *Nehemiah* expresses it, IX. 18. *This is thy God, &c.* the Image or Symbol of the Divine Majesty: or as *Abulensis* interprets it, *His Divine Vertue resideth in this golden Body.* The Plural Number is commonly used for the Singular, especially when God is spoken of, as I observed before, XX Gen. 13. XXXV. 7. 2 Sam. VII. 23.

*Which brought thee up out of the Land of Egypt.*] This shows they lookt upon this Ox, only as a Representation of the Almighty L O R D their God; for it being but newly made, they could not imagine they were brought by it from the *Egyptian* Slavery, but by his Power, which perhaps they fancied now resided in it.

Ver. 5. *And when Aaron saw it, he built an Altar before it.*] As at the Peoples request he made it, so he seeing them receive it with such applause, presently Consecrated it; by building an Altar, offering Sacrifices, and keeping a solemn Feast in its honour.

*And Aaron made proclamation.*] Caused it to be publicly proclaimed throughout the Host; that every one might have notice of the Solemnity.

*And said, to morrow is a Feast.*] Which was a part of Worship ordained by his Authority.

*To the L O R D.*] Not to this Ox, but to the Creator of the World, whom they worshipped in this Image. Notwithstanding which, this was no better than an Idol, VII Acts 41. and they gross Idolaters, CVI Psal. 19, 20. 1 Cor. X. 7. Some think indeed, that *Moses* being gone, and, as they imagined, either burnt up or famished, they desired this Representation of God to go before them and direct them, as a kind of *Teraphim*: but God allowed no such visible sign to be made of his Presence with them, which he knew would in a short time have their Adoration.

Ver.



Ver. 6. *And they rose up early on the morrow.*] The next day, which was the XVI<sup>th</sup> of our July, they kept their Festival. And to show their Devotion, they began betime in the Morning, and seem not to have staid for Aaron: but, as it follows, offered Sacrifices themselves.

*And offered Burnt-offerings.*] Which always preceded others. See XVIII. 12. XXIV. 5. where I observed that whole Burnt-offerings were intirely consumed on the Altar being wholly Gods.

*And brought Peace-offerings.*] This intimates that some Persons received what they brought; and perhaps they were the *young men* mentioned XXIV. 5. where I noted also that of *Peace-offerings* the People that brought them had a share, that they might Feast with God; and they invited their Friends likewise to Feast with them. There is no mention either here, or in the other places, of *Sin-offerings*: whereof the Priests had a part, but not the People.

*And the People sat down to eat and to drink.*] Upon the Sacrifices of *Peace-offerings*; whereof the People, as I said, had their part: and by partaking of it, had fellowship with the Idol, to whom they were offered, as the Apostle shows, 1 Cor. X. 20, 21. Thus the Egyptians kept a Πανδαγνία at the Feast of Apis; in imitation rather of the Israelites, than otherwise.

It may be fit here to note, That this Custom of Sacrificing, and also of feasting on the Sacrifice, in token of their Communion with him, to whom the Sacrifice was offered, was so very ancient, that it is not easie to believe the observation of St. Chrysostom to be true, That God gave no Commandment about Sacrifices, till after this Sin of worshipping the golden Calf. When seeing their proneness to offer such Sacrifices, he thought fit to ordain them himself, and direct them to their right Object. Much less is it true, that before this ἑδαιμῶς θυ-

οῖας.

Chapter *das Epistola*, we not find any where the Name of *Sacrifices* (as he speaks *Homil. XVII. upon Act. VII.*) no not with the qualification of *Grotius*, who says (upon XV *Exod. 26.*) that there was no Law about Sacrifices, except that of the *Passover*, till after they had committed Idolatry. For besides that there is an order how to make an Altar, on which to Sacrifice their Burnt-offerings (XX. 24.) which supposes God's intention about them; and the building of an Altar and actual Sacrifice upon it, at the Sealing of the Covenant between God and *Israel*, XXIV. 4, 5, &c. (which surely was not without God's command) there is an whole Chapter in this Book about Sacrifices at the Consecration of *Aaron* and his Sons, before this sin was committed, Chap. XXIX. and particular Directions given in the 38th and 39th Verses of that Chapter, about the daily *Burnt-offering*. I omit what might be said concerning the Oblation of Sacrifices from the beginning of the World, which it is hard to believe was without a Divine Institution. St. *Hierom's* words therefore are also too large, who saith, in his Commentaries upon XX *Ezek.* that the *Israelites* received only the Decalogue before this Offence of the Calf: after which God gave them *multiplikes Legis Ceremonias*, abundance of Legal Ceremonies. All that can be justly said in this matter, is, That *Moses* had not yet delivered to them the Commands before-mentioned, which God had given him; and that they had received but a few Commands about Sacrifices, till after this sin: when the Precepts were multiplied, that they might upon all occasions offer Sacrifice to God, and not to *Demons*, as they were inclined to do. The daily Burnt-offerings were appointed before (as I said) though not delivered to them; and so was the Sin-offering for the Consecration of *Aaron* and his Sons, and the Altar, XXIX. 36, &c. But the Sin-offering for particular Persons,

Persons, and for the whole Congregation of *Israel*, and the great variety of Sacrifices, with the manner of them, were not yet prescribed; and perhaps were ordained upon this occasion, to preserve them from Idolatry; though not merely for that, there being respect in them to the great Sacrifice of Christ, especially in that Sacrifice upon the Day of Expiation. But in general, it may be reasonably thought that if they had not been perverse, they might have been left more at liberty, to do these things at pleasure, according to the Law of Nature; and they might perhaps have been permitted to offer Sacrifices every where, as the Patriarchs did, though there is no certainty of such Speculations.

*And rose up to play.*] So God commanded at their Festivities; and when they offered solemn Sacrifices to rejoyce before him, XII *Dent.* 6, 7. XVI. II. as *David* did before the Ark, after he had sacrificed Oxen and Fatlings, 2 *Sam.* VI. 13, 14, 15, 16. Thus they now expressed their Joy, by Musick, and Dancing, and Songs, and such like tokens of Mirth, which was wont to be very great upon their Feasts. See *v.* 18. There are those, who think, that after they had eaten of the Sacrifices to the Idol, and drunk liberally, they committed Fornication, after the manner of Heathen Worshipers. Thus *Tertullian* expounds this Phrase *L. de Jejuniis*, cap. 6. *Intellige Scriptura verecundiam*; the Scripture modestly expresses their lewd filthiness. And so this very word which we translate here *play*, is used by *Potiphar's Wife*, XXXIX *Gen.* 17. the Hebrew Servant came in, *to mock me, i. e.* to violate my Chastity. So that the *Israelites* did now, as they did afterwards when they worshipped *Peor*, XXV *Numb.* 1, 2. And the truth is, these Sacrificial Feasts, were turned among the Gentiles into Drunkenness and Lasciviousness, which are wont to be Companions: insomuch that  
the

Chapter the ancient Greeks, even *Aristotle* himself, as *Athenæus* tells  
 XXXII. us, (L. II.) derived the *μεθύειν* to be drunk, from *μετὰ τὸ  
 θύειν*, after the Sacrifice; when they were wont to drink  
 very largely. And it is also true, that nothing inticed  
 Men to Idolatry, more than these filthy Pleasures, which  
 were a part of that Worship: yet I think it is not cre-  
 dible, that the *Israelites* at the very Dedication of their  
 Idol, when they pretended much Religion, fell into  
 such foul practices, which were not at first committed  
 among the Heathen. Nor is there any signification of  
 it in this story; but only of their singing and dancing,  
 v. 18, 19. (accompanied, it is likely, with Musick)  
 which *Philo* indeed calls *χοροὶ ἀχοῦδ' ἄνους*, unseemly  
 Dances; but that was only, I suppose, because they  
 were in honour of a Calf. Nor did the Gentiles them-  
 selves, as I said, run at first into such excess of Riot,  
 as *Athenæus* observes L. VIII. *Deipnosoph.* where in the  
 Conclusion of it, he describes all the City full of the  
 noise of Pipes, and Cymbals, and Drums, and the voice  
 of those that sung in a great Festival; and thence takes  
 occasion to remember, that the Ancients observing what  
 a great inclination People had to Pleasure, took care  
 they might enjoy it *ὀρθῶς καὶ κοσμίως*, orderly and de-  
 cently, by setting apart certain Times to entertain them  
 with it. When in the first place they Sacrificed to their  
 Gods, and then were left to take their Ease: that eve-  
 ry one believing the Gods came to their Sacrifices, *με-  
 τὰ αἰδῆς τὸ συνείσταν ποιῆσαι*, might behave themselves at  
 such Meetings, with Modesty and Reverence. For we  
 are ashamed, saith he, to speak or do any thing un-  
 seemly before a grave Person: and therefore suppo-  
 sing the Gods to be nigh them, *τὰς ἐορτὰς κοσμίως καὶ σω-  
 φρονῶς διηγόν*, they passed their Festival days, in ancient  
 times, decently and soberly. And so he proceeds to  
 show how much the World was altered in his time,  
 when

when nothing but mad revelling was to be seen on such occasions. He observes it also as a sign of the ancient modesty at these Feasts, that they did not *κατακλινθαι* lye along, *καὶ δεῖναι ἑαυτοὺς* but they sat down to eat and drink, as the *Israelites* here did.

Ver. 7. *And the LORD said unto Moses, go get thee down.*] He had dismissed him before, having done communing with him, XXXI. 18. and now sends him away from the Mount in some haste, at the end of the XL days mentioned XXIV. ult.

*For thy People, which thou broughtest out of Egypt.*] These words are generally lookt upon, as God's abandoning the *Israelites*, and disowning them to be his People. But then, they would not have been *Moses* his People neither, but utterly destroyed (v. 10.) Therefore the true meaning is explained by St. *Stephen*, who calls *Moses* their *σωτήρις*, Deliverer, VII *Acts*. 35. because by his hand God redeemed them; and in that regard they became his People.

*Have corrupted themselves.*] He doth not mention *Aaron*, though he was very angry with him also, IX *Dent*. 20. because the People were the beginners of the Revolt, and he complied with them out of fear.

Ver. 8. *They have turned aside quickly out of the way, which I commanded them.*] It was not much above six Weeks since they heard God charge them, in a terrible manner, not to worship any Image, XX. 4. and they solemnly promised to do whatsoever *Moses* commanded them from God, v. 19. immediately after which, this Command is in a peculiar manner repeated v. 23. *Ye shall not make with me Gods of Silver, neither shall ye make unto you Gods of Gold.* Which, with all the rest of his Judgments, they covenanted also to observe, XXIV. 3, 8. And therefore such a speedy Revolt, from such Obligations, made their Crime exceeding heinous.

Nnnn

They



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*They have made them a golden Calf.]* For what Aaron did was at their instigation.

*And have worshipped it.]* By kissing it (saith R. Elifer in his *Pirke*, cap. 45.) and bowing down to it; and then offering Sacrifice to it (as it here follows) and acknowledging it to be their Conductor out of the Land of Egypt.

Ver. 9. *And the LORD said unto Moses.]* He added this further, before he went down from the Mount.

*I have seen this People.]* Long observed their disposition.

*And behold, it is a stiff-necked People.]* This Character of them is repeated XXXIII. 3, 5. XXXIV. 9. being a Metaphor from untamed Heifers, who draw their Necks and Shoulders back when they are put under the Yoke. The Prophet *Isaiah* alludes to this, when he saith of this People, XLVIII. 4. *Thy Neck is an iron sinew*, which would not bend. And *Jeremiah* V. 5. where he saith the great Men had broken the Yoke, and burst the Bonds.

Ver. 10. *Now therefore let me alone.]* Do not interpose in their behalf, with thy Prayers and Deprecations for them.

*That my wrath may wax hot against them, and that I may consume them.]* That the just indignation I have conceived against them, may proceed to punish them with utter destruction.

*And I will make of thee a great Nation.]* Or, I will set thee over a great Nation; make the Prince of a mightier Nation than they (as the words are XIV Numb. 12.) for so the word *Asah* (*to make*) signifies, 1 Sam. XII. 6. where we translate it, *advanced Moses and Aaron*. Which seems to be the meaning here, because *Moses* urges v. 13. the Promise made to *Abraham*, *Isaac* and *Jacob*,



rob, as if that would not be made good if the People were all destroyed. Whereas there would have been no danger of that, if God had made a great Nation to spring from *Moses*, who was of their Seed.

Ver. 11. *And Moses besought the LORD.*] The Hebrew word *Challab*, from whence comes *Vaichall* (which we translate *besought*) importing something of Sickness and Infirmary; denotes that *Moses* besought the LORD with much earnestness, and great agony of Mind.

*His God.*] He hoped he had not lost his Interest in God, which the People had justly forfeited.

*And said, why doth thy wrath wax hot against thy people.*] There was great reason for this high displeasure against them, which God threatned *v. 10.* and *Moses* himself was not only angry, but his Anger waxed hot, *v. 19.* yet he hoped other Reasons would move the Divine Mercy to moderate his Anger; that is, not to punish them so severely as they deserved.

*Which thou hast brought out of the Land of Egypt, with great power and with a mighty hand.*] This is one ground of hope, That God would not on a sudden destroy what he had employed so much Power to preserve.

Ver. 12. *Wherefore should the Egyptians say, for mischief did he bring them out.*] This is another reason, that the Egyptians might not be led into a misbelief, or confirmed in their infidelity.

*To slay them in the Mountains.*] There were many Mountains besides *Sinai* (where they now were) in that Desert into which God led them; and they were the most dangerous part of it.

*Turn from thy fierce wrath, &c.*] Let these Considerations prevail for a Pardon.

Ver. 13. *Remember Abraham, Isaac and Israel, to whom thou swarest by thine own self, &c.*] This is the great Argument of all, the Promise made to their Fore-

Chapter fathers, who were his faithful Servants, and this Promise confirmed by an Oath (often repeated) which he XXXII. hoped God would faithfully fulfil.

*I will multiply your seed as the Stars of Heaven.] XV Gen. 5. XXII. 17.* This part of the Promise he had fulfilled; which made him hope he would fulfil the other part, which here follows.

*And all this Land that I have spoken of will I give to your seed, and they shall inherit it for ever.] XII Gen. 7. XIII. 15. XV. 7. XXVIII. 13.*

Ver. 14. *And the LORD repented of the evil which he thought to do unto his people.]* He did not change his Mind; for there was not a peremptory Decree, or definitive Sentence (as they speak) pronounced against them: but only a signification of what they deserved (*v. 10.*) which, unless it had been for the fore-named Reasons, and *Moses* his Intercession, he would have insisted upon them.

Ver. 15. *And Moses turned:]* From the Presence of God, with whom he had been forty days.

*And came down from the Mount.]* From the place where he was with God, to that where he left *Joshua*, waiting for his return. See XXIV. 13.

*And the two Tables of the Testimony were in his hand.]* Which God promised to give him, and one would think had ready prepared for him before he went up into the Mount, XXIV. 12. and when he was coming down delivered into his hands, XXXI. ult. They are called *Tables of Testimony*, because God declared and testified therein, what his Mind and Will was, as I have often noted.

*The Tables were written on both their sides.]* Some fancy that the Writing was both on the fore-part and the back part of them; that so the Ten Commandments might be read by those who stood, either before or behind.

hind when they were set up; being written (according to this Conceit) twice over. But they were not made to be set up, but to be repositied in the Ark; and therefore the meaning is, they were written on both the Leaves (as I may call them) which were to be folded up, and shut like a Book, when they were laid in the Ark. Chapter XXXII:

*On the one side and on the other were they written.*] On the right hand, and on the left. How many were written on the one, and how many on the other, is variously disputed, but cannot certainly be determined.

Ver. 16. *And the Tables were the work of God, and the writing was the writing of God, graven on the Tables.*] The Tables were made, and planed by God himself; as well as the Letters written by him, XXXI. 18. and no Creature imployed in either Work; much less Moses, who seems to have found them ready prepared for him, when he came into the Mount, as I observed before from XXIV. 12.

Ver. 17. *And when Joshua heard the noise of the people, as they shouted.*] Being come to the foot of the Mount, they could easily hear the noise which the People made in the Festival.

*He said unto Moses, there is a noise of war in the Camp.*] Knowing nothing of the occasion, he took it for the noise which Soldiers make (called by the Hebrews *teruah*, by the Greeks *ἀλάλασμα*) who make a great shout when they give the onset; and much greater when they get the Victory.

Ver. 18. *And he said, it is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome.*] Being before instructed by God what the People were a doing (v. 7.) Moses could easily correct his Mistake; assuring him it was neither the cry of strength,

Chapter. *strength, nor of weakness* (as the words are in the Hebrew XXXII. *brew*) i. e. of Conquerours, as we rightly translate it, or of those that are overcome.

*But the noise of those that sing do I hear.*] Out of merriment in a Festival. For thus *Apis* was brought in solemn Pomp to *Memphis*, the Royal City; the Children going before in Procession, and singing a Song of Praise to the Deity. Which was not the Pattern to the *Israelites*, nor borrowed, perhaps, from them; but the common Practice of the World on such occasions, from ancient Times, as I observed before out of *Athenians* (v. 6.) whose words are, ἐγὼ καὶ πᾶσαν τὴν πόλιν αὐτῶν βοῶμεθα, ἢ κυμαῶμεν ἢ χθονί, ἐν δὲ τιμπαλίων κτύπῳ; μετ' ᾧδης ἀμειβόμεθα. And this was part of the Entertainment in private Feasts; as appears by those known words of *Homer*,

— δαίοντ' ἐμεῖδια δ᾽ αἶψα.

Τετραήμενοι μετὰ δὲ σπιν ἱμέλπετο δαΐα, αἰοῖδες.

They feasted upon excellent chear, and were very merry; and then the Divine Songster sung among them.

Ver. 19. *And it came to pass, as soon as he came nigh unto the Camp.*] Which was at some distance from the Mount, XIX. 21, 23. XX. 21. XXIV. 1.

*That he saw the Calf and the dancing.*] Which began early in the morning, and continued all day: for we may presume it was towards the evening before *Moses* got to the Camp; having spent a considerable part of the day in beseeching God for them.

*And Moses anger waxed hot.*] The sight of their Madnes, turned his Compassion he had for them (v. 11, 12, &c.) into a kind of Rage.

*And he cast the Tables out of his hands, and he brake them beneath the Mount.*] He did not do it till now (though

(though he knew their guilt, and no doubt was affected with it before he came nigh to the Camp, and saw the Calf and dancing) because he would have the People see how he resented their wickedness, and with what indignation it filled him. And now he did it, no doubt, by the same Divine Impulse, or Heroick Motion, which stirred him up to kill the *Egyptian*. See II. 12. For he is never blamed for this; and therefore did it by a Divine incitement: to show the *Israelites*, how unworthy they were to be espoused to God (as some have expressed it) by these Instruments, or Deeds, which were most precious Tokens of God's love to them. To this effect *Abarbinel* discourses, *Moses did not leave the Tables in the Mount where they were delivered to him, when he heard how the People had revolted: but brought them along with him, that he might make all Israel sensible what they had lost, by breaking them before their eyes.*

Ver. 20. *And he took the Calf which they had made, and burnt it in the fire.*] Melted it down; so that though the Matter remained (*i. e.* the Gold) yet the form and external shape of the Calf was so destroyed, that it might be said properly enough to be burnt. For the *Romans* (as *Barbart* observes) called that place where they melted their Metals *Ustrina*.

*And ground it to powder.*] Some have pretended to the knowledge of an Herb, which will dissolve Gold, and reduce it to Ashes: but they do not say what it is, or that it was to be found in that Wilderness. And if *Moses* had known, and used this Secret, what need was there of his grinding it again, after it was dissolved to Ashes? It is most likely therefore that this was done with a file, whereby it was grated into dust as small as flour, which is ground in a Mill. With such dust, some powdred their own Hair, and the Mains of their Horses (as *Bochart* observes in his *Hierozoicon* P. I. L. II. c. 34.) which



Chapter which made them glitter and sparkle when the Sun shone  
XXXII. upon them.



*And strawed it upon the water.]* Of the Brook which descended out of the Mount, XVII. 6. IX *Deut.* 21. By which means the Calf was utterly abolished; and demonstrated (as *Abarbinel* notes) to have no more Divinity in it, than the dust, or water hath.

*And made the Children of Israel drink of it.]* He did not constrain them; but having no other water, they could not avoid, when they were thirsty, to drink with this mixture. Which *Moses* threw into it, not to discover who were guilty of Idolatry, as the Jews fancy, who say this was like the Water of Jealousie, V *Numb.* 27. which made their Bellies swell, or their Beards, as some have since fabled, turn yellow (for it was a general Apostacy, v. 1, 3.) but to make them sensible how vile a thing this Idol was; which was gone into their Draught, and mixed with their Dung and their Urine. They that have a list to see the Conceits of the Jews about it, may look into *Selden de diis Syris Syntag.* I. c. 4. and *J. Wagensfeil* upon *Sota*, p. 1128.

*Ver. 21. And Moses said unto Aaron, what did this people unto thee ?]* It was not sufficient that the Idol was destroyed, but he thought fit to call his Brother to an account, for his mis-government in his absence. Who makes a very weak defence, as all *Commentators* observe, to whom I refer the Reader. And shall only note, That the best Apology he could have made had been this (if it had been true) that he only represented God unto them, as he had represented himself to him and the Elders of *Israel*; when the *Cherubims*, in the form of Oxen, made part of the Train of the SCHECHINAH or Divine Majesty. But he says not a word of this; which I suppose therefore is a groundless opinion.

That



*That thou hast brought so great a sin upon them.*] If they had made or built an House for the Divine Worship (saith Sepher Cosri in the place above-named) according to their own fancies; that they might have offered their Sacrifices there, and directed their Devotions thither, it would not have seemed to me so grievous a sin: for at this day we make such Houses, and have a veneration for them, and promise our selves the Divine Benediction in them, &c. But to make an Image, was directly against the Command of God; and to fancy that he would be present with that which he abhorred, very much aggravated the Crime.

Ver. 22. *And Aaron said, let not the anger of my Lord wax hot.*] He beseeches him in a very humble manner, to hear him calmly.

*Thou knowest the people.*] He had been long acquainted with their rebellious and obstinate Humour: which made them fall a murmuring as soon as ever they were delivered from Pharaoh at the Red-sea, XV.24. XVI.2, &c.

*That they are set on mischief.*] The words in the Hebrew *beráhu*, are more emphatical, *they are in wickedness*, or in Idolatry: like that expression in St. John, 1 Epist. V. 19. *the whole World lyeth in wickedness*. Or as we say in our Language, they were stark naught.

Ver. 23. *For they said unto me, Make us Gods, &c.*] This Verse is but a recital of what the People said to him, v. 2. see there.

Ver. 24. *And I said unto them, Whosoever hath any Gold let him break it off; so they gave it me.*] This is the sense of v. 2. & 3.

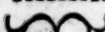
*Then I cast it into the fire, and there came out this Calf.*] He speaks as if he did not make the Calf, but the Gold being cast into the fire, out it came in this form. Which made Dr. Jackfon think it more than probable,

O o o o

that

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that there was some *Magical* or *Dæmoniacal* skill practised in the sudden moulting of this Idol, which very much increased the Peoples Superstition to it. For what else, saith he, could *Aaron* mean by these words, *I cast it into the fire, and there came out this Calf*, than that there was some secret invisible operation whereby it was moulded into this form, in an instant: which raised, as I said, the Peoples Devotion to it? Herein he follows some Jews, who go a great deal further, saying, That the Devil entred into it, and made it roar like a Bull, to strike a greater awe into the People, as *R. Juda* saith in *Pirke Elieser*, c. 45. And in *Tanchuma* they say, it not only roared, but danced also. Which seem to me to be Conceits invented for the Excuse of *Aaron*; who is said plainly enough, v. 4. to have *made this molten Calf*. Which he could not have done without designing it, and running the Gold into a Mould of this Figure.

Here is no account at all given, what Judgment *Moses* made of this defence; but it appears by IX *Dent*. 20. that God was so angry with him, that he had been destroyed, if *Moses* had not interceded for him, and beseeched God to pardon his weakness in complying with a People set on Mischief (v. 22.) For no doubt, in his own Mind he was against this Fact, as the *Levites* were, of whom he was the Chief.

Ver. 25. *And when Moses saw that the people were naked.*] Without the Divine Protection. For the Glory of the LORD in the Cloud, it is likely departed, and went up from them; which we read descended again, XXXIII. 9.

*For Aaron had made them naked, &c.*] Laid them open by this Sin, to the Scorn of all their Enemies; who should hear of such a shameful Revolt from their God.

Ver.

Ver. 26. *Then Moses stood in the gate of the Camp.]* Where the Courts of Judgment were wont to sit, to hear Causes and to punish Offenders. So it was in their Cities, in after times, which it is likely was derived from the usage now : as now they did but follow the practices of their Fore-fathers. For in the days of *Abraham* the City Gate was the place where all publick and private Business was transacted, XXIII *Gen.* 10, 18. which seems to have been the manner in all the Country ; for at *Shechem* we find, as well as here at *Hebron*, when *Hamor* and his Son proposed to make an Alliance with the *Israelites*, they motioned it to the People at the Gate of the City, XXXIV *Gen.* 20. Which was the same thing with the *Forum* or *Exchange* among the *Romans* : the Market being also held here, where there were Seats for the Judges and Elders.

*And said, Who is on the LORD's side ?]* Abhors this Idolatry, and cleaves to the Worship of the LORD only ?

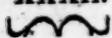
*Let him come unto me.]* To receive his Commands, who was under God their Leader.

*And all the Sons of Levi gathered themselves together unto him.]* If not the whole Tribe, yet as many as had any Zeal for the LORD ; who were the most. This is an Argument there was a general defection of the People to this Idolatrous Worship, that none but the Sons of *Levi* appeared to joyn with *Moses* on this occasion.

Ver. 27. *And he said unto them, thus saith the LORD God of Israel, put every man his sword by his side.]* The LORD himself, by his Command, warrants what I bid you do.

*And go in and out from gate to gate throughout the Camp.]* They were not to go into their Tents (where they who were sensible of God's Displeasure, it may be

Chapter presumed were bemoaning their sin) but to kill every  
 XXXII. one they met in the Street.



*And slay every man his Brother, and every man his Companion, &c.]* All the *Israelites* were *Brethren*; and they are commanded to spare none they met withal, because they were *near Relations*, or *Friends*, or *next Neighbours*. Some may imagine this too hazerdous an Undertaking, the *Levites* being but a very small number, in comparison with the People of *Israel*. But having God's warrant, they were confident none would have the Courage to oppose them; for Guilt makes Men timorous: and the *Levites* also found them, as Men used to be at the conclusion of a Festival, weary with their Dancing and Sports. Besides, there are those who by their *being naked*, v. 25. understand they were *unarmed*: for *Aaron* had disarmed them to their shame, by setting up the Calf for them to dance about; which made them lay aside all thoughts of their Arms, and so were more easily slain by the *Levites*.

Ver. 28. *And the Children of Levi did according to the word of Moses.]* Who being, under God, their chief Ruler, passed this extraordinary Sentence upon the Offenders, without the common Process in Courts of Judgment, as Mr. *Selden* observes *L. II. de Jure N. & G. c. 2.* in the end of it.

*And there fell of the people that day about three thousand men.]* The *Vulgar* hath twenty three thousand; contrary to the *LXX.* as well as the Hebrew Text, and all the Eastern Versions, except the *Arabick*, printed at *Rome* in this Age, and manifestly out of the *Vulgar Latin*, as Mr. *Selden* hath observed in the same place, and *Bochart* shows largely to be against all the ancient Translations and Writers, *Hieroz. P. I. L. II. c. 34. p. 353.* Where he notes also out of *Philo*, these three thousand to have been ἀρχηγῆτας μάχης ἢ ἀσθεῖας, the principal Ring-leaders of this Impiety.

In

In memory of these Disasters, the Breaking of the Tables, and this Slaughter, the Jews keep a Fast every year, on the XVII<sup>th</sup> of *Tamuz*. ; which by *Jac. Capellus* computation, answers to the XVI<sup>th</sup> of our *July*.

Ver. 29. *For Moses had said, consecrate your selves to day to the LORD.*] Or, *Moses said, ye have consecrated your selves, &c.* Which way soever we take it (either as spoken before the Execution, to encourage them to it ; or afterward, to commend them for it) the meaning is, That this Act was as acceptable to God as a Sacrifice, and had procured them the honour to wait upon him as his Ministers.

*Every man upon his Son, and upon his Brother.*] This seems to signifie that some of the Tribe of *Levi* had also prevaricated ; to whom these pious *Levites* had no regard, but killed them indifferently with the rest, though they met with one of their own Children. For which they are highly commended by *Moses* in his Blessing, XXXIII *Dent.* 9. But it may signifie no more, but that they went out with this sincere Resolution to spare none, though never so dear to them.

*That he may bestow upon you a blessing this day.*] This Blessing was the Preferment of the Tribe of *Levi*, to be God's Ministers in his House ; and to enjoy all the Tenth of the Land for an Inheritance, XVIII *Numb.* 21, 24.

Ver. 30. *And it came to pass on the morrow.*] Which was the XVIII<sup>th</sup> day of *Tamuz*, or our XVII<sup>th</sup> of *July*.

*That Moses said unto the people.*] Whom he assembled together, that he might make them sensible of their sin.

*Ye have sinned a great sin.*] He set their sin before them, it is likely, in all its aggravating Circumstances.

*And now I will go up unto the LORD.*] But he would

Chapter would not have them despair of recovering God's Favour; though he could not absolutely assure them of it.

XXXII. *Peradventure I shall make an atonement for your sin.*] That God might not inflict any further Punishment upon them.

Ver. 31. *And Moses returned unto the LORD.*] Not, as yet, to the place where he was before with the LORD for forty days; but to some part of the Mount where he might put up his most fervent Prayers to God; by which his Anger was turned away, as well as by Sacrifices.

*And said, O this people have sinned a great sin.*] He begins his Prayers with a Confession of their Guilt in a most pathetic manner.

*And have made them gods of gold.*] Contrary to the exprefs repeated Command of God, XX. 4, 23.

Ver. 32. *Yet now.*] Here follows his earnest and most affectionate Deprecation for them.

*If thou wilt, forgive their sin.*] Be thou pleased, or, O that thou wouldst forgive them. See Dr. Hammond upon XCV Psal. not. 6.

*Or if not, blot me, I pray thee, out of thy Book which thou hast written.*] Let me die, rather than live to see the Evils that are coming on them, if thou punish them as they deserve. God hath no need of a Book, wherein to Register and Record any of his purposes: but the Scripture uses the Language of Men, as the Jews speak; who, to this day, retain this form of Speech, in their Prayer wherewith they begin the New-year.

*O our Father, and our King, write us in the Book of the best Life, in the Book of Righteousness, in the Book of Redemption.*] They desire, that is, to be preserved that year, in a happy condition; free from sin, from want, and from danger. See Theodorick Hackspan, in his Annotations on this place.

Ver.



Ver. 33. *And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my Book.]* This was all the Answer Moses could obtain, *That they only should perish, who had offended the Divine Majesty.* Which doth not deny them a Pardon, if they ceased to offend him.

Ver. 34. *Therefore now go.]* Speak no more of this matter, but return to the Camp.

*Lead the people unto the place of which I have spoken unto thee.]* Take the Conduct of the People upon thee, to the Land which I promised to bestow on them. This supposes God would not punish them as they deserved; though by the words following, it appears he abated something of his wonted kindness to them.

*Behold, mine Angel shall go before thee.]* Not the Angel spoken of XXIII. 20. but some lesser Minister in the Heavenly Court, as appears from the next Chapter, v. 2. where he saith only, *I will send an Angel before thee, viz. in the Pillar of Cloud and Fire; XIII. 22.*

*Nevertheless, in the day when I visit, I will visit their sin upon them.]* Upon the next occasion to punish other Offences, I will further punish this. Whence the saying of R. Isaac in the Gemara Sanhedrim, c. 11. *There hath no vengeance come upon the world, in which there hath not been half an ounce of the first Calf.* To which R. Ushchajah there hath respect, in these words; *Till the days of Jeroboam the Israelites suckt but of one Calf, but afterward of three.* That is, their Punishment was twice as great; for they made two Calves, though they had seen the terrible Punishment which came upon their Forefathers, from making one.

Ver. 35. *And the LORD plagued the people.]* With the Pestilence, as some imagine, though it be not mentioned in Scripture. Or, he means all the Evils that afterward consumed them in the Wilderness. But there

are

Chapter are those who understand this of the slaughter made by XXXIII. the *Levites*; which he briefly repeats (as the manner sometimes is in these Writings) as a Conclusion to this History of the Golden Calf.

*Because they made the Calf, which Aaron made.]* Provoked him to make.

### CHAP. XXXIII.

Verse 1. **A**ND the LORD said unto Moses, *depart, and go up hence, thou and thy people, &c.]* This is a renewal of the Order he had already given XXXII. 34. which he further explains, by expressly assuring him, he would make good his Promise to their Fore-fathers, of which *Moses* had remembered him, XXXII. 13. But they were not by this ordered presently to remove, till *Moses* had been again in the Mount, and the Tabernacle was set up, and all the Service of it prescribed.

*And I will send an Angel before thee, and I will drive out the Canaanite, the Amorite, &c.]* I will not wholly withdraw my Protection from you (as he had for the present, XXXII. 25.) but send one of my Ministers to discomfit your Enemies, till you get possession of their Land.

Ver. 3. *For I will not go up in the midst of thee.]* For though I intended to have dwelt among you my self, by my special Presence (which was in the SCHECHINAH, XXV. 8. XXIX. 43, 45, 46.) you have justly forfeited that favour. The *Chaldee* gives the true sense of this Speech, *I will not make my Majesty* (so the SCHECHINAH or Divine Glory was called) *to go up in the midst of thee.* And accordingly it follows, v. 7, 8, 9. that

that he did remove to a distance from them. Concerning that Phrase, *in the midst of thee*, See XVII. 7.

*For thou art a stiff-necked people*.] See XXXII. 9.

*Lest I consume thee in the way.*] It is not fit for me to see my self affronted to my face, by stiff-necked Offenders; and not punish them with utter destruction. This is an Argument that the Angel, he saith he would send before them, was not God himself (as the Eternal ΛΟΓΟΣ is) for then he would have had the same reason to consume them for their Disobedience.

Ver. 4. *And when the people heard these evil tidings.*] This threatning of such a grievous Punishment,

*They mourned.*] Fasted perhaps, and wept; and hung down their Heads with shame and sorrow.

*And no man did put on him his ornaments.*] But every one laid aside his usual Attire, and appeared in the Habit of Penitents; which, in after times, was Sack-cloth.

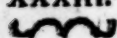
Ver. 5. *For the LORD had said unto Moses, say unto the Children of Israel, ye are a stiff-necked people: I will come up into the midst of thee in a moment, and consume thee.*] This Verse gives a reason of their Mourning, because Moses had by God's order said to them, what God said to him, That they were such a perverse People, it was not safe for them, that he should stay among them; and be provoked by their Transgressions suddenly to destroy them.

*Therefore now put off thy ornaments from thee.*] These words show that he had not peremptorily resolved to forsake them (as he threatned v. 3.) but might be moved by their Repentance to continue with them. And therefore he orders them, to put themselves in a mourning Habit, in token of their hearty sorrow for their sin.

*That I may know what to do unto thee.*] Deal with

P p p p you

Chapter you, according as I find you disposed. See XXII Gen:  
XXXIII. 12.



Ver. 6. *And the Children of Israel strip themselves of their ornaments.*] Not only of those wherewith they had decked themselves, at their late Festival, but of all other that they ordinarily wore; which they, who were not dressed, forbore to put on, v. 4.

*By the Mount Horeb.*] Or rather (as the Hebrew word *mehar* imports) *from the Mount*: that is, a great way off from the place where God appeared; as unworthy to come into his Presence.

Ver. 7. *And Moses took the Tabernacle.*] His own Tent as the LXX. interpret it, *ἡ οἰκία αὐτοῦ*: meaning, I suppose, not his own private Tent, where he and his Family lived; but a publick Tent, where he gave Audience, and heard Causes, and enquired of God; which *Bonaventura C. Bertramus* calls *Castrorum Prætorium*, in his Book *de Repub. Jud. c. 4.* For such a place, we cannot but think, there was before that Tabernacle was erected, whose pattern he saw in the Mount; where all great Affairs were transacted, and where Religious Offices, in all probability, were performed.

*And pitched it without the Camp, as far off from the Camp.*] At the distance of *Two thousand Cubits*, as R. Solomon interprets it. Which was done to humble them, when they saw the Displeasure of God and of his Servant against them, declared by this Departure far from them: For they might justly fear he would remove quite out of their sight.

*And called it the Tabernacle of the Congregation.*] Gave it the same name, which was afterward appropriated to the Tabernacle, built for Divine Service alone. Because, here God met with *Moses*, and communicated his Mind to him; and thither they were all to resort, who had any business with *Moses*; or would receive an Answer to their Enquiries, from God.

And

*And it came to pass, that every one which sought the LORD, went out unto the Tabernacle of the Congregation, which was without the Camp.]* This is commonly understood of those who came to desire Resolution in any Case of Difficulty ; which they could not have, as formerly, within the Camp : but were forced to go, and seek it without. Which, as it showed God's Displeasure, so withal gave them some hope of Mercy ; because it plainly appeared, God was not quite alienated, and estranged from them.

Ver. 8. *When Moses went into the Tabernacle, all the people rose up, and stood every man at his Tent door.]* In reverence to him, as their Leader, whom they had lately despised. Or, it may be thought also, a posture wherein they implored his Intercession for them, that God would be pleased graciously to return to them. Which is expressed by what follows.

*And looked after Moses.]* Expecting what would be the end of this Business ; both God and his Minister being removed from them.

*Until he was gone into the Tabernacle.]* As long as they could see him.

Ver. 9. *And it came to pass, as Moses went into the Tabernacle, the cloudy pillar descended.]* In which the SCHECHINAH or Divine Majesty was (XL. 35.) which was gone up before, because of their Idolatry, whereby the Camp was become unclean : but now came down again, upon the removal of the Tabernacle. Where, it is very probable, it used to be settled, as the Token of the Divine Presence among them : and afterward was translated to the Tabernacle, made after God's appointment, where this Cloud stood just, as it did here, at the Door of it, XII Numb. 5.

*And stood at the door of the Tabernacle.]* Openly to assert the Authority of Moses, with whom God showed

P p p p 2

him-



Chapter himself present, though he had forsaken them.

XXXIII. *And the L O R D talked with Moses.*] Which shows the Divine Glory was within the Tabernacle, where *Moses now was*: and so the People understood it, as appears by the next Verse.

Ver. 10. *And all the people saw the cloudy pillar stand at the Tabernacle door.*] Which they knew was an evident Token that God was there.

*And all the people rose up and worshipped, every man in his Tent door.*] Bowed themselves unto the Divine Majesty, and humbly deprecated his Displeasure; acknowledging, we may reasonably think, his great Goodness, in condescending to appear again to them, though at a distance from them.

Ver. 11. *And the L O R D spake unto Moses, face to face.*] In a familiar manner, which did not affright or astonish him, by a dreadful appearance of his Majesty; which, in the sight of the Children of Israel, lookt like devouring fire, XXIV. 17. but appeared to *Moses* in a milder and more chearful brightness. The like expression in XII Numb. 8. seems to relate only, to the Discourse he had with *Moses*, which was clear and plain, and by a Voice; not in Visions and Dreams, and obscure Resemblances: and so it may be understood here, as *Maimonides* takes it, *More Nevoch. P. III. c. 45.* But *Abarbinel* thinks that these Expressions signify, God treated with *Moses* in his own Person, not by an Ambassadour; just as one Friend converses with another. And this is a common Notion among the Jews, that God did not speak to *Moses* by an Angel, but by himself; which they take to be the meaning of this Phrase *face to face*. Which seem to me rather to import the clearness and evidence of that Divine Light, wherein God revealed himself to *Moses*; whether it was by himself, or an Angel, it matters not. Yet the New Testament deter-



determines this question, when it tells us, The Law it self was given by Angels, in the hand of a Mediator. And accordingly the old Tradition was, That *Moses* saw things in a clear and bright Glass; but the rest of the Prophets, in a Glass that was dim and cloudy.

*As a man speaks to his friend.*] This is added to show, how differently God treated *Moses*, from all other Men. For he is said to have talked face to face with all the *Israelites*, V. Deut. 4. but it was out of the midst of fire, which struck a terrour into them: whereas he spake to *Moses* out of the midst of a glorious, but comfortable Light, which gave him high satisfaction.

*And he turned again into the Camp.*] After some time spent in Conversation with the Divine Majesty, he went to comfort the People, it is likely, with hopes of recovering his Favour; of which they might have quite despaired, if he had staid long from them.

*But his servant Joshua, a young man, departed not out of the Tabernacle.*] It is hard to tell for what end *Joshua* should stay behind his Master; and it seems not decent, that *Moses* should return alone without his Servant to attend him. They that say he staid to guard the Tabernacle, have no foundation for it; and they have not much, who say, he staid to give Judgment in small Causes, which needed not *Moses* his Resolution (according to XVIII. 26.) For we never read that *Joshua* was a Judge, but a constant Attendant upon *Moses* his Person. And therefore the words may better be translated, as they plainly run in the Hebrew, *He turned again to the Camp, and his servant Joshua, the son of Nun, a young man.* At which there is a stop in the Hebrew (over the word *Nuar*, young Man) to distinguish these from the following words; which are

*Departed not out of the Tabernacle.*] That is, the LORD departed not from thence, but his Presence remained

**Chapter XXXIII.** remained there; and would not come into the Camp, as *Moses* did. And this Interpretation is the more likely, because the last words in the Hebrew are, *out of the midst of the Tabernacle*: which cannot refer to *Joshua*, because he did not go thither; but only *Moses*, who conversed alone with the Divine Majesty.

Why *Joshua* is called a *young Man*, when he was near sixty years old, is not easie to resolve. Perhaps it signifies a *valiant Man*; for so he was: or, he had waited on *Moses* from his youth: or, as *Maimonides*, this is the Phrase of the Hebrew Nation, who call all Men young, till they begin to decay; as *Joseph* is called, when he was Thirty years old, *XLII Gen. 2. More Nevoch P.II. c. 32.*

**Ver. 12.** *And Moses said unto the L Q R D.]* When, or where *Moses* spake what follows, we are not here informed. It is likely, that after he was satisfied the People were very penitent, he returned to the Tabernacle; and there made this Address unto the Divine Majesty, for a perfect Reconciliation with his People.

**See.]** A word imploring attention and regard to his Petition.

*Thou sayest unto me, Bring up this people.]* Lead them to the Land of Promise, *XXXII. 34. XXXIII. 1.*

*And thou hast not let me know whom thou wilt send with me.]* Thou hast only said, thou wilt send an Angel before me; but I hope to obtain greater favour from thee, which thou hast not yet declared to me. And I have no heart to proceed, if thou thy self wilt not guide us in the Pillar of Cloud, as thou hast done hitherto, and dwell among us, as thou hast promised, in thy Sanctuary. This seems to be the sense (if this Verse be compared with the 15th) and not barely that he did not know what Angel he would send with him.

*Yet thou hast said, I know thee by name.]* The Chaldees takes

takes it to be the same with what is said of Bezaleel, Chapter XXXI. 2. that is, particularly designed to make the Tabernacle; and all belonging to it. But to *know*, is more than to *call*; signifying God's special Love and Kindness to Moses above all Men, as the LXX. interpret it.

*And thou hast also found grace in my sight.]* God had often heard his Prayers for this People, as he hoped he would do now. For that was the effect of his being an *acceptable person* unto him; which is the proper signification of this Phrase.

Ver. 13. *Now therefore I pray thee, if I have found grace in thy sight:]* If I still continue in thy favour.

*Shew me now thy way.]* The Interpretation of Matmonides (*More Nevuch. P. L. c. 54.*) is too much strained, who thinks he here desires the knowledge of God's Attributes, as v. 18. he desires the sight of his Essence. The plain meaning of this Prayer is, That God himself would conduct him, and show him the way wherein he should lead his People, unto their rest in the Land of Canaan, XXXII. 34.

*That I may know thee, that I may find grace in thy sight.]* That I may be fully assured of thy gracious acceptance of me.

*And consider that this Nation is thy people.]* I do not beg this merely upon my own account, but for those who have been redeemed by thee out of the Land of Egypt, and have engaged themselves to be thine by a Solemn Covenant (XXIV.) and now return unto thee by Repentance, v. 6.

Ver. 14. *And he said, My Presence shall go with thee.]* In the Hebrew, *My face*; i. e. I my self, as the LXX. translate it: *My Majesty*, as the Chaldee. He promises, that is, to continue with them, as he had done hitherto, and not merely send an Angel to accompany them: but

to

Chapter to lead and guide them himself, by the Pillar of the  
XXXIII. Cloud, and his glorious Presence in the Tabernacle.

*And I will give thee rest.]* Some think these words are particularly spoken to *Moses*; and signifie that God would give him ease in this Point, and quiet his Spirit (which was now very solicitous about his Departure from them) by returning to them. But as the foregoing words are a Promise, that he would take the Conduct of the People again; so is this, that he would not leave them till he had brought them to their rest.

Ver. 15. *And he said unto him, If thy Presence go not with us.]* Some translate the words, *for he* (i. e. *Moses*) *had said unto him*, i. e. to God, *if thy Presence*, &c. So that these words and the following are the reason of God's Answer to him, v. 14. And if they be not thus taken, one would have expected *Moses* should rather have given God thanks for his gracious Promise, than further pressed him to it. But the 17th Verse doth not well agree with this; and therefore these words are to be looked on, only as part of what *Moses* said to God, after his Promise that his *Presence should go with him*. Which he acknowledged to be the greater favour; because otherwise he had rather never stir from the place where they now were.

*Carry us not up hence.]* Let us go no further, if thou thy self dost not lead and guide us in our way.

Ver. 16. *For wherein shall it be known here, that I and thy people have found grace in thy sight?*] How shall all the People round about us, be convinced, that we are not abandoned by thee in this Wilderness?

*Is it not in that thou goest with us?*] Is not this the great Demonstration of it, that thou ledest us in a Pillar of Cloud and Fire, Day and Night?

*So shall we be separated, I and thy people, from all the people that are upon the face of the Earth.]* This will distinguish

Distinguish us, while it continues with us, from all other People whatsoever; none of which have such a Token of thy Presence with them. The *Manna* indeed continued all this time to descend for their Sustenance, which was a miraculous food: but it might have been ascribed to other Causes, if this glorious Token of God's Presence had not still appeared among them.

Ver. 17. *And the LORD said unto Moses, I will do this thing also, that thou hast spoken.*] Distinguish you from all other People: not only by leading you in a Pillar of Cloud and Fire, but dwelling among you, as I designed, XXV. 8.

*For thou hast found grace in my sight, and I know thee by name.*] He owns *Moses* still to be most acceptable and dear to him, as he had been v. 12. and therefore, at his Intercession, promises to be perfectly reconciled, and return to his People.

Ver. 18. *And he said, I beseech thee.*] Having obtained so much favour of God, he presumes to ask something beyond all this, but with all humility.

*Shew me thy Glory.*] In the Hebrew the word is *hare-ni*, make me to see thy Glory. Where *Maimonides* takes the word *see* to signify, apprehend with the understanding, not with the bodily eye, *More Nevoch*. P. I. c. 4. For by *Glory* he there understands (cap. 54.) the Divine Essence, which he makes *Moses* to be desirous to apprehend; which is not likely, such a Man as he should think possible. For thus he explains himself in his Book *de Fundamentis Legis*, c. 1. n. 10. 'Moses desired to know the truth of the Divine Essence, as one Man knows another, whose Face he beholds, and his Image is so engraven in his Mind, that he Exists there distinguished from all other Men: So he begs that the Divine Essence might be distinct in his Mind, from all other Essences, till he knew the truth of it, as it is in



Chapter 'it self. But he confesses in another place of that Book, XXXIII. (*cap. 64.*) That by the Glory of the LORD is many times understood a created Light or Splendor, whereby God miraculously set forth his Majesty, XXIV. 26. and other places. And I can see no reason, why it should not so signifie here, and the meaning be, That he desired to see that glorious Presence (or *Face of God*, as it is called) which he promised should go with them; not veiled in a Cloud, but in its full Splendor and Majesty. For hearing him speak from the SCHECHINAH, he supposed, perhaps, that God appeared therein, in some visible shape, which he desired to be acquainted withal. To confirm this, it is observable that God himself, in his Answer to *Moses*, calls this Glory *his Face* v. 20. as he had done v. 14, 15. And thus *R. Jehudah* in the Book *Cofri*, *Pars IV. Seff. 3.* (towards the latter end of it) seems to have understood it. See upon v. 29.

Ver. 19. *And he said, I will make all my goodness pass before thee.*] Which *Maimonides* thinks signifies his making *Moses* to understand the Nature of all Creatures, and how they are knit and united together, and after what manner they are governed, both in general and particular; because when God had made all his Works, he saw that *they were very good*, 1 Gen. 31. But that Text is a very slender ground for such an Interpretation. The LXX. seem to come nearer to the matter, who interpret this passage, *παραλίσσωμαι πρότερός σου τῇ δόξῃ μου*, *I will pass before thee with my Glory.* That is, he promises to give him a Transient view of his Glory, while it passed by him, (v. 22.) though it could not be seen in its full Majesty. And then the word *tobbi* (which we translate *my goodness*) must rather be rendred *my beauty*, it being the same with *glory*, only a softer word, to express such a degree of its Splendor, as would not hurt him,



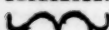
him, but be delightful to him. And thus the word *Chapter tobh* is used in the *second* Chapter of this Book, *v. 2.* and XXXIII. 1 *Sam. IX. 2.* Or, if this be not the meaning, *all his goodness* must signifie his gracious Intentions concerning the Children of *Israel*, to whom, he assures him, he would fulfil all his Promises, which was sufficient for him to know.

*And I will proclaim the Name of the LORD before thee.*] The LXX. seem to have understood this right, when they translated it, *I will call to thee by my Name* (saying) *the LORD is before thee.* That is, lest, when I pass by thee, thou shouldst not observe it, I will admonish thee, by a Voice calling to thee, and telling thee, That now the LORD is presenting himself to thee. And so we find he did XXXIV. 6.

*And will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.*] This is the Substance of the words, which he tells him he would proclaim, after notice given of him of his coming to pass by him. And their meaning is, that he would dispense his Favours, according to his own good pleasure, as he did now to *Moses*; unto whom he vouchsafed such a Revelation of himself, as he did not make to others. For thus he explains it XXXIV. 6, 7. where he tells him, He would be very gracious, patient, and long-suffering unto some; but punish severely the Iniquity of others.

Ver. 20. *And he said, Thou canst not see my face.*] But as for thy request, that I would make thee see my Glory, in its full Splendor, thou art not capable of it. I know none that hath explained this whole matter better than *R. Jehudab* in *Sepher Cosri*, P. IV. Sect. 3. 'For the Glory mentioned in Scripture, there is one of such a nature, that the Eyes of the Prophets could sustain it; another all the *Israelites* saw (as the Cloud and

Chapter  
XXXIII.



' the consuming Fire) but another so pure and bright  
' to such an high degree, that no Prophet is able to ap-  
' prehend it: but if he venture to look upon it, his Com-  
' position is dissolved, *i. e.* he dies. Such was the Glo-  
ry here spoken of, a Splendor so great and piercing  
that none could behold it.

*For there shall no man see me, and live.]* Accordingly  
we find, when the SCHECHINAH, or Divine Glory,  
filled the Tabernacle, *Moses* was not able to enter into  
it, XL. 35. that is, he could not, with safety to his life,  
look upon it. And so it was after the Temple of So-  
loman was built and consecrated by Solemn Prayer to  
God, *The Glory of the LORD filled the House, and the*  
*Priests could not enter into the House, because the Glory of*  
*the LORD had filled the LORD's House,* 2 Chron.  
VII. 1, 2.

From this Speech to *Moses*, it is likely that Men in  
future times, imagined they should die immediately,  
when they saw only an Angel appear in such a high  
glittering manner that it amazed them.

Ver. 21. *And the LORD said, Behold there is a*  
*place by me.]* It doth not plainly appear by the story,  
from whence God now spake to *Moses*. It is most like-  
ly from the Mount, where he had long conversed with  
him. Or, if it was from the Tabernacle (where his  
Glory appeared v. 9. and continued v. 11.) that was  
not far from the Mount; where he tells him, he would  
make his Glory pass before him.

*And thou shalt stand upon a Rock.]* It is probable,  
This was the Rock in Horeb, where the LORD had  
formerly appeared to *Moses*, XVII. 6.

Ver. 22. *And it shall come to pass, that while my Glory*  
*passeth by, that I will put thee in a cleft of the Rock.]* Per-  
haps it was in one of the Clefts which was made in the  
Rock, when God brought Water out of it, LXXVIII

*Psal.*

*Pfal.* 15. into which he directed *Moses*. For that is meant by *putting* him in the cleft; showing him the place where he should be, while the Divine Majesty passed by. Chapter XXXIII.

*And I will cover thee with my hand, &c.]* That he might not be hurt by the splendour of that Glory, as it passed by the Cleft. This doth not certainly signifie, that the Glory of the LORD appeared in an Human shape: for Hands are ascribed to God (in accommodation to us) when nothing is meant but this invisible Power: which now, perhaps, cast a Cloud about him, that he might not be struck dead by the inconceivable brightness and force of those Rays, which came from the Face of the Divine Majesty.

*Ver. 23. And I will take away mine hand.]* As soon as the Face (as it is called *v. 20.*) of the Divine Majesty was gone by him (which it was impossible for him to behold, and live) he promises to remove that Cloud which covered him: so that he should look upon the hinder Parts of his Glory, though not upon the Face.

*And thou shalt see my back parts.]* In which the Glory of the Divine Majesty shone, in a lower degree of Light; which was not so piercing, as to put out the Eyes, and take away the Life of the Beholders: And yet there was such a resplendent Brightness in it, that *Moses's* Face shone when he came down from the sight of it, XXXIV. 29. For that lustre in his Countenance, is to be ascribed, in all probability, to that sight which he had of the Divine Majesty at that time: Some little Particles of Light remaining upon his Face, and sticking to it (if I may so speak) from that exceeding great Splendour which shone upon him, and passed before him, as he lay in the hollow place of the Rock.

*But my face shall not be seen.]* My Glory in its full Lustre, without any Vail before it, cannot be seen. See

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XXXIII.  
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v. 20. There are many other Interpretations of this Verse, as well as of the 18th and 19th. *Maimonides* in his Book *de Fundam Legis*, c. 1. n. 11. takes it thus : \* God revealed that to *Moses*, which no Man, either before or after him, ever knew : he making him to apprehend something of his very Essence, whereby God was separated in his Mind, from all other Beings ; as a Man discerns another Man, when he sees his back parts, and by his Mind discerns his Proportions distinct from all other Men. But in his *More Nevoch*. P. I. c. 21. he takes this Discovery to *Moses*, to be the Knowledge God gave him of his Works and Attributes, viz. those mentioned XXXIV. 6. And thus *Gregor. Nazianzen*. (*Orat. XXXIV. p. 559.*) expounds it, ταῦτα ὅσα τὰ ὀπίσθια ὅσα μὲν ἔκωον, &c. Those things are the back Parts of God, which are after him ; whereby he is known as the Sun is, by its Image in the Water, &c. Upon which *Elias Cretensis* hath this ingenious gloss, That the Face of God signifies his Essence before the beginning of the World ; and his hinder Parts, his Creation and Providence in the Government of the World. But *Maimonides*, in the same place now mentioned, acknowledges also, that this may be interpreted according to the *Targum* ; That God made his Majesty, that is, an exceeding bright Representation of himself (though not in its full Glory) to pass before him. Which *Onkelos* sometimes calls *Jekara*, Glory ; sometimes *Memra*, the Word ; and sometimes S C H E C H I N A H, the Majesty. Which seems to be the most literal meaning ; that God himself, particularly the Eternal W O R D, in a visible Glory or Majesty appeared unto him ; in so much Splendour as Human Nature was able to bear ; but not in his unvailed Brightness, which is, as the Apostle speaks, inaccessible.

C H A P.

## C H A P. XXXIV.

Verse 1. **A**ND the LORD said unto Moses.] Having obtained a Promise of a Pardon for the People, and of greater Favour to himself, than had been hitherto shown him; God directs him here to dispose things for the performance of both.

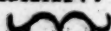
*How thee two Tables of stone, like unto the first: and I will write upon these Tables the words that were in the first Tables which thou brakest.*] Every attentive Reader must needs observe the difference between the first Tables, which Moses brake, and those which he is now ordered to prepare. For God did not only write his Laws with his own finger upon the first Tables, but the Tables themselves also were the work of God, XXXII. 16. Whereas in these, as Greg. Nyssen well expresses it (*de Vita Moſis*, p. 183.) ἡ γραφή μὲν ἐκ θεοῦ ἐνδυναμίας ὡς ἡ πρώτη, διὰ τῆς Μωϋσέως χειρὸς ἐκ χερσὶν: *The writing indeed was by the Divine Power; but the matter of them framed by the hand of Moses.* So that, at the same time, God shewed he was reconciled, he put them in mind that he had been offended; and restored them to his favour with some abatement.

Ver. 2. *And be ready in the morning.*] On the XVIII. day of July. See XXXII. 30.

*And come up in the morning unto Mount Sinai.*] From whence God spake to the Israelites (V Dent. 4. &c.) those very words which he intended to write upon the Tables. He orders him to come up in the morning, that all the People might see him ascend, and carry the Tables with him.

*And present thy self there to me, in the top of the Mount.*] Where the Divine Majesty appeared before in its Glory; and

Chapter and where *Moses* stayed with him forty days and forty  
XXXIV. nights, XIX. 26. XXIV. 17, 18.

 Ver. 3. *And no man shall come up with thee.*] The same Precept is renewed, which was given at his first ascent, XXIV. 1, 2.

*Neither let any man be seen throughout the Mount.*] XIX. 12, 21, &c.

*Neither let the Flocks nor Herds feed before the Mount.*] He seems to require their removal to such a distance, that they should not be within view of the Divine Majesty. By which means the People were naturally led to stand in greater awe of God, and there was the less danger of any Beasts touching the Mount, XIX. 13.

Ver. 4. *And Moses bowed two Tables of stone, &c.*] These and the following words only declare that he did as God bad him, v. 1, 2.

*And took in his hand the two Tables of stone.*] These he carried with him; but the first Tables were given him when he came there, XXIV. 12. They seem to have been thin, being no heavier than that he could carry them in one hand.

Ver. 5. *And the LORD.*] The SCHECHINAH, or Divine Majesty; called also the *Glory of the LORD*.

*Descended in the Cloud.*] Wherein it had been wont to appear from the beginning of their deliverance out of Egypt; and had lately appeared to *Moses* in the Tabernacle (XXXIII. 9.) when the Cloudy Pillar descended, and stood at the door of it, while the LORD talked with *Moses* there. And it seems, when that was done, the Glory of the LORD in the Cloud went up again towards Heaven, and now came down upon this occasion.

*And stood with him there.*] The Cloudy Pillar, wherein the Glory of the LORD was, rested upon  
on



on the top of the Mount where *Moses* now was, v. 2. Chapter XXXIV.  
*And proclaimed the Name of the LORD.]* Gave him notice of his Presence; as he had promised XXXIII. 19. and is more fully expressed in the next Verse.

Ver. 6. *And the LORD passed by before him.]* Which *Onkelos* translates *the LORD made his Majesty to pass before him.* Which Exposition *Maimonides* acknowledges to be right; and confirmed by the Scripture it self, when it saith XXXIII. 22. *While my Glory passeth by,* &c. which he confesses signifies not the Divine Essence it self; but some created Splendour, which no Eye was able to behold, *More Nevoch. P. I. c. 21.*

*And proclaimed.]* As the Glory of the LORD passed by, he heard a Voice proclaiming this Description of the Divine Nature.

*The LORD.]* Some joyn the next word to this, as if the Voice said, *the LORD, the LORD;* the more to awaken his Attention, to mind what he heard. See XXXIII. 19. And this Name of his signifies, his Self-Existence, and his absolute Dominion over all Creatures, which received their being from him. See VI. 3.

*God.]* The Hebrew word *El* signifies Strong and Mighty; in one word, his Irresistible Power, *Job IX. 4.*

*Merciful.]* The word *Rachum* signifies that which we call *tender Mercies;* such as Parents have to their Children, when their Bowels yern towards them.

*And gracious.]* We call that *Chaninah* (Grace or Favour) saith *Maimonides*, which we bestow upon any Man to whom we owe nothing, XXXIII *Gen. 5, 11.* And therefore God is here called *Chanum* (Gracious) with respect to those whom he created, preserves and governs; but is not obliged by any right to these things;

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Chapter things; as his words are *More Nevoch. P. I. cap. 54.*  
 XXXIV. *Long-suffering.*] So slow to Anger, that he doth not  
 presently punish those that offend him; but bears long  
 with them.

*Abundant in goodness.*] The Hebrew word *Chesed*, which we translate *Goodness*, signifies, as *Maimonides* saith (*More Nevoch. P. III. cap.* ) the excess and highest degree of any thing, whatsoever it be; but especially the greatest Benignity. And therefore, with the addition of *rabh* (abundant) denotes long continued Kindness; as is more fully declared in the next Verse.

*And truth.*] Most faithful and constant to his Promises; which he steadfastly keeps throughout all Generations. The word *abundant* refers both to this and to his Benignity, CXLVI Psal. 6.

Ver. 7. *Keeping mercy for thousands.*] The same word *Chesed*, which before we translated *Goodness*, we here translate *Mercy*: and the *Hebrews* observing the better *Nun* to be greater in the word *Notzer* (*keeping*) than is usual, fancy that it denotes the immense Treasures of the Divine Bounty. But the word *thousands* fully explains how abundant his Mercy is.

*Forgiving iniquity, and transgression, and sin.*] Here are three words to signify all sorts of Offences, which he passes by, tell Men grow intollerably wicked. But some distinguish them, by making *Iniquity* signify Offences against Men; and *Transgressions*, Offences against God himself; and *Sin*, all the Errours, Childishnesses and Follies, which Men are guilty of, in the Conduct of themselves. But they may as well signify the Offences which were committed against the *Moral, Ceremonial, and Political Laws*.

*And that will by no means clear the guilty.*] These words, according to *Maimonides*, belong still to the loving kindness of God, as all the foregoing do; signifying;

nifying, that when he doth punish, he will not utterly destroy and make desolate. For so the Hebrew words, *Nakkeh lo Jenakkeh*, he thinks are to be literally rendered, *in extirpating, he will not extirpate*; as the word *Nakah* he observes is used, III *Isaiah* 26. *She shall sit desolate on the Earth.* And to the same sense these words are expounded by many Modern Interpreters; particularly *Lud. de Dieu*, *When he empties, he will not empty; or make quite desolate.* For the Maxim of the Hebrew is (as *Maimonides* there observes, *More Nevoch* P.I. c.54.) that, *the property of Goodness far excels that of Severity.* For here being thirteen Properties of God mentioned (I can find but ten, besides the Name of LORD) there is but one of them that belongs to the latter (*viz.* that which follows) all the rest belong to the former. And indeed, we find that *Moses* urges these very words, among other, why God should not destroy the *Israelites*, as one *Man*, XIV *Numb.* 18. which had been very improper, if God would, *by no means clear the guilty.*

*Visiting the iniquity of the Fathers upon the Children.*] This is meant, saith the same *Maimonides*, only of the Sin of Idolatry; unto which God threatens, in the second Commandment, this Punishment to the third and fourth Generation, upon *those that hate him.* For no Man is called a hater of God; but only an Idolater; according to what we read XII *Deut.* 31. *Every abomination which the LORD hateth, &c.*

*Unto the third and fourth Generation.*] He mentions, saith the same Author, none Beyond these; because the utmost that any Man can live to see of his Seed, is the fourth Generation. And therefore when an Idolatrous City was destroyed, the old Idolater, with Children, Grand-children, and Great-grand-children, were all cut off; according to the Precept XIII *Deut.* 15. *Destroy it utterly, and all that is therein.*

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The

Chapter  
XXXIV.

The sense of the whole seems to be, That this is the Glory of the Divine Majesty, that he hath a Sovereign Dominion over all, because he is the Fountain of Being, the Original of all things; most powerful to do what he pleases; and so merciful that he delights to bestow his Benefits unasked; and so gracious, as to continue them to the unthankful: bearing long with them, when they provoke him; multiplying Favours on those who have no Deserts; and faithfully performing his Promises, though never so great; doing good unto a thousand Generations of those who adhere faithfully to him, and do not apostatize from him: for he pardons innumerable Offences, of all sorts, that are committed against his Laws; and when the Provocations are so great, that they are fit to be punished, he proceeds not to the utmost Extremity, till there be no Remedy; then he punishes Idolaters terribly, to the third and fourth Generation.

Ver. 8. *And Moses made haste, and bowed his head toward the Earth, and worshipped.*] Being transported with Joy at so glorious a sight, and such gracious words, he immediately worshipped God with the humblest Reverence, acknowledging his great Condescension to him.

Ver. 9. *And he said.*] Which encouraged him to renew his Request to God.

*If now I have found grace in thy sight, O Lord.*] He doth not doubt of it; but the meaning rather is, *Since I have found grace,* &c. as appears from what he granted him XXXIII 17, 18, &c.

*Let my Lord, I pray thee, go among us.*] Upon the mention of the last Property of the Divine Majesty [*visiting the iniquity of the Fathers upon the Children,* &c.] Moses seems to have been afraid he might be provoked to proceed to such Severity with the *Israelites*, who had lately

lately apostatized from him. And again beseeches him, Chapter XXXIV  
 he would be so gracious, though they should again offend him, as to continue his Presence among them, which he had threatned to withdraw XXXIII. 3.

*For it is a stiff-necked people.*] If we adhere to this Translation, the meaning is, they needed such a Governour, by whose Authority and Presence they might be kept in awe, and cured of their perverseness. But the Particle *ki*, which we here translate *for*, often signifies *though*; and may be very fitly so rendred here: and then the meaning is, Though they be very Refractory, (XXXII. 9.) yet do not forsake them, and leave them to themselves; but still conduct them, as thou hast done.

*And pardon our iniquity and our sin, and take us for their inheritance.*] Since thou art so ready to forgive (v. 7.) do not cut us off for our late Offences; but still continue to own us for thy peculiar People. This *Moses* had begg'd of God before, and obtained a Promise of it, XXXIII. 16, 17. (and see XIX. 5.) and now he beseeches him, out of his Goodness which he had proclaimed, to confirm that Promise, and not to revoke it upon every new Provocation.

Ver. 10. *And he said, behold, I make a Covenant.*] Herein God verified the truth of what he had proclaimed: being so *merciful and gracious*, as not only to confirm his Promise, but to turn it into a Covenant, like that at the giving of his Laws from Mount *Sinai*, XXIV. 3, 7, &c. which he renews with them in the next Verse. Where he engages to drive out the Inhabitants of *Canaan* before them; and then requires them to take care not to imitate their Idolatry.

*Before all thy people will I do marvels, such as have not been done in all the Earth, &c.*] This seems to relate to all the wonderful Works he intended to do, in their

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Chapter Introduction into the Land of *Canaan*, by making the  
 XXXIV. Waters of *Jordan* retire, and the Walls of *Jericho* fall  
 down; with the rest that followed, till they got possession of their Inheritance.

*For it is a terrible thing that I will do with thee*] Such as shall declare the Almighty Power of the Divine Majesty; and strike a Terror into all those that oppose him, but demonstrate (in an astonishing manner) his Fidelity to his People. For all this is said to confirm their belief of the Covenant he said he would make with them in the beginning of the Verse.

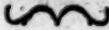
Ver. 11. *Observe thou that which I command thee this day.*] Doubt not of what I say; but only mark, and take care to do all that I now enjoyn thee.

*Behold, I drive out before thee the Amorite, and the Canaanite, &c.*] To encourage them so to do, he promises what he intended to do for them; which he put at the Conclusion of his Covenant, when he first declared it, XXIII. 23, 28. but here puts it in the front of it, that they might be the more sensible of the reasonableness of those Commands to which he expected Obedience.

Ver. 12. *Take heed to thyself.*] He now renewing that Covenant with them, which they had broken by the worshipping the golden Calf, repeats the principal Precepts which concerned his Worship and Service (which had been delivered to them before) and excites them to the observance of them, by the addition of a very gracious Promise, v. 24.

*Lest thou make a Covenant with the Inhabitants of the Land whether thou goest.*] Nothing could be more reasonable than this, that they should not enter into Friendship with those Nations, whom he commanded them to expel, for their abominable Wickedness; unless they would renounce their Idolatry, and come under their  
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Government. See XXIII. 32. and Mr. Selden L. VI. Chapter de Jure N. & G. in the latter end of the 13th Chapter, XXXIV. and beginning of the next. 

*Lest it be for a snare in the midst of thee.* ] Lest they inveigle thee to imitate their manners.

Ver. 13. *But ye shall destroy their Altars, break their Images, and cut down their Groves.* ] This more largely explains what was briefly and summarily delivered in XXIII. 32. *Thou shalt not make a Covenant with their Gods.* And v. 24. *Thou shalt quite break down their Images.* Which Images and Altars were usually set in Groves, as sacred places; being the Temples of their Gods. See 2 Kings XXIII. 24. For when Tacitus saith (*Lib. de Moribus Germanorum*) that the old Germans went to War as if God commanded them; whom they believed to be present with them; he tells us, *Effigiesque & signa quedam detracta lucis id praelium ferunt*, they carried with them into the Battel, certain Images and Signs, which they took out of their Groves. These, in all probability, were the Images of their Gods, who they thought fought for them, as *Job. Filescap* conjectures, L. II. *Selectorum* c. 5. de *Ceremoniis*, sect. 7. where he observes, that these Groves were impure places, not only because there were the Images and Altars of their false Gods; but all manner of filthiness and leudness was committed under those Shades. Which made Horace call them *parum castos lucos*, *Lib. I.* in the latter end of the XII<sup>th</sup> Ode.

Some of the *Hebrews* restrain'd this Precept only to the Land of *Canaan*: where they were bound to destroy all Things belonging to the Religion of those Idolatrous People, in whose place they were planted, that they might not be infected with their Impiety. See XII *Dent.* 2, 3. But in other Countries which they conquered, they fancied they were not bound to root

it.

Chapter it out. Yet afterwards they saw it necessary to extend  
 XXXIV. this Precept to all Idolatrous Countries, which came under their Power, where they destroyed their Idols, as they had done in *Canaan*: left by imitation *παράδειγμα* πρὸς ἡμᾶς τῶν πολιτείαν ἑαυτοῦ, their Polity should have been quite subverted, as *Josephus* speaks. See Mr. *Selden* L. II. de *Jure N. & G.* c. 2.

Ver. 14. *For thou shalt worship no other God.*] This being the great Principle of their Religion, *The LORD thy God is one LORD*, VI *Dent.* 4. and there is no other God beside him.

*For the LORD whose name is Jealous.*] So he calls himself, XX. 5. and gave himself this peculiar Name, because he could not bear any other God to be Rival with him, after the manner of the Gentiles. Whose Gods suffered a number of other Gods, to share in the Worship that was given to them, by offering Sacrifices, and burning Incense, and bowing down to them.

*Is a jealous God.*] As is his Name, so is he himself: he will not endure any other to be worshipped with him.

Ver. 15. *Lest thou make a Covenant with the Inhabitants of the Land.*] That is, a Covenant of Marriage (for Covenants in general were forbidden before v. 12.) which he commands them not to contract with the Inhabitants of *Canaan*: no, nor with any Idolaters whatsoever. For though some of the Jews would restrain this to the VII Nations only; yet the generality of them resolve it is meant of all other Idolatrous People. And there is an illustrious Argument of it, in the *Ninth* and *Tenth* Chapters of *Ezra*, and in XIII *Nehemiah* 25. This they will have to have been as old as the Law of Circumcision; which they gather from XXXIV *Gen.* 14. and it held throughout all following Ages. Inasmuch that

*Mahomet*

Mahomet forbids any of his Religion to marry any one that is not made a *Muselman*, i. e. a Believer of his Doctrine. As for such as turned from Idolatry, it was always lawful to marry them; but they were so far from having to do with others, that the *Talmudists* held it as unlawful to lye with a Gentile Woman, as with a Woman in her Uncleaness. Whence that Character which *Tacitus* gives of the Jews, *Projectissima ad libidinem Gens, alienarum concubitu abstinet.* See *Selden Lib. V. de Jure N. & G. c. 12.* Chapter XXXIV.

And they go a whoring after their Gods, and do Sacrifice to their Gods.] Of which there was very great danger if they loved their Wives; who would have great power over them (as appears by *Solomon*, 1 *Kings* XI. 2, 3, &c.) to intice them to their Religion. Of this Phrase, *Going a whoring after their Gods*, see *Seld. Uxor. Hebr. L. III. c. 23.*

And one call thee.] Invite thee (as the manner was) to the Feast that was usually made, upon the Sacrifices offered to their Gods: as the *Israelites* eat of the *Peace-offerings*, and invited their Friends to partake with them.

And thou eat of his Sacrifice.] By this we see how ancient and universal the Custom was of Feasting upon Sacrifices: which Mr. *Mede* truly calls *Epule Federales*, Fæderal Feasts (upon 1 *Malachi* II. chap. 7.) For the Meat was God's, being set upon his Table; of which he inviting the Offerers to partake, they were his Guests; whom he entertained at his Table, in token of Reconciliation and Friendship with him. And therefore who-soever eat of the Sacrifices offered to other Gods, professed themselves to be their Worshipers and Servants. Which made the Jews so cautious in this matter, that they would not so much as drink the Wine, or the Water, or use the Salt of an Idolater, not knowing but it

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might

Chapter might have been set before an Idol. So R. Levi Bar-  
 XXXIV. zolonia in the Explication of the CXII. *Præcept.* This  
 explains that Discourse of the Apostle 1 Corinth. X. 20.

Ver. 16. *And thou take of their Daughters unto thy Sons,*  
 &c.] If they themselves married Idolaters, there was  
 the greater danger they might be content, to let their  
 Sons and Daughters marry with them; especially if they  
 were Rich or Beautiful: and so the whole Family be  
 undone.

Ver. 17. *Thou shalt make thee no molten Gods.*] I-  
 mages are called by the Name of Gods; because they  
 were worshipped together with them, as Symbols of  
 their Presence. And though *molten* be here only men-  
 tioned (upon occasion of their late Sin, in worshipping  
 the *molten Calf*, XXXII. 4.) yet all other Images are in-  
 tended, as appears by XX. 4, 23.

Ver. 18. *The Feast of unleavened bread shalt thou keep,*  
 &c.] See all this explained, XII. 15, 16, &c. XIII. 6, 7.  
 XXIII. 15.

*As I commanded thee in the time of the month Abib, &c.*] See  
 XIII. 4. XXIII. 15.

Ver. 19. *All that openeth the Matrix is mine, &c.*] See  
 XIII. 12. XXII. 29, 30.

Ver. 20. *But the first-born of an Ass shalt thou redeem,*  
 &c.] See XIII. 13.

*And none shall appear before me empty.*] See XXIII. 15.

Ver. 21. *Six days shalt thou work, &c.*] See XX. 9.  
 XXIII. 12. XXXI. 15. where this is sufficiently explain-  
 ed. But here, to show the necessity of forbearing la-  
 bour on this day, they are not permitted it, *in earing*  
*or in harveſt.* That is, in the two most busie times of  
 the year; when they plowed and sowed their Ground,  
 and when they reaped the Fruits thereof. See XLV  
 Gen. 6.

Ver. 22. *And thou shalt observe the Feast of Weeks, &c.*] This

This Verse also hath been explained before, XXIII. 16. Chapter XXXIV. Only here observe that the *first-fruits of Wheat-harvest* being now offered at this Feast, there was an Harvest before this, which began at the Passover, when they offered the *first-fruits of barley harvest*, XVI Dent. 9.

Ver. 23. *Three times in the year shall all your Males appear before the LORD, the God of Israel.*] This likewise was explained XXIII. 14, 17. And nothing need be added, but that these peculiar Laws are here repeated (together with those that follow v. 25, 26.) upon this occasion; because they were ordained to preserve the People in the Worship and Service of the true God, from whom they had lately departed. Who therefore puts them in mind; in the last words of this Verse (which was not said before) that he was *the God of Israel*, to whom they were devoted by especial Obligations.

Ver. 24. *For I will cast out the Nations before thee.*] Till this was done, they were not bound to observe the Precept, of appearing three times in the year before the LORD.

*And will enlarge thy borders.*] Beyond the Land of Canaan, as he had promised before, XXIII. 31.

*Neither shall any man desire thy Land, when thou shalt go up to appear before the LORD, &c.*] To remove all fear of their Mind, that their Neighbours might Invade them, when all the Men were gone, and none but Women and Children and Old men left at home, he adds this Promise to all he had made before (or rather makes it a part of his Covenant, which he now renews) that he would lay such Restraints upon their Enemies, that they should not so much as think of Invading them at those *three Feasts*; much less make any actual IncurSIONS into their Country.

Ver. 25. *Thou shalt not offer the blood of my Sacrifice, &c.*]

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At

Chapter XXXIV. At the Passover. See this fully explained XXIII. 18.  
 Ver. 26. *The first of the first-fruits of thy Land thou shalt bring unto the House of the LORD thy God.*] At Pentecost, which was the Feast of First-fruits. See XXIII. 19.

*Thou shalt not seethe a Kid in its mothers milk.*] This concerns the other great Feast, that of Tabernacles. See in the same place.

Ver. 27. *And the LORD said unto Moses.*] Having recited the principal part of his Covenant mentioned v. 10. he gives the following order.

*Write thou these words.*] From v. 11. to this place: just as he did those words contained in the XXI, XXII, XXIII Chapters of this Book (See XXIV. 4.) out of which these words are extracted, as the chief things respecting the Worship of God; which he requires him to write in a Book by it self.

*For after the tenor of these words have I made a Covenant with thee, and with Israel.*] See XXIV. 7. Where the Covenant, containing these words and many other, was Sealed with the Blood of a Sacrifice.

The Jews are so blind as to found their Oral Tradition upon this place, and upon one small word (*Pi*) which signifies indeed *mouth*; but withal is an expletive Particle, denoting the manner and value of any thing, as appears from XLIII Gen. 7. XXVII Lev. 18. and therefore here rightly translated *the tenor* of these words. Yet R. Johannes, in the very beginning of *Halicoth Olam*, gathers from hence, That God made a Covenant now with their Fathers, concerning all the unwritten Laws delivered by word of Mouth. Unto which while they adhere, they can never understand their Divine Writings: For what can be more plain, that the Covenant here mentioned, was ordered to be written?

Ver.



Ver. 28. *And he was there with the LORD.*] This Chapter saith *Maimonides*, was the highest degree of Prophecy, XXXIV. which none attained but *Moses*: whose Thoughts were wholly taken off from all other things, and fixed upon God, while he was with him in the holy Mount; that is, asked and received Answers from the LORD, *Mare Nevochim. P. III. c. 51.*

*Forty days and forty nights.*] As he had been at the first, XXIV. 18. Which was partly to make a new trial, how they would behave themselves in his Absence; and partly to give the greater Authority to the Laws he brought them from God, which he renewed, as we read in the end of this Verse.

*And did neither eat bread, nor drink water.*] But was supported by Influences from the Almighty, who kept up his Spirits in their just height, without the common Recruits of Meat and Drink. Which, when they give us Refreshment, likewise make us drowsie; See XXIV. 18. To which add what *Maimonides* saith in the place now named, That the Joy wherewith he was transported, made him not think of eating and drinking; for his intellectual Faculties were so strong, that all Corporal Desires ceased.

It seems to me very probable, That during this time, he saw again the Model of the Tabernacle, and all its Furniture, with every thing else he was ordered to make when he went first into the Mount, from the beginning of the XXV<sup>th</sup> to the end of the XXX<sup>th</sup> Chapter; which are briefly summed up XXXI. 7, 8, 9, 10, 11. He seems also to have spent much of this time in Prayer to God for the People, That he would restore them intirely to his Favour, and bring them to their Inheritance, IX *Dent.* 18, 19, 25, 26. X. 10.

*And he wrote upon the Tables the words of the Covenant, &c.*] That is, the LORD wrote (as he said he would

Chapter would v. 1.) not *Moses* : who wrote the foregoing XXXIV. words in a Book ; but not these , which were written by the Finger of God in the Tables of Stone. So *Moses* tells us expressly, X *Dent.* 4. *Jacobus Capellus*, and others following the Hebrew Doctors, imagine that *Moses* was three times with God in the Mount, for the space of XL. days ; and that this was the last time. Between which and the first they place another, which they fancy is mentioned XXXII. 30, 31. compared with IX *Dent.* 18, &c. But I see no solid ground for this : for God called him up into the Mount but twice ; and he durst not have adventured to go so near him, as he was both these times, without his invitation.

Ver. 29. *And it came to pass when Moses came down from Mount Sinai.*] Which was upon the XXV. of our *August*, according to the former Computation, v. 2.

*With the two Tables of Testimony in Moses hand, when he came down from the Mount.*] So he came down at the first, XXXII. 15.

*That Moses wist not that the skin of his face shone.*] There was a radiant Splendour in his Countenance ; which is the import of the Hebrew *Karan*, which the Vulgar translates *horned*. Not imagining that *Moses* had Horns, but Rays of Light, which imitated Horns. And therefore the Hebrew word *Karnaim* signifies both ; and R. *Solomon Jarchi* upon this place calls these Rays on *Moses's* Face, *Horns of Magnificence*, as Mr. *Selden* observes, L. II. *de Jure N. & G.* c. 6. p. 292. It is not improbable that the Hair of his Head was inter-sperfed with Light, as well as that Rays came from his Face ; which perstringed the Eyes of Beholders. And Painters had done more reasonably, if instead of *Horns* upon *Moses* his Forehead, they had represented him with a *Glory* crowning his Head, as the Saints are usually painted in the *Roman Church*. Which perhaps came from the

the ancient Custom among the Heathen, who thus represented their Gods, as *Tbo. Bartholinus* observes (*de Morbis Biblicis cap. 5.*) out of *Lucian de Dea Syria*, where he saith she did *ἐν τῇ κεφαλῇ ἀνέλας φέρειν* carry Beams upon her Head.<sup>1</sup> Whence it was that the Roman Emperours, who were raised so much above the rest of Mankind, that they honoured them as a sort of Deities, were thus represented; as appears by many Testimonies, particularly *Pliny*, who in his Panegyrick to *Trajan*, laughs and jeers at the *radiatum Domitiani caput*.

*While he talked with him.*] While he conversed so familiarly with the Divine Majesty, and both saw his Glory and heard him proclaim his Name, *v. 5, 6, 7.* At his first being in the Mount, there was no such Brightness left upon his Countenance; for he did not see the Divine Majesty in so great a Splendour as he did now; when the LORD, upon his Petition, vouchsafed him such a sight of his Glory, as he could bear, XXXIII. 18, 23. Which was so exceeding piercing, that it altered the very Skin of *Moses* his Face, and made it luminous. Of which *Moses* doth not seem to have been sensible, till some time after he came down from the Mount (when *Aaron*, as well as others, were afraid to come nigh him) having his Thoughts wholly possessed with the far more transcendent Glory of the Divine Majesty, of which he had a Glimpse.

From this familiar Conference which *Moses* had with God, it is likely the Heathen took occasion to invent the like Stories of their *Zamolxis*, who pretended to receive his Laws from *Vesta*; and *Minos* and *Lycurgus*, who said they received theirs from *Jupiter* and *Apollo*: with several others mentioned by *Diodorus Siculus L. I.* who then adds *Moses* had his from the God *Jao*; so they pronounced the Name *Jehovah*. But they had no such

Chapter such Testimony as this of their Communication with  
 XXXIV. the Divine Majesty ; much less were their Laws con-  
 firmed by such Miracles, as lasted for the space of  
 XL. years under the Conduct of *Moses*, in the light of  
 all People.

Ver. 30. *And when Aaron and all the Children of Israel saw Moses, behold the skin of his face shone.* ] This highly established his Authority, and bred in them a Reverence to the Laws he brought, that they were all Witnesses of the *brightness or glory of his Countenance* (as the Apostle calls it, 2 Cor. III. 7.) which demonstrated he had been with God, as he affirmed, and had beheld the Glory of his Majesty, and received from him the Tables of Testimony. By *all the Children of Israel* in this Verse, seems to be meant *all the Rulers of the Congregation* mentioned in the next.

*And they were afraid to come nigh him.* ] The Light which shone from his Countenance was so great, that it dazzled the Eyes of Beholders ; even of *Aaron* himself : who did not know whether it would be safe to approach him. This was an illustrious Testimony, that he had been with God, *who dwells*, as the Apostle speaks, *in light inaccessible*.

Ver. 31. *And Moses called unto them.* ] Invited them to come near him, and not to fear any hurt.

*And Aaron, and all the Rulers of the Congregation, returned unto him.* ] *Viz.* After he had put a Vail upon his Face, till which they could not *steadfastly look upon it*, (as the Apostle speaks 2 Cor. III. 7.) the Light of it being so strong, that it hurt their Eyes, if they fixed them there.

*And Moses talked with them.* ] Acquainted them with what he had seen and heard.

Ver. 32. *And afterward all the Children of Israel came nigh, &c.* ] There was a general Assembly of all the Tribes

Tribes summoned, that he might deliver to them all that which he had received from God. See XXXV. 1. Chapter XXXIV.

*And he gave them in Commandment all that the LORD had spoken with him in Mount Sinai.]* All the Orders he had given about the Building of the Tabernacle, and the rest contained in the XXV, XXVI Chapters, and those that follow to the XXXII. For at his first coming from the Mount, finding them in an Apostacy from God, he said nothing to them about these matters: but, in abhorrence of their foul Idolatry, broke the Tables of Testimony, which God had given him to deliver to them.

Ver. 33. *And till Moses had done speaking with them, he put a vail on his face.]* This seems to belong as well to v. 31. as to the 32d, and accordingly I have interpreted it. Though there are those who think, he perswaded Aaron and the Rulers to approach without a Vail: but put it on, when he spake to the People, who were less able to bear it. But there seems to be the same reason for both; Aaron being no less afraid than any of them. And the Majesty of his Countenance appeared sufficiently, even when it was vailed: for the brightness was not quite obscured, though very much shaded by it.

Ver. 34. *But when Moses went in before the LORD to speak with him, he took the vail off, till he came out.]* He went into the Tabernacle, where he spake with him face to face, as a Man speaks to his Friend, XXXIII. 9, 10, 11.

*And he came out, and spake unto the Children of Israel, that which he was commanded.]* This seems to relate unto the frequent occasions Moses had to go and consult with God in difficult Cases; whose Mind he declared to them when he had received it.

Ver. 35. *And the Children of Israel saw the face of Moses, that the skin of Moses face shone, &c.]* Some great

T t t t

Men

Chapter XXXV. Men have thought that the brightness continued on *Moses's* Face till his death ; so that he spake to them with a Vail on his Face, from this time as long as he lived. Of which we cannot be certain ; though thus much is evident from this and the foregoing Verse, that the Splendour of his Countenance did remain for some time after he came down from God's Presence in the Mount. During which, as oft as he went in to speak with God he took off his Vail , and when he came out to speak with them, he put it on ; *until he went in to speak with God again*, as this Verse concludes. How long it was before it vanished, none can resolve. Perhaps not till he had set up the Tabernacle, and consecrated *Aaron* and his Sons, and delivered all the Laws he had received about the Service of God, which are recorded in the Book of *Leviticus*. That is, all the time they stayed near Mount *Sinai* ; from whence they removed a little more than half a year after this, X *Numb.* 11, 12.

## C H A P. XXXV.

Verse 1. **A**ND *Moses gathered all the Congregation of the Children of Israel together.*] Having told them what orders he had received from the LORD, and sufficiently convinced them of his Authority (XXXIV. 32, 33.) he now proceeds to put them in Execution. And in order to it, he gathered *Col-hadath*, all the Congregation : which sometimes signifies all the Elders and Judges, &c. (the prime Governours of the People) and sometimes the whole Body of the People, as *Corn. Bon. Bertram* observes, *de Repub. Jud. cap.* 6. It seems here to be used in the first Sense ; for he could not speak these words to the whole Body of the People, but to the principal Persons of the several Tribes, by whom



whom what he said was communicated to all *Israel*.

*These are the words which the LORD hath commanded, that ye should do them.*] Before they entred upon the work, he admonishes them that none of it must be done upon the Sabbath.

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XXXV.

Ver. 2. *Six days shall work be done, but on the seventh day there shall be to you an holy Sabbath, &c.*] This Commandment was particularly repeated to *Moses*, at the end of all the directions about the building of the Tabernacle, (See XXXI. 13, 14, 15.) and now repeated to them (as it was at his late renewing his Covenant with them, XXXIV. 21.) that they might not imagine any of the work here commanded to be done about the Tabernacle, &c. would licence them to break the Sabbath. The observation of which being the great Preservative of Religion, that's the reason it is so often enjoined, and particular care taken to secure it. And it is not to be omitted, that (to show of what great concern it is) he calls it here as he did XXXI. 15. where the end and use of it is set down, the *Sabbath of Sabbaths*, that is, the great Sabbath or Rest.

Ver. 3. *Ye shall kindle no fire in your Habitations, upon the Sabbath-day.*] To dress their Meat, or for any other work: otherwise they might kindle a Fire to warm themselves in cold Weather. This is sufficiently comprehended under the general Command, *Thou shalt not do any work*, XX. 10. Therefore the meaning is, Thou shalt not so much as kindle a fire, for any such purpose. For that's the Rule they give in *Halicoth Olam* cap. 2. that such particular Prohibitions forbid the whole kind, i. e. all manner of work whatsoever; which is here mentioned, to show they might not kindle a fire for this work of the Tabernacle.

Ver. 4. *And spake unto all the Congregation, &c.*] See v. 1.

Chapter *This is the Thing which the LORD commanded.*  
 XXXV. Having secured the observation of the Sabbath, according to the Direction given just before he came down from the Mount the first time, (XXXI. 13, 14, 15.) he now relates to them what Commands he received from God, concerning all that follows.

Ver. 5. *Take ye from amongst you an offering unto the LORD.*] And first he makes a motion to them from the LORD, that they would make a free Oblation of Materials for the Building of the Tabernacle, and all other things which the LORD commanded to be made, v. 10, &c.

*Take ye*, is as much as *bring ye*, and so we translate it XXXV. 2. See there. Where it appears that this was the very first thing God said to him (concerning a voluntary Offering, which was the Foundation of all the rest) and therefore is first propounded to the People by him.

*Whosoever is of a willing heart, &c.*] See there XXXV. 2.

Ver. 6, 7, 8, 9. All these have been explained in the XXXV Chapter, v. 3, 4, 5, &c.

Ver. 10. *Every wise-hearted among you, shall come and make all that the LORD hath commanded.*] Every skilful Person in the Art of making the things following. The same is said of the Women, v. 25. The Hebrew word *Cochmah*, which we translate *Wisdom*, is used variouly, as *Maimonides* observes; sometimes for the understanding of Divine things; sometimes for Moral Vertue; and sometimes for skill in any Art (of which he alledges this place as an instance) and sometimes for Craft and Subtilty. See *More Nevochim* P. III. c. 54. The word *leb* (or *heart*) is used here according to the Vulgar opinion of those days, that the Heart is the Seat of the Understanding. And thus I observed before upon Chap. XXV. that excellent Artists are by the Heathen called *Wise-men*. Since which I have observed

served that this is the Language of *Homer* himself ; Chapter  
whose Verses concerning *Margites* are quoted by *Aristotle* XXXV.  
in more places than one (L. VI. *Moral. ad Nicomach.* c. 7. & L. V. *Moral. ad Eudemum* c. 7.) where he saith  
he was so foolish, that

Τὸν δ' ἐπὶ ἀγροκατέησιν οἱ θεοὶ θέσαν ἐν ἀργέησιν  
Οὐτ' ἄλλως τι σόφον

*The Gods neither made him a Ditcher, nor a Plough-man, nor any other sort of Wise-man.* Upon which *Aristotle* notes, τὴν διορίαν ἐν τοῖς τέχναις, τοῖς ἀρετισταῖς τὰς τέχνας διδοῖμεν We ascribe Wisdom in Arts to those who excel in them ; and then he instances in *Phidias* a Stone-Cutter, and *Pobykletus* a Statuary.

Ver. 11. *The Tabernacle.*] This signifies sometimes the whole Structure of the House of God ; but here only the fine inward Curtains, mentioned XXVI. 1, 2, &c.

*His Tent.*] This signifies the Curtains of Goats-hair ; which were laid over the other, XXVI. 7, &c.

*His Covering.*] Of Rams-skins and Badger-skins ; which were thrown over the other two, XXVI. 14.

*His Taches, and his Boards, his Bars, his Pillars and his Sockets.*] All these are explained in that Chapter.

Ver. 12. *The Ark and his Staves, with the Mercy-seat.*] See XXV. 10, 13, 17.

*And the Vail of the Covering.*] Whereby the Holy was separated from the most Holy Place. Which is here fitly mentioned between the Mercy-seat, which was within ; and the Table, &c. which were without this Vail.

Ver. 13. *The Table and his Staves, and all his Vessels.*] See all these explained XXV. 23, 24, &c.

*And the Shew-bread.*] This is a short Expression, one word.

Chapter word (as is usual) being cut off, viz. the Dishes, in  
 XXXV. which the Shew-bread was set. For Moses had not order to make the Bread it self, but the Dishes (as I said) on which the Loaves were laid, XXV. 29.

Ver. 14. *The Candlestick also for the light, and his Furniture and his Lamps.*] See XXVI. 31, 32, &c.

*With the Oyl for the Light.*] See XXVII. 20, 21.

Ver. 15. *And the Incense Altar and the Staves.*] See XXXI. 1, 2, &c.

*And the anointing Oyl.*] XXXI. 23, 24, &c.

*And the sweet Incense.*] XXXI. 34, &c. He mentioned before the Materials for them (v. 8.) and now the things themselves.

*And the hanging for the door, at the entring in of the Tabernacle.*] Of this see XXVI. 36.

Ver. 16. *And the Altar of Burnt-offering, with his brazen Grate, his Staves.*] These are explained XXVII. 1, 2, 4, 5, 6, 7.

*And all his Vessels.*] See there v. 3.

*The Laver and his foot.*] See XXIX. 17, 18.

Ver. 17. *The hangings of the Court, his Pillars and their Sockets.*] See XXVII. 9, 10, &c.

*And the hangings for the door of the Court.*] See there v. 16.

Ver. 18. *The Pins of the Tabernacle, &c.*] XXVII. 19.

Ver. 19. *The Clothes of the Service, to do Service in the holy place, the holy Garments for Aaron the Priest, and his Sons, &c.*] Of which there is an account in the whole XXVIII<sup>th</sup> Chapter. And Moses here makes this large enumeration of all the things which God had commanded (v. 10.) that they might be stirred up to be the more liberal in their Offering, when they saw how many things were to be done.

Ver. 20. *And all the Congregation of the Children of Israel.*] Whom he had summoned to meet together, v. 1.

De-

Departed from the presence of Moses.] When he had reported to them what Orders he had received from the Divine Majesty in the Mount, v. 4, 5, &c. Chapter XXXV.

Ver. 21. *And they came.*] Being dismissed to their own Tents, they went thither only to fetch an Offering to the LORD; which they came and brought immediately.

*Every one whose heart stirred him up.*] Whose Mind was raised to a free and cheerful readiness. The Hebrew words are *lifted him up*; that is, had *animum excelsum*, a noble Mind; or was of a generous Spirit; as the following words import, *Every one whom his Spirit made willing.*

*And they brought the LORDS Offering.*] An Offering to the LORD, as Moses exhorted v. 5.

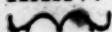
*To the work of the Tabernacle.*] For the building a Sanctuary, wherein God might dwell among them, XXV. 8.

*And for all his Service.*] For all that belonged to the Furniture of it, both within and without, which are mentioned in the Verses before-going.

*And for the holy Garments.*] That the Priests might Minister there in their Office, v. 19.

Ver. 22. *And they came both Men and Women, as many as were willing-bearted.*] Who seem to have been the greatest part of the Congregation.

*And brought Bracelets, and Ear-rings and Rings.*] They were no less forward to offer to the Service of God, than they had been to the making the Golden Calf, XXXII. 2, 3, for which offence they now make some sort of Satisfaction; being more liberal in contributing to this Work, than they were to that. For we read there only of their *Ear-rings* which they break off from their Ears, and brought to Aaron; but here of their *Bracelets* also, and *Rings*, with other things. For though they may be supposed

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supposed to have parted with a great deal, on that wicked account; it did not make those who were touched with what *Moses* said, less willing to give a fresh to an holy use.

*Tablets.*] The Hebrew word *Comaz* or *Camaz*, is of very uncertain signification; for some make it an Ornament of the Arms, and others of some other part: But the *Chaldee* takes it for something about the Breast; a *Fascia* (saith *Elias*) wherewith Women tied up and compressed their Breasts, to make them appear more beautiful, by being round. This *Bochartus* approves in his *Canaan*, L. II. c. 5.

*All Jewels of Gold.*] All the four forenamed sort of Ornaments were of Gold.

*And every Man that offered, offered an Offering of Gold unto the LORD.*] The first Oblations that were brought, either by the Women, or the Men, were all of Gold: and then followed meaner things, which the People of lower Condition brought to the LORD.

Ver. 23. *And every Man with whom was found blue, and purple, and scarlet, and fine linen, &c.*] The common sort of People also offered such as they had, Yarn, and fine Linen, Goats-hair, and Skins. See XXV. 4, 5.

Ver. 24. *Every one that did offer an Offering of Silver and Brass, &c.*] Those of a middle Condition, offered Silver, and Brass, and Shittim-wood. All which were necessary for several uses: For the Ark, and the Table, were to be overlaid with Gold; of which the Candlesticks, and several other things, were to be made. See Chap. XXV. The inward Curtains were to be made of the Yarn; and the outward of Goats-hair; and the Covering of both, of Skins. The Foundations of the Tabernacle were of Silver; and the Taches of the Curtains, and Altar of Burnt-offering, of Brass; and Shittim-wood was used about the Boards of the Tabernacle,



bername, the Ark, Table, &c. See Chap. XXV, XXVI, XXVII. Chapter XXXV.

Ver. 25. *And all the Women that were wise-hearted, did spin with their hands, and brought that which they had spun, &c.*] Not only the Men, but the Women also brought Materials for the House; and more then that, such as were skilful among them spun both Yarn and Thred: which was the proper work of Women, not of Men. Unto which work alone they were bound to apply themselves; if by the custom of the place no other work (such as knitting and sewing with their Needle, &c.) was usually performed by them, as Mr. Selden observes *L. III. de Uxor. Hebr. c. 10.* where he treats of all the Employments of their Women.

Ver. 26. *And all the Women whose heart stirred them up.*] Whose Minds were elevated to excellent Contrivances.

*In Wisdom, spun Goats-hair.*] With great Art spun Goats-hair; which was not so easie, as to spin Wool and Flax. For though their Goats were shorn in those Countries, as Sheep are here (their Hair being longer than ours) yet there was a great deal of Skill required to work it into a Thred, and to make Stuff of it. See *Bochart. Hierozoic. P. I. L. II. c. 51.* In old time also Women were wont to weave as well as spin, as appears, not only out of the Sacred Books, but out of *Homer, Plato, Cicero*, and many other Authors mentioned by *Braunius* in his Book *de Vestitu Sacerd. Hebr. L. I. c. 17.* where he observes (N. 33.) out of *Herodotus*, that he showing the Egyptian Customs to be different in many things, from those of other Nations, mentions this among the rest, that their Men *κατ' οἴκους ἐβόλες ὄρναζον*, sat at home and weaved, while their Women went abroad and bought and sold, *L. II. c. 35.*

Ver. 27. *And the Rulers brought Onyx-stones, and Stones to be set for the Ephod, and for the Breast-plate.*] The

V v v v

great

Chapter great Men also offered suitable to their quality; such  
 XXXV. things as the People could not furnish, viz. precious  
 Stones for uses mentioned XXV. 7. XXVIII. 9, 17, 18,  
 &c.

Ver. 28. *And Spice, and Oyl for the light, and for the anointing Oyl, &c.*] Such principal Spices (as we translate it) mentioned XXX. 23, 34. together with Oyl for the Light, XXVII. 20. which was so pure, that ordinary Persons had it not. For there were several sorts of Olives (as *Fort. Scacchus* shows *Myrothec. Sacr. Eleo-chrism. P. I. c. 4, 5.*) some of which were not so common as the other, and therefore of greater value.

Ver. 29. *The Children of Israel brought a willing Offering, &c.*] To sum up all, in a few words, they brought whatsoever was necessary for all manner of work which the LORD had commanded to be made.

*By the hand of Moses.*] Whom he employed to deliver these Commands to his People.

Ver. 30. *And Moses said, See, the LORD hath called by name, &c.*] Hath principally made choice of Bezaleel to undertake and perform this work. This he said, that they might not be solicitous about Artists, to make all that was propounded; for they knew that there were none among them, bred to such Employments. *Moses* therefore informs them in the first place, that God had provided himself of a Master-Workman, as he told him XXXI. 1, 2, &c.

Ver. 31. *And he hath filled him with the Spirit of God, in wisdom, &c.*] This Verse is explained before XXXI. 3, 6. only I shall add, That the extraordinary Skill which any Man had, without teaching, in common Arts, was by the Heathens ascribed to their Gods. There are several Instances of it observed by *Maximus Tyrinus Dissert. XXII.* Where he argues that it should not be thought strange, if a Man be made vertuous by a Divine Inspiration,

ration, when some have no otherways become admirable Artists. Among which he mentions *Demodocus*, a Musician whom *Homer* introduces, speaking thus of himself, Chapter XXXV.

Ἀποθιδάκη δ' εἶμι, θεοὶ δ' μοι ἄριστον ὅμιλον.

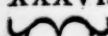
*I was never taught by any body, but the Gods bestowed on me the gift of singing.* The latter end of which Verse is a little otherways in *Homer*, as we now have him (*Odyss. X.*) but to the same sense, and it is *Phemius*, not *Demodocus* who there speaks, as *Petrus Petitus* hath observed in his *Miscell. Observ. L. 1. c. 19.*

Ver. 32. *And to devise curious works.* ] The Hebrew word *Chaschab* signifies to devise, and excogitate; whence *Maccheshaboth*, which we translate *curious works* (and in the end of the next Verse *cunning works*) is as much, as ingenious Inventions, devised with much Art. Such were the *Engines* made by King *Uzziah*, which are said to be *invented by cunning men*, or excellent *Engineers*, as we now speak, *2 Chron. XXVI. 15.* See XXXI. 4. where this Verse hath been explained.

Ver. 33. *And in the cutting of Stones, &c.* ] See XXXI. 5.

Ver. 34. *And he hath put in his heart that he may teach.* ] Instruct others in his Arts. For this was a gift of God, as much as any of the rest, to be able to inform others dextrously, in those things which he knew himself: As it was, to be able to comprehend, what *Moses* told him God had ordered, and put it in execution. For God gave *Moses* the pattern, according to which all things were to be wrought: and as it was a peculiar gift of God which enabled him to represent to *Bezaleel*, what had been set before him; so it was by an extraordinary operation on his Mind, that he conceived presently

Chapter what was represented, and had Skill to perform it, according to direction.

XXXVI.  Ver. 35. *Them hath he filled with wisdom of heart, to work all manner of work, &c.* ] This is repeated so often, and such particular mention is here made again of their Skill in every thing, though of never so difficult Contrivance ; to assure the *Israelites* that they were so well qualified for the work, that they might be intrusted with the Offerings they had made. And accordingly they were XXXVI. 3.

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### C H A P. XXXVI.

Verse 1. **T***hen wrought Bezaleel and Aholiab, and every wise-hearted man, &c.* ] This Verse is only a general Account of what follows more particularly, concerning the Execution of that which God had commanded, and for the effecting of which the People had liberally contributed. It is not said where they wrought, but some think it was in that very space of ground where the Tabernacle was set up, when perfected.

Ver. 2. *And Moses called Bezaleel and Aholiab, and every wise-hearted man, in whose heart the LORD had put wisdom.* ] It appears by this that all the lower Artificers, who were taught by the Master-workmen *Bezaleel* and *Aholiab*, were also disposed by God to learn ; he giving them a quickness of apprehension and sagacity, beyond what was natural to them.

*Even every one whose heart stirred him up, to come unto the work to do it.* ] Yet this signifies, they had also a natural Genius, which inclined and prompted them to such Employments.

Ver. 3. *And they received of Moses all the Offerings which*

*which the Children of Israel had brought for the work of the Sanctuary, &c.]* Into the hands of all these Artists, Moses delivered the Offerings that had been made; and directed them what to do with them. Chapter XXXVI.

*And they brought yet unto him Free-offerings every morning.]* The hearts of the People were so enlarged, that every day they brought new Contributions unto Moses; who sent them (as appears by the next Verse) to the Workmen, as soon as he received them.

Ver. 4. *And all the wise men which wrought all the work of the Sanctuary, came every man from his work which he made.]* After they had continued some time at their work, they all agreed to desist a while, and go to Moses, to let him know that there needed no further Offerings, for they had sufficient already; nay, more than enough, as it follows v. 5.

Ver. 5. *And they spake unto Moses, saying, the People bring much more than enough, for the service of the work; &c.]* A wonderful instance of Integrity, that there should not be one Man found among them (for the words in the Hebrew are very emphatical, *isch, isch* [man, man] that is, none excepted) who was inclined to purloin any thing for his own proper use: but by common consent, they left their work, to put a stop to all further Contributions. A sign they were Men indued with extraordinary Vertue, as well as Skill in their Employments.

Ver. 6. *And Moses gave Commandment.]* To those that attended on him; or perhaps to Bezaleel and Aholiab, and the rest.

*And they caused it to be proclaimed throughout the Camp.]* By some under-Officers, who, it's likely, were wont to execute such Commands.

*Saying, let neither man nor woman make any more work for the Offering of the Sanctuary.]* It seems some Men pre-

Chapter prepared and made ready some of the things which they  
 XXXVI. offered; as the Women spun Yarn and Hair, and  
 brought them to *Moses*. For it was not hard to plain  
 Boards (for instance) though the joyning them toge-  
 ther, as God appointed, was beyond the Skill of com-  
 mon People.

Ver. 7. *For the stuff they had were sufficient, &c.*] There were Materials of all sorts, for every thing that was to be made, beyond what was necessary.

Ver. 8. *And every wise-hearted man among them that wrought the work of the Tabernacle, &c.*] They began first (as was but fit) with the House of God, before they made the Furniture. For that was first ordered in general words, XXV. 8. though the Structure of it be not directed till the XXVI<sup>th</sup> Chapter. Where every thing mentioned in this is explained; and therefore there will need no more to be done here, but to point to a few things, which are explained elsewhere particularly in the foregoing Chapter.

Ver. 14. *He made Curtains of Goats-hair for the Tent over the Tabernacle.*] What is here meant by *Tent*, see XXXV. 11.

Ver. 19. *He made a covering for the Tent.*] This Curtain covered the *Tent*, as the Curtain of which the Tent was made covered the *Tabernacle*. See XXVI. 14. XXXV. 11.

*Of Rams-skins died red.*] The Particle *Mem* here is cut off before *Skins*; as it is in several Verses of this Chapter, 8, 34, 35. and others.

*Covering of Badgers-skins.*] I observed on XXVI. 14. that THACAS doth not signifie a Badger, but a certain Colour, and alledged that place in XVI Ezek. 10. for the proof of it, where God setting forth his kindness to *Israel*, under the figure of a most loving Husband, who denies his Wife nothing, though never  
 so



so costly, saith he shod her with *Tbacas*; which I since Chapter find translated by an Anonymous Authour, *with purple shoes.* XXXVII.

## C H A P. XXXVII.

**I**N this Chapter *Moses* gives an Account of the making of all the Furniture of the Tabernacle; with such exactness as he describes the making of the Tabernacle it self, in the foregoing Chapter. To show that God's directions about the making every thing, was punctually observed; nothing being omitted or added, but all made according to the Pattern in the Mount, XXV. 9, 40. In which Chapter most of the things here mentioned, are explained; and there needs little to be added here.

Ver. 1. *And Bezaleel made the Ark of Shittim-wood, &c.*] *Abarbinel* fancies, that though other things were made by inferiour Artificers, whom *Bezaleel* directed; yet the Ark, because of its dignity and preheminance, above all other things was made by him, without the help of any other. And so *Rambam* also; from whence the Jews commonly called it (as *Buxtorf* observes) the *Ark of Bezaleel*. But this hath no good foundation; for he is said to have made also every thing else in the Tabernacle; the Table, and all its Vessels: in short, every thing mentioned in this Chapter, and in the next also, and in the foregoing, v. 10, 11, &c. He therefore is said to have made the Ark, &c. because he gave directions to the under Workmen, and saw them make it.

Ver. 10. *And he made the Table of Shittim-wood, &c.*] Next to the Ark, the Mercy-seat, and the Cherubims which belong to it; the Table and the Vessels appertaining

Chapter taining to it, were the principal things within the Tabernacle. See XXV. 23, &c. where all the things, mentioned between this Verse and the Seventeenth, are explained.

Ver. 17. *And he made the Candlestick, &c.*] The orders which Moses received for the making this, the Branches and the Lamps thereof, and every thing appertaining to it, are set down XXV. 31, 32, &c. which Bezaleel exactly followed.

Ver. 25. *He made the Incense Altar, &c.*] This and all that follows in the three next Verses, see explained XXX. 1, &c.

Ver. 29. *And he made the holy anointing Oyl, &c.*] See XXX. 31, &c.

*And the pure Incense, &c.*] XXX. 34, &c.

## CHAP. XXXVIII.

Verse 1. **A**ND *he made the Altar of Burnt-offering, &c.*] Having given an Account of the making of all the Furniture of the House, he proceeds to show how all things were made without doors, with the same exactness, according to the Divine Prescriptions. All which Bezaleel could not make with his own hands; but he was chief Director in these things, as well as the rest of the Work.

*Five Cubits was the length thereof, &c.*] See XXVII. 1, 2, &c. where this, and the six following Verses are explained.

Ver. 8. *And he made the Laver of brass, &c.*] See XXX. 18. where order is given for the making of this Laver, and its situation directed: but neither there, nor here are we told the figure or dimensions of it; but have a particular remark, in this place, concerning the

the Materials out of which it was made in the following words.

Chapter  
XXXVIII

*Of the Looking glasses.]* So we interpret the Hebrew word *Maroth*; because now such things are commonly made of *Glass*: but anciently of *polished Brass*; which they lookt upon as far better than Silver, for that made a weaker reflection, as *Vitruvius* informs us, *L. VII. c. 3.* And the best of these *Specula* were, among the ancient *Romans*, made at *Brundisium*, of Brass and Tin mixed together, as *Pliny* tells us, *L. XXXIII. 9. XXXIV. 17.* This shows the *Laver* was made of the finest and most pure Brass.

*Of the Women assembling, which assembled at the door of the Tabernacle of the Congregation.]* The Hebrew word *Hatzobcoth* signifies that they came by Troops to make this Present to the LORD. And the LXX. and *Chaldee* understanding it, of such Women as came together to serve God, by Fasting and Prayer (for there is the same word used in *1 Sam. II. 22.*) most Interpreters think, they that made this Oblation, were very devout Women, who were wont to spend much time at the Tabernacle, where the Presence of God was. For *Moses* his Tent, served instead of the Tabernacle of the Congregation, and was so called, till this Tabernacle was built, *XXXIII. 7, &c.* Thus *Aben-Ezra* also observes, upon these words; That these Women making a Free-will Offering of the Looking-glasses, wherein they were wont to behold the Beauty of their Faces, and to dress and adorn their Heads; it seems to argue their very Religious Mind, despising the Vanity of the World, and delighting far more in the Service of God.

*Ver. 9. And he made the Court, &c.]* All that follows from this place to *v. 21.* is explained in the XXVII Chapter, from *v. 9.* to *v. 20.* except two or three words which I shall here take notice of.

X x x x

Ver.

Chapter XXXIV *Ver. 17. The Chapters of Silver.]* There is no mention of *Rashim* (*Chapters*) in the XXVII Chapter; but only of *Vasim* (*or hooks*) which were of Silver, *v. 10. & 17.* But this Verse shows that those hooks, were in the Chapters, or Heads of the Pillars, out of which those arose, as an Ornament to them.

*Ver. 18. And the height in the breadth, &c.]* This is an Hebrew Phrase, signifying the height of the Hanging it self: whose breadth when it lay along, was called its height when it was hung up. And that was *five Cubits*; proportionable to the Hangings of the Court, which was five Cubits high, XXVII. 18.

*Ver. 21. This is the sum of the Tabernacle, even of the Tabernacle of the Testimony, &c.]* Some will have this relate to the fore-named things, mentioned in this and in the fore-going Chapters. But I take it rather to be a Preface to the Account which *Moses* ordered to be taken of all the Gold, Silver and Brass that was employed in building of the Tabernacle. Which being summed up, amounted to so many Talents as are mentioned *v. 24, &c.*

*For the Service of the Levites.]* Rather, *By the Ministry of the Levites*; whom *Moses* appointed to take the Account of all the Expences.

*By the hand of Ithamar, Son to Aaron the Priest.]* Under the Conduct of *Ithamar*, the youngest Son of *Aaron*; whom he appointed to preside over the Levites, in taking this account.

*Ver. 22. And Bezaleel the Son of Uri, made all that the LORD commanded Moses.]* Which Gold, Silver and Brass was committed into the hands of *Bezaleel* (though in the Presence of all the rest of the Workmen, XXXVI. 2, 3.) as the principal Person, who was to see it employed, in making every thing which the LORD commanded *Moses*.

Ver.

Ver. 23. *And with him was Aholiab, &c.* ] Unto Chapter whom God joyned *Aholiab* as his Associate in so great XXXVH an Undertaking; who made use of several others, whom they taught in those Arts, which God by an extraordinary Inspiration had made them to understand, XXXV. 30, 31, 34, 35.

Ver. 24. *All the gold which was occupied for the work, &c.* ] About the Ark, the Table, the Candlestick, and all belonging to them, XXXVII. 2, 11, 17, 24, 26. and about the holy Garments mentioned XXXIX. 5, &c. 15, 25, 30.

What was not employed about this work (for the People brought more than enough, XXXVI. 5, 7.) it is very probable was laid up in the Treasury, for Sacred Uses, as there should be occasion.

*Twenty and nine Talents, and seven hundred and thirty Shekels.* ] It hath been noted before, that a *Shekel* is near half a Crown of our Money: Now it is evident (from v. 25, 26.) that there were Three thousand *Shekels* in a *Talent*; so that a *Talent* of Silver, as Dr. *Cumberland*, now Bishop of *Peterburgh*, computes it (in his learned *Treatise of Scriptures of Weights and Measures*, c. 4.) amounts to Three hundred fifty three pound, eleven shillings, and some odd pence, in our Money. And a *Talent* of Gold (reckoning Gold to be above fourteen times in value) to Five thousand seventy Six pound, three shillings and ten pence.

Ver. 25. *And the Silver of them that were numbred of the Congregation was an hundred Talents, and a thousand seven hundred and threescore and fifteen shekels, &c.* ] There being Six hundred, and three thousand, five hundred and fifty men, that offered each of them half a *Shekel* (as the next Verse tells us) they make Three hundred and one thousand, seven hundred and seventy five thousand *Shekels*. Which amounting to an Hundred Talents, with 1775. *Shekels* more, demon-

Chapter strates that a Talent contains Three thousand Shekels.  
 XXXVIII For no Number (as the same Learned Bishop hath  
 shown) but Three thousand, dividing 301775. will  
 produce an Hundred, and leave 1775 in Remainder.

Ver. 26. *A Bekah for every man, that is half a Shekel, &c.*] See XXX. 13. Some may possibly think it unaccountable, that so great Treasures should be found among the *Israelites* in the Desert; and especially that they should be furnished with such precious Stones; as are mentioned in the next Chapter v. 10. &c. as they were before, XXVIII. 17, 18, &c. But such Persons should consider, that their Ancestors were very great Men, and had gathered great Riches, before they came into *Egypt*: where *Joseph*, it is likely, left them no small Treasures: And though *Pharaoh* perhaps squeezed them (as I said upon Chapter the first) yet they preserved most of their Riches, and were re-imburshed what they lost, by what they borrowed of the *Egyptians*. From whose dead bodies, thrown on the Sea-shore, we may well suppose they got still more; as they did also from the *Amalekites*, who being a People near to *Arabia* (from whence a great part of the precious Stones came) we may likewise suppose were not unfurnished with them. And besides all this, they had *Shittim-wood* good store in the Wilderness (as I noted Chap. XXV.) and some of the Jews, particularly *Abarhinel*, think it not improbable, that they traded with the Neighbouring Nations, who bordered upon the Wilderness, while they continued in it.

Ver. 27. *And of the hundred Talents of Silver were cast the Sockets of the Sanctuary, &c.*] It appears by the XXVI Chapter, that there were just an Hundred of these Sockets, which were the Foundation of the House of God, v. 19, 21, 25, 32. To the making of every one of which there went a Talent of Silver.

Ver.



Ver. 28. *And of the thousand seven hundred seventy five shekels, he made, &c.*] An hundred Talents being spent in making the Sockets, the Remainder, which was 1775 Shekels (v. 25.) was laid out upon Hooks, and Chapiters, and Fillers about the Pillers. Which make up the whole Account of the Silver.

Ver. 29. *And the brass of the Offering, &c.*] This Verse gives an account of the value of the Brass, which the People offered; as the former Verses of the Gold and Silver.

Ver. 30. *And therewith he made the Sockets to the Door of the Tabernacle, and the brazen Altar, &c.*] This Verse and the next gives an Account how the Brass was employed, according to God's Order before-mentioned, XXVI. 37. XXVII. 2, 3, 4.

Ver. 31. *And the Sockets of the Court, &c.*] See XXVII. 10, 17, 18, 19. Here is not such a particular Account given, upon what things the Gold was employed (but only in general, *in all the work of the holy place*, v. 24.) because all things that were not made of Silver and Brass, were made of Gold; and a great deal, it appears by the next Chapters, was employed in making Aaron's glorious Attire.

C H A P. XXXIX.

Verse 1. **A**ND of the blue, and purple, and scarlet.] These Artificers proceeded in the most natural order, to make all that God commanded. For first they made the House it self, in which he was to dwell, Chap. XXXVI. then all the Furniture belonging to it, Chap. XXXVII. and then the outward Court, and all that was therein, Chap. XXXVIII. and now Moses relates how they made the Priestly Garments, without which they could not minister to God in this House.

*They*

Chapter

XXXIX.



*They made.*] This shows how all that goes before (where it is said *he made*) is to be interpreted. *Bezaleel* and *Aholiab*, and all that were employed under them, had a hand (as we speak) in these Garments: the principal Artists directing, and the rest working all that is here mentioned.

*Clothes of Service.*] To be put on when they ministered unto God, in the Priest's Office, XXVIII.4. XXX. 10. XXXV.19. not to be worn abroad, but only in the Sanctuary. As Mr. *Selden* observes *Lib. III. de Synedr. c. 11. p. 145.* where he looks upon the following words, *To do service in the holy place* (or, to serve in the Sanctuary) as determining them to be used here, and no where else.

Ver. 2. *And he made the Ephod, &c.*] Gave direction for the making it, of such Materials as here follow. See XXVIII. 6, &c.

Ver. 3. *And they did beat the Gold into thin plates, &c.*] The under Workmen by *Bezaleel's* direction, did first beat the Gold into very thin Plates, and then slice them into Wires, or small Threds of Gold. For in those days they had not the Art which we have now, of drawing a piece of Gold into round Wires or Threds, of what length we please: but, as *Moses* here describes it, they beat it first into broad thin Plates, and then cut off lesser, and narrower Wires (as we call them) which were not round, but of a very small breadth; which they wove with the other Materials here-mentioned. But nothing is here said of Silver thus wrought; for they had not the Art of weaving Silver in this manner, in ancient times, as *Salmasius* observes upon *Vopiscus* in the Life of *Aurelian*. In whose days the Art of making Silver into Threds, and weaving it with their Garments, was not known: but was much in use in the time of the latter Greek Emperours.

To work it in blue, and in purple, &c.] The manner of it was thus, (as *Maimonides* saith) "They took one Thred of Wire of Gold, and joyned it with six Threds of blue, and twisted all seven into one. And so they mingled the like Thred of Gold with six of purple; and another with six of scarlet, and another with six of fine linen: So that there were twenty eight Threds in all. Which *R. Solamon Jarchi* expresses thus upon XXVIII. 8. These five kinds (blue, purple, scarlet, fine linen, and gold) were twisted into one Thred. For the Gold being stretched into a thin Plate, and Threds cut out of it, they weaved a Thred of Gold, with six Threds of Blue (and so they did with the rest) after which they twisted all these Threds into one. See *Job. Brauning de Vestitu Sacerd. Hebr. L. I. c. 17. n. 26.*

Cunning-work.] See XXVIII. 6.

Ver. 4, 5. See XXVIII. 7, 8.

Ver. 6. They wrought Onyx-stones.] See XXVIII. 9.

Ver. 7. For a memorial.] See XXVIII. 12.

Ver. 8. He made the breast-plate, &c.] See this explained, and all that follows to v. 22. in XXVIII. 15, 16, &c. only observe, that there is not a word here said of his making *Urim* and *Thummim*: which confirms what I said there, that they were not distinct things from the precious Stones in the Breast-plate.

Ver. 22. And they made the robe of the Ephod, &c.] See this and the two following Verses explained XXVIII. 31, 32, 33.

Ver. 24. And twined Linen.] In the Hebrew there is only the word *twined*: but the *Masora* rightly observes, that *Schesch* is to be understood; which we have therefore justly supplied in the word *Linen*. And so the LXX.

Ver.

Chapter Ver. 25. *Bells of pure Gold, &c.*] See XXVIII. 33,  
XXXIX. 34. where this and the next Verse are explained.

Ver. 27. *And they made Coats of fine Linen.*] Coats were ordered to be made for Aaron and his Sons, XXVIII. 40. but the matter of them not mentioned : which is here therefore ordered to be of *fine Linen*. For white Garments, being pure, bright, unmixed, and also splendid and stately (for anciently the greatest Persons were so clothed, as appears by Joseph, when he was honourably arrayed by Pharaoh, XLI Gen. 42.) were used by all Nations in the Service of God, And what was most suitable to nature, God thought fit to continue in his Service, though used perhaps by Idolaters before this time. Only his Priests wore these Garments no where, but in the Sanctuary ; whereas the Priests of Isis (for instance) went every where clothed in white.

*Of woven work.*] Not sowed with a Needle : for such Coats may be made without any Seame ; and Brannius hath shown the manner of weaving them, L. I. de Vestitu Sacerdot. Hebr. c. 16.

Ver. 28. *Mitre of fine Linen.*] XXVIII. 39. and of Bonnets and Breeches. See there v. 40, 42.

Ver. 29. *And a girdle of fine twined Linen, &c.*] XXVIII. 39.

Ver. 30. *And they made the Plate of the holy Crown.*] See XXVIII. 36. To which I shall only add, That the Priests, both Men and Women, among the Gentiles, had ordinarily the Epithete of *σεπαρασβεσι* from the Crowns they wore upon their Heads ; which were sometimes of Gold, sometimes of Lawrel. See Cuperus in his Harpocrates, p. 137.

Ver. 31. *A Lace of blue, &c.*] See XXVIII. 37.

Ver. 32. *Thus was all the work of the Tabernacle, of the Tent of the Congregation finished, &c.*] Every thing be-

belonging to the House of God (which he commanded *Moses* to make) was compleated exactly according to XXXIX. his directions : though they were not yet set in their place, which God orders in the next Chapter.

*Tabernacle of the Tent, &c.]* See XL. 2.

*And all the Children of Israel did according to all that the LORD commanded Moses, so did they.]* This hath a more particular respect to the Workmen ; yet all the Materials being brought by the Body of the People, they are also comprehended in this Expression.

Ver. 33. *And they brought the Tabernacle unto Moses, the Tent, and all its Furniture, &c.]* In this and the following Verses he makes a recapitulation of all the particulars mentioned in the foregoing Chapters: which they brought to *Moses*, that he might see whether they were made according to his order. It is probable that the whole Congregation, or the Heads of them, accompanied *Bezaleel* and the other Artificers, when they brought these things to *Moses* for his approbation.

Ver. 34. *And the covering of the Rams-skins, &c.]* Of this Covering, and of the next, see XXXVI. 14. XXXVI. 19.

*And the vail of the covering.]* See XXVI. 36.

Ver. 37. *The pure Candlestick,]* Of pure Gold, as we read XXV. 31. XXXVII. 17.

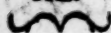
Ver. 42. *So the Children of Israel made all the work.]* Here again the whole Body of the People are said to have made all the work fore-mentioned, (see v. 37.) because they contributed to it, and also helpt to prepare some Materials for the Workmen, XXXV. 25. XXXVI. 6.

Ver. 43. *And Moses did look upon all the work.]* Took a solemn view of it ; and examined it carefully whether it was performed according to the order they had received.

Yyyy

And



Chapter  
XL

*And behold, they had done it as the LORD commanded.]* This is the tenth time that *Moses*, in this one Chapter, saith all was done *as the LORD commanded*, v. 1, 5, 7, 21, 26, 29, 31, 32, 42. and here in this last Verse : to shew how exact they were in their obedience ; and that nothing was done according to their own Reason and Opinion, but all according to the Divine Precept, without Addition or Detraction. They are the words of the Authour *Sepher Cosri, Pars III. n. 23.* who well observes, that all was done and brought to perfection, by two things, which are the Pillars of the Law : the one is, That *the Law is from God* : and the other, that *it be accepted by the Church with a faithful heart.* And thus was the Tabernacle ordered by the Divine Precept ; and it was made by the whole Church or Congregation, XXV. 2.

*And Moses blessed them.]* Both the Workmen, who had done their work faithfully ; and the Children of *Israel*, who had contributed the Materials, and also now, together with *Bezaleel* and the rest of the Artificers, presented the whole to him.

## C H A P. XL.

Verse 1. **A**ND the LORD spake unto Moses, saying.] After he had taken a Survey of all the Work before-mentioned, God gave him the following Command (in the latter end, it is probable) of the twelfth Month.

Ver. 2. *On the first day of the first month.]* Of the second year after their coming out of *Egypt* (v. 17.) which was a compleat year (within fourteen days) after that great Deliverance.

Shalt



*Shalt thou set up the Tabernacle of the Tent of the Congregation.* ] This is a full description of the place, which was made for an Habitation of the Divine Majesty (XXV. 8.) and therefore called *Mischrau*, which we translate *Tabernacle*, but properly signifies a dwelling. But was a moveable House, to be set up and taken down, as there was occasion; and therefore called *Obel, a Tent*; such as Shepherds dwell in, IV Gen. 24. See XXIX. of this Book 11. Or, the word *Tabernacle* may be thought to signifie, the inward part of this House; as *Tent*, the outward part which covered the inward: See v. 17, 19, 29.

Why it is called *Obel moed*, [the *Tent of the Congregation*] see XXIX. 44.

Ver. 3. *And thou shalt put therein the Ark of the Testimony.* ] This was the principal end of building this House, that God (as was said before) might dwell among them; and his Residence was over this Ark. Which therefore is ordered, in the first place, to be brought into the Holy of Holies, prepared for it, as soon as the House was erected. Why called *the Ark of the Testimony*, see XXVI. 20, 21.

*And cover the Ark with the vail.* ] Which hung before it; that no Body (not the Priests themselves) might see it, XXVI. 33.

Ver. 4. *And thou shalt bring in the Table, &c.* ] When the Ark was placed in the Holiest of all, then the Table, with all belonging unto it, and the Candlestick (whose Lamps were to be lighted) are ordered to be set in the Sanctuary, which was divided by the Vail from the other, XXVI. 35.

Ver. 5. *And thou shalt set the Altar of Gold for the Incense, before the Ark of the Testimony.* ] See XXX. 6.

*And put the hangings of the door to the Tabernacle.* ] XXVI. 36, 37. This is ordered to be hung up, when

Chapter the Table, Candlestick, and Altar of Incense were put  
 XL. into the Holy Place, because there were no more things  
 but these three to be there.

Ver. 6. *And thou shalt set the Altar of Burnt-offering, &c.*] In this and the two following Verses, he is ordered to place the Altar of Burnt-offering, and the Laver, as he had been before directed (XXX. 18.) and to set up the outward Court, and the Hanging at the Gate of it, in order to place the Altar and the Laver there, XXVII. 9, &c.

Ver. 9. *And thou shalt take the anointing Oyl.*] Mentioned in the XXX. 23, &c. Every thing being disposed in its proper place; now follows their Consecration. For they were not Consecrated separately, before the House was erected, and its Furniture brought in: but after every thing was set in the order which God appointed.

*And anoint the Tabernacle and all that is therein, &c.*] As was before directed, and now ordered to be put in execution, XXX. 26, 27, 28, 29. where this and the two following Verses are explained.

Ver. 12. *And thou shalt bring Aaron and his Sons to the door of the Tabernacle.*] The Laver being sanctified, v. 11. many think that the Sanctification of Aaron and his Sons (*i. e.* their Separation to their Office) began in their being washed with Water. But I look upon this as a Mistake, there being a washing prescribed, before the Laver was ordered (XXIX. 4.) where they were to wash only when they went in to Minister, XXX. 29, 30, 31.

Ver. 13. *And thou shalt put upon Aaron the holy Garments.*] Mentioned in the XXVIII<sup>th</sup> Chapter.

*And anoint, and sanctifie him, &c.*] XXX. 30, 31.

Ver. 14. *And thou shalt bring his Sons, and clothe them with Coats.*] See XXVII. 40, 41.

Ver.

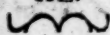
Ver. 15. *And thou shalt anoint them, as thou didst their Father.*] See concerning this XXIX. 7. where both their anointing and their Fathers is explained.

*For their anointing shall surely be an everlasting Priesthood, &c.*] Not only consecrate them to the Priest's Office, as long as they live; but consecrate their Posterity also, who shall need no other anointing in succeeding Generations: but Minister to God by virtue of this anointing, as long as that Priesthood lasted. So the Hebrews interpret it. None of them needed in after times, saith *R. Levi ben Gerson* (upon 1 Kings 1.) to be anointed, but only the High-Priest; whose Successors were to be anointed, as they gather from VI Levit. 22. *The Priest of his Sons, who shall be anointed in his stead, &c.* See *Selden de Succession. in Pontificat. L. II. c. 9.*

Ver. 16. *Thus did Moses; according to all that the LORD commanded him, so did he.*] He took the same care in erecting the Tabernacle, and disposing every thing in its place, that the Workmen had done in making all things according to God's mind, XXXIX. 43.

Ver. 17, 18, &c. *And it came to pass, in the first month, &c.*] This and the following Verses, to Verse 34. give an account of the Execution of what God commanded, in the foregoing part of this Chapter. But it is not easie to resolve, whether every thing was executed at this very time, or no. For full understanding of which, it will be necessary to mark diligently, the order wherein God requires all the foregoing Commands to be performed. And first he bids him set up the Tabernacle, and put every thing belonging to it, in its place, v. 2, 3. and so forward to v. 9. And next to consecrate it, and all the Vessels thereof, with the Altar of Burnt-offerings and its Vessels, &c. v. 9, 10, 11. And then to proceed to consecrate *Aaron* and his Sons, v. 12, 13, 14, 15. Now

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Now it is expressly here affirmed, that *Moses* did perform the first of these, that is, set up the Tabernacle, and put every thing appertaining to it, in its right place, on the first day of the first month, of the second year after their coming out of *Egypt*. At which time we must suppose also he began to consecrate it, and spent seven days in the Consecration of it and of the Altar of Burnt-offering, as is appointed XXIX. 37. But the difficulty is to determine, when he consecrated *Aaron* and his Sons, as he is here required, in which seven days were also spent as we read VIII *Lev*. Some think there were but seven days in all set apart for this work, and consequently they were consecrated together. So *Tornielius* in his *Annals*, and *Abulenſis* before him, who follow *Seder Olam* and other Jewish Writers, who are of this Opinion. The ground of which is, that the Tabernacle being erected on the first day of the month before-mentioned, and its Consecration finished on the eighth, there was a Solemn Passover kept upon the fifteenth (IX *Numb*. 1, 2, &c.) which could not be held, they suppose, unless there were Priests to offer the Passover: who therefore were consecrated at the same time with the Tabernacle; because on the eighth day another business began, which was the offering made by the Princes of the Tribes, every one in their day, VII *Numb*. 1. But the principal ground is, that in VIII *Lev*. 10, 11, &c. *Moses* speaks of the anointing (i. e. Consecrating) the Altar, and of Consecrating *Aaron* and his Sons, as done both at the same time. But there is a weighty Objection against all this; which is, that in the Consecration of *Aaron* and his Sons, there were three Sacrifices offered upon the Altar, one for a Sin-offering, another for a Burnt-offering, and the Ram of Consecration for a Peace-offering (VIII *Lev*. 4. 18, 22.) None of which could be acceptable for their Sanctification, till the Altar it self was made holy.

holy. And therefore the seven days appointed for that purpose were ended, before the Consecration of the Priests began, which continued seven days more; and then the next day was the Feast of unleavened Bread. Which was famous on a double account; first, because it was the *first* day of unleavened Bread; and then it was the *Octaves* of the Consecration. And this appears more plainly from I *Lev.* 1. where we find the following Commands were given to *Moses* out of the Tabernacle by the Divine Majesty; who therefore dwelt there, whom he commanded the Priests to be consecrated, which he did not, till the Tabernacle was solemnly consecrated to be his Habitation. There the Priests also are commanded to abide during the seven days of their Consecration, VIII *Lev.* 33. which shows that all things belonging to its Sanctification were finished, before their Consecration began. As to that which is alledged from VIII *Lev.* 10, 11, &c. I shall consider it there.

Ver. 19. *And he spread abroad the Tent over the Tabernacle.*] The *Ohel*, which we translate *Tent*, sometimes signifies the whole House of God, (See v. 19.) but here only the external part of it, which covered that which was properly called *Mishkenu* [the Tabernacle]. Which *Moses* having erected with all its Sockets, Boards, Bars and Pillars (v. 18.) (and hung it, we must suppose, with the inward Hangings, which were the richest) he spread abroad over them the Curtains of Goats-hair, called the *Tent*, XXVI. 11. to be a covering over the Tabernacle, XXVI. 7. XXXVI. 14, 19. So the Tabernacle was an House within an House; inclosed with strong Walls (as we call them) to secure it from the injury of the Weather.

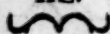
*And put the covering of the Tent upon it.*] Mentioned in XXVI. 14.

Ver.



## Chapter

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Ver. 20. *And he took and put the Testimony into the Ark.*] The two Tables of Stone, as he had been commanded, XXV. 16. which he mentions again in the repetition of the Law, X Dent. 5. Hence the Ark is called, the *Ark of the Covenant or Testimony* in the next Verse, and v. 3. of this Chapter.

Ver. 21. *And he brought the Ark into the Tabernacle.*] It is probable that he had placed the Ark, after it was made, in his own Tent, which for the present was called *the Tabernacle of the Congregation*, and had the Glory of the LORD in it, XXXIII. 7, 9. but now he brought it into this Tabernacle, which by God's order was prepared for it.

*And set up the Vail of the Covering, &c.*] See v. 3.

Ver. 22. *And he put the Table in the Tent of the Congregation.* Here the whole House is called the *Obel* (or *Tent*) as I observed upon Verse 19. But immediately the word *Mischchan* (which we translate *Tabernacle*) is used as the most proper expression for the inside of the House, as the other most properly denotes the outside of it. All is made more clear in the 34th Verse; where we read that *the Cloud covered the Tent of the Congregation*, that is the outside of the House; and the Glory of the LORD *filled the Tabernacle* within. Though afterward, v. 38. the Cloud is said to be *upon the Tabernacle*, as v. 36. it is said to be *over the Tabernacle*, because it was over the Tent which covered it.

Ver. 25. *And he lighted the Lamps before the LORD, &c.*] In this and all that follows, of burning sweet Incense, v. 27. offering the Burnt-offering and Meat-offering, v. 29. *Moses* acted as a Priest, appointed by an extraordinary Commission from God, only for this time; that he might Consecrate the House of God, and the Priests that were to minister therein; which being done, his Priesthood ceased. And he did all that is mentioned



mentioned in these Verses, when the Tabernacle was Consecrated, and the Glory of the LORD had filled it; testifying the Divine Presence to be there.

Ver. 31. *And Moses, and Aaron and his Sons, washed their hands, &c.*] This shows that *Moses* acted now as a Priest, and therefore washed himself before he went to Sacrifice at the Altar, as the Priest afterwards were always bound to do, XXX. 19, 20, 21. But it must be understood, that neither this washing here spoken of, nor his offering Sacrifice, mentioned v. 29. was till some days after this. See v. 17.

Ver. 33. *So Moses finished the work.*] And then anointed the Tabernacle, and all contained in it, according to God's order, v. 9, 10, 11. the execution of which, though now not here mentioned, in so many words, is expressly said to be on the same day that he had completely set up the Tabernacle, VII Numb. 1.

Ver. 34. *Then a Cloud (or, then the Cloud) covered the Tent of the Congregation.*] After it was anointed and sanctified for the Divine Residence (and the Princes perhaps had also finished that large Offering which we read VII Numb. was made on this day) God was pleased to fill this place with his glorious Presence. For the cloudy Pillar, which descended upon *Moses* his Tent, and stood there before the door of it, XXXIII. 9. removed now from thence and came hither; not standing at the door of it in the form of a Pillar, but spreading it self all over the outside of the Tabernacle, so that it was covered with it, as we read also IX Numb. 15.

*And the Glory of the LORD filled the Tabernacle.*] See v. 22. What God promised XXV. 8, 22. he now performed, notwithstanding their Revolt from him, by worshipping the Golden Calf. Which made him withdraw himself from them, XXXIII. 7, &c. till upon *Moses's* earnest Intercession for them, and their Repen-

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tance, he graciously consented to return to them, and abide among them, v. 14, 15, &c. As now he did, by settling his glorious Presence in this Tabernacle which was set up in the midst of them. For whereas the other Tabernacle of *Moses* was removed a Mile or two from their Camp, XXXIII. 7. this Tabernacle was pitched (a month after this, I *Numb.* 1.) in the midst of their Camps, as we read II *Numb.* 2, 17.

Ver. 35. *And Moses was not able to enter into the Tent of the Congregation.*] For the Glory of the LORD shone so bright and so strong, beyond all that it had ever done, that no Eye could look upon it. And it filled not only the most holy Place, but the whole Body of the Tabernacle; so that he durst not adventure to come within it, till he was called, I *Lev.* 1. After which time he seems to have had liberty to go in unto God, when he pleased, VII *Numb.* 89. IX. 8, 9. For after this great day, the Glory of the LORD retired into the most holy Place, within the Vail; and resided constantly there, over the Ark of the Testimony: from whence he spake to *Moses*, when he came to consult him in the holy Place, See the fore-mentioned VII *Numb.* 89. Whence he is said to dwell between the Cherubims; though on some occasion, this Glory appeared without upon the Tabernacle (but over the Ark, it is likely) XVI *Numb.* 42. And so perhaps it did XI. 17, 25. and sometimes at the door of the Tabernacle, XXXI *Deut.* 14, 15.

*Because the Cloud abode thereon, and the Glory of the LORD filled the House.*] The Cloud, and the Glory of the LORD were not two different things; but one and the same, as the Pillar of Cloud and of Fire were. For outwardly it was a Cloud, and inwardly a Fire: and accordingly here, the External part of it covered the Tabernacle without; while the Internal part shone

shone in full Glory, within the House. Thus it was upon Mount Sinai, where Moses is said to draw near to the thick Darknes where God was, XX. 21. That is, the Glory of the LORD was in that thick Darknes. And so we read before, that the Glory of the LORD appeared in the Cloud, XVI. 10. And so those words are to be interpreted, XXIV. 16. The Glory of the LORD abode upon Mount Sinai, and the Cloud covered it, (that is, covered the Glory of the LORD, not the Mount) six days. After which, on the seventh day, the Glory of the LORD broke through it, and appeared like devouring fire, in the sight of all the People, v. 17.

Ver. 36. *And when the Cloud was taken up from over the Tabernacle, the Children of Israel went onward in their journeys.*] That is, the LORD (whose glorious Presence was in this Cloud) led and conducted them in all their Removals. And therefore they are said to have journeyed at the commandment of the LORD: because when the Cloud (wherein the LORD was) was taken up, then they journeyed, IX Numb. 17, 18, 20, 23.

Ver. 37. *But if the Cloud were not taken up, then they journeyed not, till the day that it was taken up.*] They were wholly governed by its motions, and followed its directions.

Ver. 38. *For the Cloud of the LORD.*] So it is called also in X Numb. 34. because the Glory of the LORD was in it.

*Was upon the Tabernacle by day.*] And so it was by Night, but then had another appearance, as it here follows.

*And fire was on it by night.*] The Fire and the Cloud (as I said v. 35.) were not different things; but the same Pillar which was dark by day, when there was no need of light, shone like fire by night, when the dark  
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part of it could not be seen, to lead and conduct them. It appeared therefore like a Cloud by day, and turned the light side to them (which was bright as fire) by night; that they might march, if there were occasion, by its direction both day and night. And thus it is described XIII. 21, 22. IX Numb. 15, 16, &c. And so this Verse may be translated, *The Cloud of the LORD was upon the Tabernacle by day, and the Fire was [be] in it (i.e. in the Cloud) by night.* For so they are elsewhere described, as one within the other, V Deut. 22. *The LORD spake unto all your Assembly out of the midst of the fire, of the Cloud, and of the thick Darkness.*

*In the sight of all the Children of Israel, throughout all their journeys.]* The whole Congregation had constantly this comfortable Token of God's Presence among them, by the Cloud in the day time, and Fire in the night: which never left them all the time they were in the Wilderness, but brought them to Canaan.

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*The End of the Book of* EXODUS.

ERRATA.

# ERRATA.

Page 3. line 1. read See Gen. L. 26.

L. 27. dele *now* before more

p. 5. L. 4. r. *Aben-Ezra*

p. 12. L. 6. r. the Hebrews.

p. 27. L. 12. r. *Schalschalah*.

p. 31. L. 5. r. he called his Son

p. 41. L. 3. r. *avayayy*

p. 51. ult. r. his words

p. 56. L. 1. for *exciting* r. *extorting*

p. 62. L. 19. r. because he came with an unusual

p. 68. L. 20. r. *et' aq' optus*

p. 70. L. 10. r. all this converse

L. 19. r. *Temara*

p. 71. L. 9. r. though not very far

p. 73. L. 11. r. *kalbab*

p. 75. L. 17. r. such knives

p. 80. L. 22. n. should not go alone

p. 81. L. 13. r. *Schalschalah Hakkubalah*

p. 86. L. 17. r. Taskmasters

p. 114. L. 14. r. *Gaubmyn*

p. 136. L. 12. r. *Quassimes Alnetana*

p. 138. L. 23. r. *Pamujas*

p. 139. L. 4. r. *Kovajula*

p. 141. L. 23. for *Aretius* r. *Mustius*

L. 25. r. *Amajy, myidus, majayz*

p. 143. L. 17. r. as the Jews did long

p. 153. L. 20. 31. r. *Schechin*.

p. 163. L. 22. r. as the Wheat and the Rye

23. r. Trees were not broken

p. 193. L. 1. r. expressly

p. 197. L. 4. r. *Elaochrisim*

p. 220. L. 22. r. without the profession

p. 242. L. 14. r. *wey iagim*

p. 249. L. penult. r. so long

p. 250. L. 18. r. the next verse

p. 251. L. 12. r. to protect them

p. 256. L. 29. r. *wasasirbas*

p. 262. L. 4. r. tells this story

p. 268. L. 13. r. compact

p. 278. L. 25. r. distress

p. 285. L. 12. r. when we far

p. 294. L. 10. r. who therefore tells them

p. 309. L. 24. r. some other Stations

p. 324. L. 17. r. German Jews

p. 345. L. 6. r. of our minds

p. 351. L. 11. r. phrase imports

p. 366. L. ult. r. and not in any

p. 370. L. 18. r. they are the words

p. 376. L. 16. r. backward

p. 377. L. antepenult. r. *Gim. Bak.*

p. 380. L. 25. r. therefore ought not

p. 427. L. 15. r. opprobrious.

p. 443. L. 31. r. where he pleases

p. 449. L. 14. r. eat and drink

p. 460. L. 3. r. to be true

p. 462. L. 9. r. here

p. 464. L. 26. r. having owned him

p. 466. L. 31. r. he speaks

p. 487. L. 3. r. when they were

p. 488. L. 13. r. the ten words

p. 501. L. 24. r. so in the fix

p. 511. L. 15. r. *TI*

p. 513. L. 33. r. let it up

p. 520. L. 19. r. make for it

p. 545. L. 31. r. *Jaspis*

p. 559. L. 2. r. letters deep

p. 567. L. 1. r. and his sons, &c. his sons garments

p. 572. L. 24. r. which went round

p. 573. L. ult. r. the Jews say

p. 580. L. 18. r. in the first

p. 585. L. 30. r. that he might

p. 586. L. 11. r. at his entrance

p. 608. L. 19. r. *Periegates*

p. 609. L. 15. r. unto thee

p. 614. L. 9. r. take to the *Rosamin*

L. 11. r. take to thee

p. 617. L. 6. r. contented themselves

p. 623. L. 13. r. were ordered

p. 631. L. 8. r. rebuking them

p. 640. L. 11. r. the word *udow*

p. 642. L. 30. r. make thee Prince

p. 666. L. 18. r. v. 20.

p. 674. L. 25. r. till men

p. 677. L. 16. r. thine inheritance

p. 679. L. 17. r. *ad pralius strunt*

p. 683. L. 20. r. fear oct of their

p. 714. L. 9. r. Author of *Sopher*

L. 26. r. in the latter end (it is probable)

p. 721. L. 7. r. as the Priest's

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